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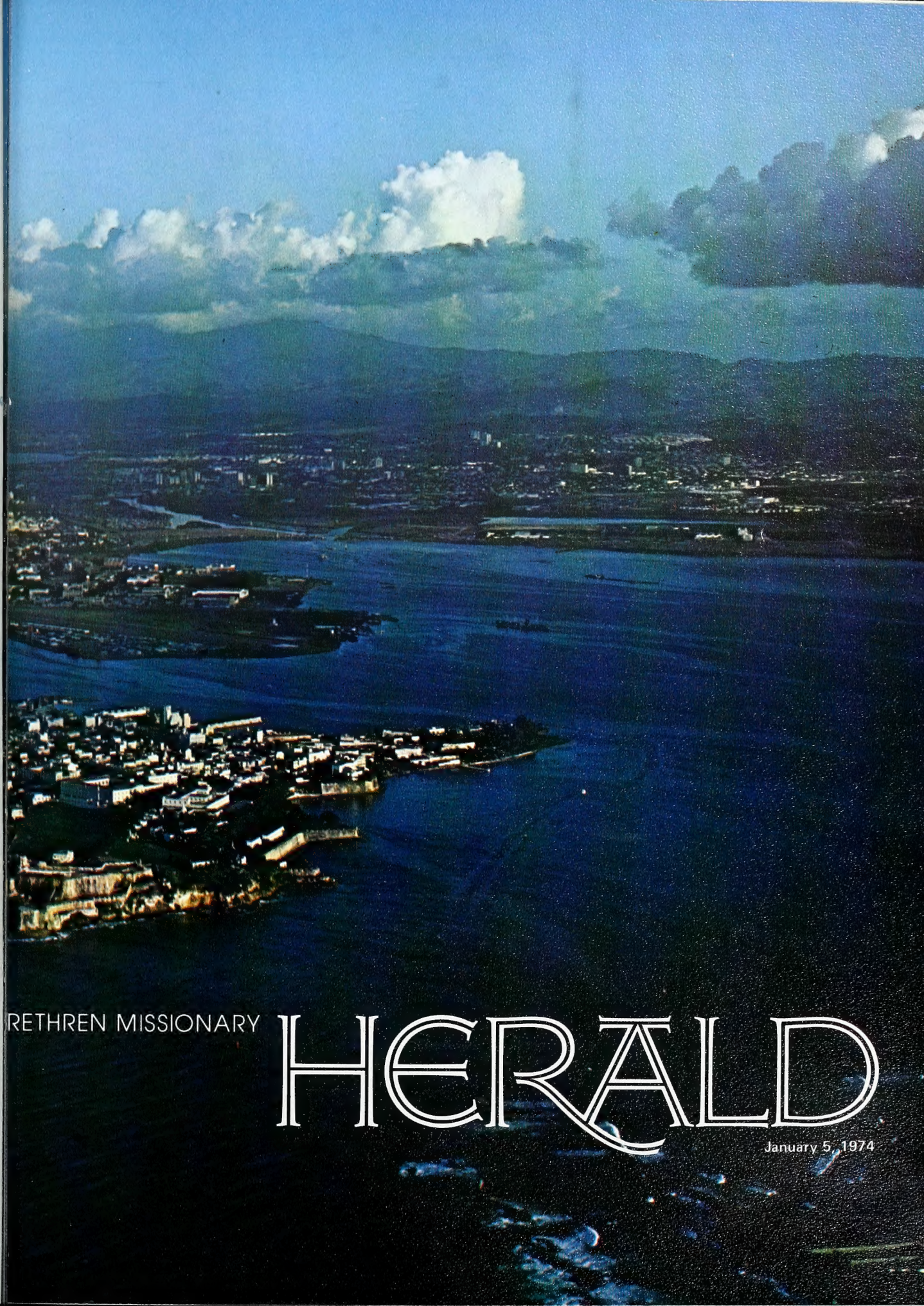
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RETHREN MISSIONARY

HERALD

January 5, 1974

HERALD

Volume 36 Number 1 January 5, 1974

Foreign Missions, WMC and Christian Education Issue

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Cover Photo: An aerial view of the harbor in San Juan, Puerto Rico. For an account of Brethren missionary activity there, see page 6. (*H. Armstrong Roberts photo*)

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.



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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

The outside cover on the November 24 *Herald* (Thanksgiving—Home Missions) is beautiful. The inside isn't so bad either.—*Maryland*

Dear Editor,

I would like to request permission to transcribe *Prophecy, Things To Come*—A Study Guide by James L. Boyer into Braille in order that it might be offered to blind persons free of cost to them.

All rights and acknowledgements will appear in Braille along with the permission-granted statement. We will not add to nor take away from the book as it is written now.—*Christian Fellowship for the Blind International, California*

This request was gladly granted. We are most grateful for the number of "permission to reprint" requests received lately.—CWT

Dear Editor,

Two recent articles were greatly appreciated because of the devotional and inspirational nature they possessed. They were in the form of testimony from Pam Walter: "Lord, I Love You More" (Oct. 13) and "Everything To Gain and Nothing To Lose" by Ruth Thieler (Oct. 20). I really appreciate the *Herald.*—*Ohio*

Dear Editor,

Our subscription to the *BMH* has expired and we miss it. Please renew for another year—we really enjoy receiving your good magazine. Enclosed is our address label. Thank you. God's blessing.—*California*

The Year the Whales Got Scarce or Oil, Blackmail and Genesis 12



By Charles W. Turner
Editor

I have attempted to refrain from commenting on current events. The reason is that by the time one writes an editorial and it is printed, the whole situation could have taken a 180 degree U-turn and you look very silly and out of date. In fact, my regular readers will take special note that I have even refrained from comments on Watergate! Watergate has been a special temptation and my circular file and mental "wastebasket" is filled with discarded Watergate editorials. My sole comment about the whole thing is defined simply as: "A group of incompetents investigating a group of incorrigibles."

However, a current event I cannot resist a few comments about has occurred. This one has to do with the latest Middle East War; at least it was the latest at the time of this writing. The aftermath has brought into sharp focus the energy crisis. The problem existed prior to this time, but had not received such a formal introduction to the world until the oil-rich countries of the Middle East announced the boycott and threatened political blackmail unless the nation of Israel would be treated according to their wishes.

There was a mad scramble to realign policy to fit the occasion and to listen to the powers that be. After all, the consequences were grave. Economic and political results were standing in the balance. No one can tell for certain what will happen if this threat of boycott is held intact. It is always easier to give in than to face a cloud of uncertainty.

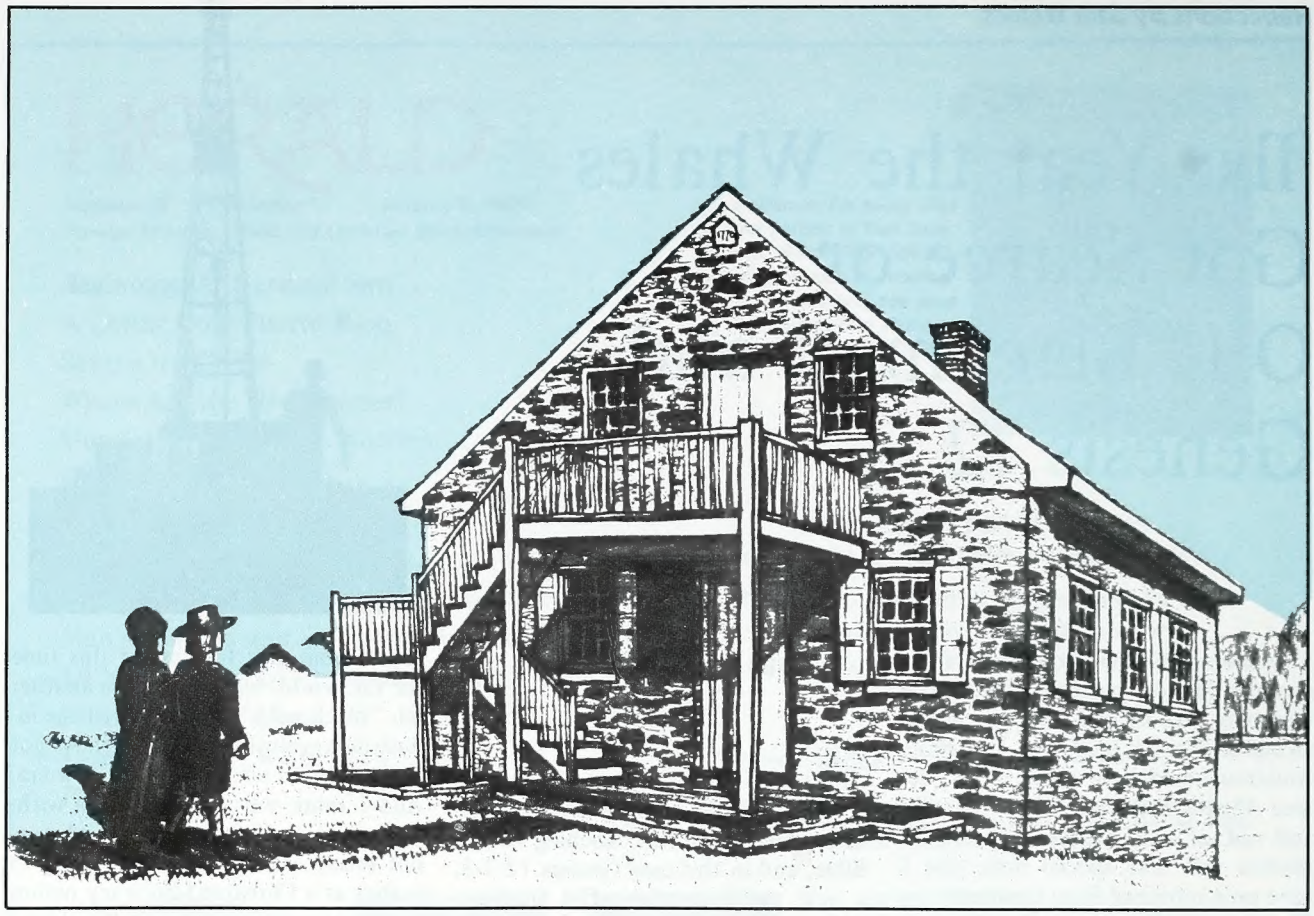
But from the viewpoint of a Christian who accepts the teaching of the Bible, and in this case Genesis 12:1-3, a new problem arises: Did God say what He really intended to say or how many conditions did He attach to the Genesis passage? Personally, I feel He said: "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." The Bible does not indicate Israel will always be right nor that she will always be in the will of God, but it does make a very strong statement about the attitude of peoples, and I believe nations, and what this attitude should be toward the Children of Israel.

Now we have a problem—oil—necessary for industrial progress in a very economically oriented world. The price . . . turn our backs on Israel. Many of the nations have chosen this route, and it has a great deal of appeal from the natural standpoint of man. But it seems to dismiss the truth of Genesis 12. As a Christian, I feel more comfortable "blessing" Israel than I do in "cursing" her.

You ask what whales have to do about all of this? Well, about one hundred years ago whales got real scarce and their price went soaring. Whale oil had been the main source of light and heat. It was the petro of the day. Doom was forecast at this time for the world, but along came another oil, "black gold," which fueled the industrial revolution. We somehow got along without whale oil in the new era. And I think we could get along without oil in the future if the Lord does not return. The point I am coming to is that as a Christian I hope my nation will continue its policy of "sticking" with Israel. God "just might" take note of the whole thing and fill the need. I trust this thought will not shock those who think of blessings as being only spiritual and having nothing to do with the material. To continue our support of Israel as a nation will lead to many problems. In fact, when it is late in the Great Tribulation period, being aligned with Israel is going to be a perilous place for any nation. That is until the heavens open and Christ and His Bride return to earth. Then it will again be confirmed as a right decision.

On one page I couldn't cover all of the problems I brought up about the events of prophecy and the tribulation, the place of the church in it all, and the difference between considering a nation as a unit and the individuals that compose or make up a nation.

All I am saying is I feel more comfortable staying with Israel, believing Genesis 12, driving fifty miles an hour, turning down my thermostat to 68 degrees, and putting away my electric toothbrush for the duration of the energy crisis. I never liked blackmail anyway.



Beginnings at Germantown Their Challenge for Our Day

Dr. Homer A. Kent, Sr.

Dr. Homer A. Kent, Sr., is regarded as the historian of the National Fellowship of Brethren Churches. He served on the faculty of Washington (D.C.) Bible Institute, now Washington Bible College, for several years. From 1937 until his retirement from teaching in 1969 he was professor of Church History and Practical Theology at Grace Theological Seminary.

Another Christmas has passed. Its joys in remembering again the fact of the coming of Christ into our human life still linger with us. But for Brethren people this was a very special Christmas Day. It was on this day two hundred and fifty years ago at Germantown, Pennsylvania, that the first Brethren congregation in America was organized. In addition to this organization the first baptisms by trine immersion were solemnized in Wissahicon Creek and in the evening of this same day the first threefold Communion service among the Brethren in America was observed in the home of John Gomorry. Thus this Christmas Day of 1723 was doubly memorable.

Perhaps the most graphic portrayal of the events of this unique day appears in Martin G. Brumbaugh's *History of the Brethren* as follows: "Peter Becker is chosen to act as leader. The preliminary examination is held, prayer is offered, and then these twenty-three souls walk out into the winter afternoon, in single file, headed by Peter Becker. They journey to the Wissahicon Creek. The group kneels. Overhead the solemn sentinels of the forest fastness—the pines and hemlock—are stilled. The icebound stream utters strangely solemn music. . . . The prayer is ended. The six candidates for membership in God's family are led one by one into the water and are baptized by trine immersion. The procession returns to Germantown. They assembled in the house of John Gomorry. It is evening now. The old-time tallow-dips are lighted. They gather around a long table, a hymn is sung, and in the silent evening hour, with no witness but God and curious children, these people begin the observation of the ordinances of God's house on Christmas evening, 1723. The sisters on one side, the brethren on the other, arise and wash one another's feet. Then they eat the Lord's Supper, pass the kiss of charity with the right hand of fellowship, partake of the holy communion, sing a hymn, and go out. It is night! But under God's guidance their acts have been repeated in a

thousand twilights, in all parts of this country in all the years that have come and gone; and, please God, we will repeat them again and again until He shall say: 'It is enough. Come up higher.' "

As we center our attention on Germantown and the infant group that became the first Brethren congregation in America, we see exemplified the basic elements that have characterized the Brethren through the succeeding years at least to a large degree. The first of these was unyielding faith in the Word of God and strict obedience to that Word. They brought this attitude from Germany where the church was born. Alexander Mack, the founder of the church, and his followers had carefully studied the Scriptures and came to the conviction that the state churches of Germany were not fully following the Scriptures in many respects, especially in the matter of church ordinances such as baptism, the communion, and anointing of the sick for healing. There were also variances in church discipline, carnal warfare, and the use of oaths. Moreover, they saw a lack in practical Christian living. Thus it was that in defiance of governmental rulings, Mack's group in 1708 set themselves apart, come what may, and established a new denomination. They must obey God rather than men. And so with the Word of God as their only creed, their chart and compass, they launched the Brethren movement.

The Bible Their Only Creed

Peter Becker and his little group of seventeen on that memorable Christmas Day of 1723 followed the example of Mack in establishing the first Brethren congregation in America. In true congregational fashion they chose Peter Becker, the leader of the first Brethren group of emigrants from Germany in 1719, as their pastor. In obedience to the Word of God as they confidently believed it, Becker administered trine immersion to the six candidates who had accepted the Gospel prior to this time and in the evening of the same day he conducted the first threefold Brethren Communion service as previously described by Dr. Brumbaugh in this article. With the Holy Scriptures in their hearts and hands this first congregation embarked on an unchartered course across America and the world. Obedience to this Word was the Alpha and Omega of their lives.

A second basic element witnessed in the Germantown group was their pilgrim character. In those beginning days they did not borrow a church building in which to meet nor rent a hall. In preparation for the baptismal service in Wissahicon Creek Christmas afternoon of 1723 they met in the home of Peter Becker. Included in this preparation was the important matter of the selection of a pastor. After the baptismal service they gathered in the home of John Gomorry, a leading member of the group, to observe the first Communion service of the Brethren in this country. This is the way they worshiped in the beginning days in Germany and they saw no reason to change the procedure, not even for the organization of a new church and the observance of its sacred rites. Not until 1770 did they build a church building. It was "the church in thy house" in those days.

The pilgrim character of these people meant plainness of living. They sought in every possible way to live in harmony with their pilgrim character. This character manifested itself in their church life, home life, community life, and in their dress. As to the latter, they deplored the vain show of the world in this regard. They reacted so violently from the prevalent styles of their day with the hooped skirts, fancy hats, waxed moustaches, and all the rest that they gradually settled into a form of dress and care of the hair that made them look somewhat like the old-time Quakers. And for a person to get all dressed up and have his picture taken was a rash display of vanity and pride!

We may smile at some of the restrictions they imposed upon themselves. But doubtless Brethren of the present day need to be reminded of their pilgrim character and that it is possible to become so entrenched in the things of this life that their otherworldly character is lost. Perhaps there is a much needed lesson for all of us in the words of a troubled saint of God who said, "I sit very loosely upon this world."

A Missionary Concern

A third basic element witnessed in the Germantown group was missionary concern. It deserves to be remembered that all the experiences of that 1723 Christmas Day were related to witnessing efforts by some of the Brethren in the vincinity of Germantown shortly preceding this day. As a result of these efforts there were six converts who requested baptism as aforementioned. In order that this request might be fulfilled the church was organized and its first pastor led the little group into the baptismal stream.

Then as a result of that great Christmas experience, the infant Germantown church planned to visit the scattered members who had come from Germany in 1719 and also to meet other interested folk in their homes to the north and west of Germantown. On October 23, 1724, fourteen men marched forth on a definite missionary venture under the leadership of Peter Becker. The group consisted of seven horsemen and seven footmen. George Falkenstein, early Brethren historian, refers to it as "the first of a series, but this, the most remarkable missionary tour to the frontier in all Pennsylvania's colonial history, is absolutely without parallel" (History, page 43). This same historian continues to describe the itinerary and experiences of this memorable group who on this extended tour reaped rich rewards for the kingdom of God. A unique panel of this event, painted by Medford D. Neher, appears on the wall in the Church of the Brethren Tabernacle at Camp Alexander Mack, near Milford, Indiana. It is there entitled, "First Organized Missionary Work in America." The example set forth by this endeavor has lingered through the years and has inspired many other missionary efforts. In large measure at least they have all emanated from that 1723 Christmas Day at Germantown.

As we contemplate the character of our forefathers who organized the first Brethren Church in America, we see that basically they were worthy of our wholehearted emulation today. The Word of God was supreme in their lives. They manifested a pilgrim character in their attitude toward this world and they were convinced that the message they had received must be shared with others. May the Brethren of 1974 be emboldened to go forth with the same basic convictions that motivated the Brethren of Germantown!

A Letter from Puerto Rico

By Ray Davis



Dear Larry,

Thanks a lot for your last letter. It's always good to hear from you. You write just like you talk and it seems I can hear your voice when I read the letter. I had to laugh when you mentioned the Dodgers! Cheer up! Maybe "dem bums" will put it all together next year. Praise the Lord that your church has that kind of program. It's what I envision for Puerto Rico in the future.

You asked about our work. Well, it's coming along, though not as quickly as I would like to see, but I am confident that His timing is the best. I'm sure you remember Jose Thompson and his wife, "Jelly." He was at Grace the same time I was. They live in Ponce on the south coast. I suppose as the crow flies it's about forty-five or fifty miles, but with those hills it's an eighty-mile drive. (It is really lovely in those hills but driving there is rough!) We did not tell the Thompsons that we were coming. We planned to buy a couple of barbecued chickens and invite them to lunch on their patio! As you might know, they were up in San Juan and probably looked us up! We bought one chicken and had a picnic. That chicken was *good*! We drove around town and found ourselves in the main plaza.

There was an evangelistic service going on so we parked and listened for awhile. There must have been close to three hundred people standing around. A group of young folks were passing out invitations for the evening service. It was a wonderful opportunity to present salvation through faith in Christ but the speakers (there were several) all emphasized *milagros y sanidades* (miracles and healing). After awhile we strolled to the other side of the plaza and sat under a tree. Two girls came up to give us one of the invitations. We asked how they knew what the speakers said was true. They just stared and said nothing. Hebe asked them how they knew they were saved and on their way to heaven. One replied, "Because I have the Holy Spirit and have jumped and danced in the church." We explained the plan of salvation and stressed the importance of knowing God's Word. They prayed and asked Christ into their hearts. We trust that they were sincere and will find the peace and joy of the Lord.

Larry, this whole incident served to strengthen our conviction that one of the greatest needs in Puerto Rico is churches



A Puerto Rican family

that believe in and teach and preach the Bible as the inspired Word of God. To help bring this to pass we have started Bible classes. Depending on how the Lord leads, these classes will be nurtured into churches or possibly merged to form one church. Let me tell you a little about these classes.

Villa Rica, Bayamon: Last summer we asked Mrs. Velia Garrido if she would like us to have a Bible class in her home. Her reply was a real lift to our somewhat tired spirits: "I have been wanting something like this for over a year." A few weeks later we started the class. Only three came and they all knew Christ but had no church affiliation. They have a real desire to know the Bible. Their questions keep me hopping but I love it. It is a good class. We try to visit the area every other week. Although several have promised to come, our attendance has hardly increased. However, I really think this will develop. Mrs. Garrido has said several times that she wants a church in her house. Pray for this. There are many "evangelical" churches in Bayamon but very few preach the Word as we believe it. The social gospel and the charismatic movement are widespread here. Bayamon needs a Brethren church!

Santa Paula, Guaynabo: On the first Tuesday of October we started a class here in our house. Four attended the first class, and although we have not gone over that number we have never had the same group together twice. If we can "get it all together" we would have a good-sized class. Unlike Bayamon there are few churches in Guaynabo, so there is room for a Brethren church.

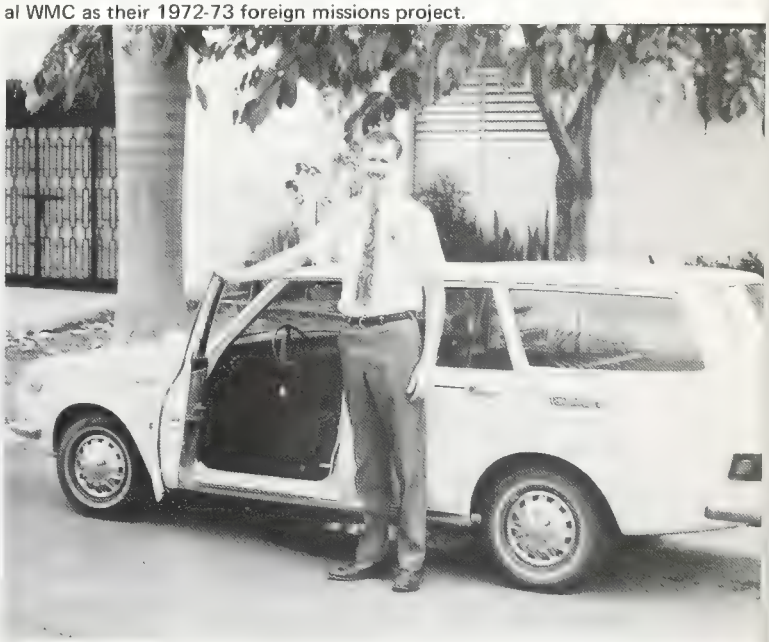
You know, talking about room, there is lots of it here for more Brethren missionaries. I asked Mr. Zielasko, our foreign secretary, if there were any candidates for Puerto Rico. It appears there are candidates for Spanish-speaking fields but none has definitely settled on Puerto Rico. A lot has been said and written about the lack of missionaries and I am often tempted to add my ten cents (all missionaries must get a similar urge!) and send an article to the *Missionary Herald.* However you slice the cake, it does seem that some folk are missing (or ignoring) God's call to the field. I heard someplace that about 90 percent of the world's full-time Christian workers labor among English-speaking people, but the other 10 percent really have their work cut out for them! I've heard of the Silent Majority but how about the Overworked Minority! How much more could be done if only we had the personnel. I know that sounds trite but it surely is true.

Write when you can. Give our love to the family. Lord willing, we will see you next summer.

Sincerely in Christ,

Ray

Ray Davis with his car bought with funds supplied by the national WMC as their 1972-73 foreign missions project.



Safaris for Christ

Field Superintendent Roy Snyder of the Central African Republic has written up this article in the form of an interview between himself and Pastor Noel Gaiwaka, pastor of the Castors (First) Brethren Church of Bangui, who has been active in evangelistic work for many months.

SNYDER: Pastor Gaiwaka, while we were in the USA on furlough, you wrote to us approximately every two months. It seemed that each letter was written following an evangelistic safari. Would you like to tell me more about this?

GAIWAKA: Yes, I have done much traveling the past year into all the areas where Brethren churches are located. Even though this type of meeting has been held in different areas of Bangui before, it was just a little more than a year ago that churches out in the province invited me to come.

SNYDER: We well remember the first time you left for Bozoum since it was the same day we left Bangui to go on furlough. I would like to know what you did when you arrived in the different areas.

GAIWAKA: When I first started this work, I usually only had door-to-door visitation with other Bangui pastors and the deacons of the church. However, I soon realized that we could not do it all and that Jesus was calling every Christian to be a "fisher of men."

SNYDER: So how did you work things out to get every Christian active in witnessing for Christ?

GAIWAKA: About two o'clock on the first afternoon I met with the pastor and members of the church. The church secretary marked down the name of every member. Then he left several spaces between the names of the members.

SNYDER: Why was the space left between the names?

GAIWAKA: Each day at the meetings, the names of the listed Christians were called out and they reported the names of the unsaved they had brought. Below the name of the Christian were the names of those he had brought to the meeting to hear the Word of God. Of course, they didn't start until the second day of the meeting.

SNYDER: What instructions did you give to the pastors and the Christians who helped them go out and visit from door to door in seeking the lost?

GAIWAKA: Everyone was given a tract and then I explained what the tract was all about. Usually they chose the one "Which Way Will You Take?" This has the picture of people traveling on a road; when they come to the crossroads, they can choose which way they will take. At the crossroads is the cross upon which Jesus died, and if you follow His way it will lead to heaven. The other road is the one that leads to the lake of fire.

SNYDER: How could you be sure that those taking the tracts would use them in seeking the lost?

GAIWAKA: They not only promised before the other Christians to take part in witnessing but they divided into groups of three to pray for lost souls. We believe that prayer as well as literature has had much to do with reaching the lost.

SNYDER: Are there other times in the day when Christians are urged to pray as well?

GAIWAKA: Yes. We tell them that when they go back to their homes they should pray that the Lord will lead them to the ones they should speak to about Him. They also come to the early morning prayer meeting at the church the following day.

SNYDER: Is there just this one class on witnessing or do you have some other time to train Christians on reaching the lost?

GAIWAKA: That first afternoon when we meet with only the Christians, after they have had their prayer groups of three, we all come together again for further instructions in witnessing.

SNYDER: If the meetings are held at two o'clock in the afternoon, it does not give the Christians much witnessing

Pastor Noel Gaiwaka



Rev. Roy Snyder



time. How do they do it?

GAIWAKA: Out in the province, they make a special effort to witness and invite people to the meetings. Whether they are in their gardens or in the market place, they go out of their way to bring people to the meetings.

SNYDER: What actually takes place when they meet the following day for the two o'clock meeting?

GAIWAKA: Each Christian stands before the church secretary. When his number is called, he brings the people that he has invited to the meeting. Their names are all marked down under his name. Beside each name is marked whether the person is unsaved or a believer out of fellowship with the Lord.

SNYDER: Is there an opportunity for each one of these persons to be dealt with by the pastor as well as yourself?

GAIWAKA: We talk with them about their need of receiving Christ, or if they are already Christians we talk about their sin and how they can get in a proper relationship with Jesus Christ.

SNYDER: Do quite a few people make decisions for Christ at this point?

GAIWAKA: Sometimes there are not many, but most of the decisions are made at the close of the meeting which follows. By the time we have met with the Christians and inscribed the names of those they have brought, many more people have gathered for the meeting.

SNYDER: If there are quite a few decisions for Christ, do you talk with these people again on an individual basis?

GAIWAKA: Usually I talk to them as a group. First of all I speak to those receiving Christ as Saviour and then to the Christians. Following that the pastor is responsible for follow-up work.

SNYDER: I know that you wrote to me while I was in the USA about most of these meetings. Would you mind reviewing again the different places where you have been? What are the results of the preaching of God's Word in these places?

GAIWAKA: The month of October 1972 was spent in Bozoum. There the meetings were held in different sections of the town.



African women witness to their friends by means of a tract.

January 1973 was spent in the Muskine church, which is the sixth Brethren church here in Bangui. Following a week of meetings in that area we spent the rest of the month of January and also the month of February in meetings in the different areas around the Castors church (First Brethren Church) here in Bangui.

March 1973—I spent a week at Bouca and Batangafo. I well remember the final Sunday at Batangafo. We asked all the people who had made decisions that week to stay after the meeting. After the members had gone, these people came into the church and filled it for that service.

May 1973—As a result of the meetings at Bocaranga there are several hundred new Christians. Also I went to Bossembele that month. When the Christians became involved in the program, by the end of the meetings, the church was filled once again.

July 1973—We saw the same thing happen at M'Baiki as there wasn't too much interest at the beginning but the Lord began to work in hearts and the people were stirred to bring in the lost.

October 1973—My most recent meeting was in Paoua. We met first of all at the North Brethren Church and there were 240 who made public confessions of Jesus Christ. In the South Brethren Church there were more decisions than that. The pastors in that area have a great responsibility of helping these young Christians. A number of backsliders were reclaimed as well.

It will be interesting to see how some of these churches have grown in the past year. We are looking forward to hearing their reports at General Conference.

SNYDER: In closing, I know you have much to thank the Lord for in all of your travels. Is there something in particular for which you would like to praise the Lord?

GAIWAKA: There are several things. I thank God for His protection during all my travels. Wherever I went, I found much sickness but the Lord gave me strength for all of these meetings. I praise God for blessing His Word in the lives of many people during this past year.

It is as if we were trying to rescue the thousands of souls from a sinking ocean liner with only a small rowboat.

WHERE ARE THE MISSIONARIES?

By J. Keith Altig
FMS Deputation Secretary

A situation has developed which is unprecedented in the history of the Foreign Missionary Society in recent years. As of the first of 1974 there will be no furloughing missionaries in the States who plan on returning to the field when their furlough ends.

One possible exception is the case of Dr. and Mrs. Jake Kliever who have been granted an emergency medical extension of furlough in order to complete some treatment which has been prescribed for Mrs. Kliever and to allow them both to recover more completely from surgery. If this is successful, the Klievers hope to return in March or April.

There are missionaries who are completing their furlough time but who will not be returning when their furlough ends. They will be retiring or entering other activity in the States.

What is significant about this situation? It means that all fields are as fully staffed as possible. The work on the fields is being carried on at peak efficiency. Nothing more can be done than is being done *on the fields.*

If this is the best we can do, how good is it? The answer can be seen clearly now, perhaps for the first time in our history. Are we really satisfied that hundreds of partially trained pastors in Africa are struggling to meet the needs of their people without the advice and counsel of their trained brothers from the States and without the study helps and commentaries they need in order to understand and expound the Scripture? Are we complacent knowing that tens of millions of people in Brazil will live and die without ever having been confronted with the claims of Christ? Are we content to know that there are Brethren church buildings in Argentina falling into disrepair and ruin because of the lack of a missionary pastor, or even a national pastor, while teeming multitudes all around go into a Christless eternity? Comparable situations exist on all our fields. It is as if we were trying to rescue the thousands of souls from a sinking ocean liner with only a small rowboat. Is this enough?

Somewhere, or perhaps it should be said, everywhere along the line there could be improvement. Our homes could be more Christ-centered and Bible-oriented with definite family altar and private devotions. Our churches and pastors could stress more strongly the work of missions and urge every member to be more faithful in the matters of commitment, dedication and support. Our Christian schools could make missions a distinct part of the activities and curriculum, guarding against influences which would deflect the young people from the path of service on foreign soil. Our foreign board could be more aggressive and definite in presenting the urgency of the situation as it exists today.

The lack of missionaries for deputation work and missionary conference activity must be compensated for by increased awareness of the need on the part of everyone in the homeland. After all, the reason we have missionaries is so they can minister in their appointed fields. When, in the providence of God, it happens that they are all busy at their assigned tasks in far-away lands, we dare not let the "out of sight, out of mind" mentality take over and dim the vision of reaching the lost of our world with the message of hope.



UNWORTHY MISSIONARY MOTIVES

Human reason, logic and abilities, spiritual gifts, and even divine zeal would all be ground to dust under the rigors of missionary service.

By Ralph Schwartz
Missionary to Brazil

Does a missionary go to the foreign field because he is not sharp enough to make it in the homeland? Does he feel that life in the USA is just too degenerate (what with scandals in high places and morals dipping to ever greater depths) and he is seeking asylum elsewhere? Is he, therefore, disgruntled with his homeland and anxiously awaiting the day when he shall become a citizen of the country to which he has gone? Has he placed all of his natural abilities and spiritual gifts into a Xerox computor, having been thus told that he would make an ideal missionary? Since the American educational system is so shot through with evolution, revolution and "pot," is the missionary seeking a more serene and protected atmosphere in which to raise his children? Besides, his wife has her B.S. in elementary education and is just dying to teach her own kids. With modern languages as his *forte* does he feel that this is the best way to use his ability? Has he evaluated the varying material and spiritual needs of the world's underdeveloped nations, and by process of elimination has focused on the one to which he wants to go? Or is he some kind of psychotic deriving pleasure from difficulties and unpleasant conditions which others say they "could just not endure"—heat, humidity, strange food, filth, complacency, ignorance, superstition, and so on?

Having completed two terms in the Amazon Valley of Brazil and presently serving the third term, I would like to say very clearly and emphatically that even if any, some or all of these aforementioned reasons were true, they would be utterly insufficient to cause this missionary to want to return to the field. Human reason, logic and abilities, spiritual gifts, and even divine zeal would all be ground to dust under the rigors of missionary service as we have known it.

NO, NO, NO! a thousand times NO! None of these are right motives to enter missionary work. All these are *unworthy*. Have we so lost touch with God in our "Christian" experience that we must resort to this kind of carnal calculating? Does God no longer speak with men? Is the God who called Isaiah, touched his lips with fire and sent him forth with a message burning in his soul and instructions to preach it until no one was left to preach it to—is that God dead? Or is it possible that we just do not know Him well enough? Does He not care to make His will known to us in these days, or could we care less about knowing it? Could we honestly look up to Him right now and say: "I know that I'm doing your will, and I want to do it more than anything else in my life?" If not, why not? As a Christian you should be able to do this. When, if ever, will we get serious enough with God to search out and find His will for us? Someone suggested getting down on our knees in prayer and not getting up again until the matter is settled. Not a bad idea; why not try it? You can be sure that the Lord is waiting to meet you there. Just remember, the knowledge of the Holy One does not come cheap. It is not available to the casual observer.

Yes, there is a force strong enough to draw one away from friends, family, financial security, familiar language, and so forth, and keep him going back again and again. That force is God's call, personal and direct. Without it we would be overwhelmed by it all. With it we walk hand in hand with the God of the universe and together WE SHALL OVERCOME!

BRAZIL NOW!



Brazil covers one-half of the South American continent. Its 3¼ million square miles competes with the United States in size. The first cities were built near the sea where men from the Old World found safe places to land their ships.

Brazil's 472-year history has been a unique achievement in harmony among people. There is no typical Brazilian, for the people trace their heritage back to European colonists—Portuguese, Dutch, French, German, Italian; back to Africans who were brought in to work with plantations; back to Brazil's first residents, the Indians. More recently, thousands came from Japan . . . more Japanese live in Brazil than anywhere else in the world outside Japan itself. Each group among the 93 million residents has contributed something to the character of the country. Population growth is about 3 percent annually, with more than half of the population under 25. Ten major cities include about 19 percent of the total population. Portuguese is the official language of the land and literacy is over 50 percent.

A wealthy land, Brazil is first in the production of coffee, bananas, and citrus fruits. In the eighteenth century Brazilians mined gold . . . in the nineteenth they tapped rubber. They mine iron ore, dig for gems, manganese, bauxite, tin, and lead; they log forests, harvest nuts, and grow pineapples. Brazilians drill for oil and carve farms out of the wilderness. They build, and buy, twelve hundred cars a day. They push highways and railroads across the land and build jet airports.

In the Northeast, relentless jungles and forests provide food and riches, but also pose dangers. A Brazilian poet described this vast and mysterious part of the country as "The last page in the Book of Genesis." The region's river systems, jungles, marshes, and forests cover nearly half of Brazil. Biologists and geographers estimate that the Amazon contains one-third of all the vegetation on the surface of the planet, and enough timber to build a house for every family in the world.

Now the Amazon offers new opportunities to the people of the crowded Northeast. Carefully planned to connect small river communites with the coast, the Trans-Amazon Highway is turning vast tracts of land, and as yet undiscovered natural resources, over to Brazil's people.

No longer "the land of tomorrow," Brazil is happening right now. Watch its economy grow by 9 percent a year! Its industrial explosion has expanded cities and towns all over the nation. President Medici continues to push the Trans-Amazon Highway to span Brazil from the Atlantic to Peru. Meanwhile, literacy has increased to 20 percent since 1950. A microwave communications system, integrated to the satellites, covers the country.

Keeping in step with the nation, the evangelical church proliferates on every hand. Christians feel the support of Brazil's anti-communist, corruption-fighting government. Could a time in Brazil's history ever have been more favorable for Christian missions?

The foregoing concise description of the great land of Brazil appeared in Worldwide Evangelist, *published by the Concordia Publishing House, St. Louis, Missouri, and is reprinted by permission.*

The following letter excerpts from missionaries in Brazil give insights into activity there.

Sometimes the only conclusion we can come to is that progress in spiritual work is best judged in the light of eternity. The men and women, young people, and boys and girls we have witnessed to often are not immediately converted. . . .

Our assignment by the field council is to work with the Wallaces in reaching into housing projects at the outskirts of the city of Belem. There are at least ten of them already built or in the process of being built. We are presently working on a plan of action for invading these areas for Christ. Until now we've been "setting our house in order" by prayer and supplication. Now that Judy Wallace is back on the field and recuperated from her bouts in the hospital, we are looking forward to a concentrated effort in the job of evangelism with the prayer that Christ will build His church among those to whom He leads us. . . .

One of the necessities of life here for us is a trip to and from school twice a day. This is a ten-mile, time-consuming trip, but we praise the Lord that the children have a wonderful Christian school to attend. Sharon is in eighth grade, Curtis in fifth and Terry in third. Sammy is a year and a half and is literally climbing on everything.–*Ralph Schwartz*

The Wallaces never had so much happen to them in so short a time. (Because of Mrs. Wallace's illness and surgery during furlough–Editor) God taught us much during this time–faith, real prayer, and how to praise Him through it *all.*

When we came back we found a stronger group of believers here in Coqueiro than when we left. Not more believers or bigger numbers, but stronger in their desire to serve Him and in their faithfulness. . . .

Another blessing–Jim Jackson, TIME missionary, is spending the month of November with us. It is wonderful to see young men grow in the Lord, and we praise the Lord for being able to share and show him a little of what Christian missionary life and ministry is all about here in Brazil.–*George ("Duke") Wallace*

We just returned from our monthly prayer meeting and it was a real blessing; also, an answer to prayer in having Duke and Judy Wallace with us. There were fifteen of us, including Jim Jackson (TIME missionary). He is a great young man and we are trusting the Lord to lead in his life–perhaps back here to Brazil.

It is great to have Ed and Eileen Miller back with us, too.

Such a tragic thing happened here in Belem last Saturday night. A young Church of Christ missionary, only twenty-nine years old, was killed instantly by a hit-and-run taxi driver. The missionary was cleaning the windshield of his car and his wife and two small children were inside the car and witnessed the whole thing.–*Mrs. Ernie Bearinger*

Our summer is trying to arrive, meaning the dry season. We have clear skies and a good breeze during the day, but we're still getting rains almost every afternoon or evening. If they don't stop soon, the farmers are not going to be able to clear new fields.

Our son Art arrived in Canada (Prairie Bible Institute) on September 8 and his first letter described the lovely grounds and pretty flower beds. A letter received later, mailed September 17, tells of two killing frosts and two snows! He's his father's son and is *not* looking forward to the long winter.–*Mrs. Bill Burk*

The Lord gave us (Barbara Hulse and me) an apartment across the street from Duke Wallace's church in Coqueiro. Actually, it's not just across the street, but across the Belem-Brasilia Highway. Our main purpose here is to reach people in the areas where new apartments are located. Do pray for our ministry.

Just about all the men missionaries worked on our place. There are three very small bedrooms and a family living here before us had thirteen children. Imagine!

We are working very hard to get settled. I like the place okay, but the noise is something to get used to yet. The Lord made so many kinds of birds with all different kinds of songs. I wake up by their singing–and I say "singing" to be polite to them although at times, especially at dawn, it doesn't sound like a sweet song to my sleepy ears. Our neighbors have cages all around their houses for the birds, and I don't feel I must have birds just to keep up with them!

Barbara and I bought a refrigerator and are grateful for it. Now we don't have to go to the market for meat and vegetables two or three times a day as Brazilians do.–*Kwang Ja Park*

Our new construction is nearly done–just some finishing up remaining, which Jim (Jackson) is doing. He's been a big help. It's good to have the extra space.

We've been encouraged with the church here in Castanhal. Have many new contacts and some converts. They are thinking about expanding their building.

A special prayer request would be concerning some of these daily living "details" that take so much time. We had one week when the sewer stopped up (had to dig up the cesspool and clean it out), the kitchen water pipe broke and we nearly had an indoor pool, the lawnmower broke, the washer broke, and the floor polisher broke! Now we believe that the trial of our faith "worketh patience," but just a couple of those items would have done it.–*Mrs. Tim Farner*

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Again . . . during March, April and May! The paperback book concept continues in Brethren adult Sunday School classes across the country. **Deuteronomy** is the Bible book on the schedule, and the study guide being offered is entitled *Deuteronomy, a Favored Book of Jesus*. It has been ably written by Dr. Bernard N. Schneider, pastor of the Grace Brethren Church, Fort Myers, Fla. Students will discover that Old Testament studies need not be dull and uninteresting . . . and each chapter contains more than enough material for 45 minutes of class time. The 163-page study guide regularly sells for $2.95, but is being offered at half price ($1.50) to Brethren Sunday Schools in quantity orders. Further information may be obtained from the Missionary Herald Co.

Hagerstown, Md. A true ecumenical spirit prevailed at the Grace Brethren Church where **Dr. Robert Collitt** is pastor. This success was noted through the planning and initial stages of the building program. **Rev. Warren Tamkin**, former pastor, was retained as a building consultant and **Pastor James Dixon** was secured to give advice and direction in the $500,000 bond program.

These three pastors worked hand in hand, and on the night of the kickoff dinner all three were involved as speakers as nearly 400 enjoyed the occasion.

The church sold the entire half-million dollar bond issue in just three weeks. The new educational building is scheduled for occupancy in late July of this year. Robert Collitt, pastor.



Original charter members of the Meyersdale Grace Brethren Church.

Meyersdale, Pa. The Grace Brethren Church observed its 25th anniversary on Sunday, Oct. 21. A special highlight of the morning service was recognition of the original charter membership of which 51 were present. Each charter member was given a carnation and escorted to a specially reserved seat.

Immediately following the morning worship service, the congregation assembled outside at the site of the new annex being built. A time-capsule was inserted behind the cornerstone which will be opened ten years from now. Robert Burns, pastor.

Macon, France. **Mr. and Mrs. Larry DeArmey** are the parents of a son, **Marc Alain**, born on Nov. 8. Three-year-old Ginette was especially happy to welcome a little brother into her home. The DeArmeys are members of the Brethren missionary staff serving in France.

ANNUAL changes—Thomas Bailey, pastor, Brethren Chapel, Fremont, Ohio, Colonial Acres, No. 49, Fremont, Ohio 43420 (Tel. 419-332-2755). Two new church addresses are as follows: Davenport, Iowa, Grace Brethren Church, 3919 N. Elsie Ave., Davenport, 52806. Lititz, Pa., Grace Brethren Church, R. R. 2, Box 4F, Lititz, 17543. Rev. William Schaffer 1404 Richmond Beach Rd., N.W., Apt. 21, Seattle, Wash. 98177 (Tel. 206-546-6625). On the inside front cover under GROW the residence telephone for Rev. Wayne Beaver should be listed as 269-1708. The Southern Ohio District Conference will be held May 13-15 at the Brookville Grace Brethren Church, Brookville, Ohio.

NEW MAILING ADDRESS

The Board of Ministerial Emergency and Retirement Benefits of the National Fellowship of Brethren Churches, Inc.

William H. Schaffer, Secy.-Treas.,
1404 Richmond Beach Rd., N.W., Apt. 21
Seattle, Wash. 98177 (Phone: 206-546-6625)

New York (EP)—The Hymn Society of America is seeking new hymns suitable for commemorating the bicentennial of the signing of the Declaration of Independence in 1976.

"The hymns may express such themes as thanksgiving for God's guidance of our nation and for the attainments of mind and spirit as well as for material wealth," a society announcement said, adding:

"It may be a prayer for continued guidance, for wisdom in the use of all our resources and willingness to share them with others; for the virtures and humility in public figures and in the individual citizen; for recognition that the individual's freedom does not extend to infringement on the freedom of others."

Danville, Ohio. A positive spiritual impact has been evidenced in our entire congregation since the ministry of **Rev. Henry Rempel.** The Lord blessed with nine decisions for salvation and one rededication during the crusade.

Another blessing has been the volunteering of one of the faithful couples to lead in the establishing of a youth work. The time is ripe for this forward step and enthusiasm is evident. Edward Wingard, pastor.



A new sanctuary in the city for Berne.

Berne, Ind. Shall we move to the city or stay in the country? This question, after much prayer and consultation, was finally answered and the Bethel Brethren left the country and moved to a new location which is on the edge of Berne (the "city").

Dedication of a beautiful church building on the new site was on Nov. 18. Those participating in the services on this special day were **Rev. Lester Smitley**, formerly of Berne; **Rev. Carl Miller**, son of a former pastor, **Dr. R. Paul Miller**; **Rev. William Schaffer**, former pastor; **Rev. True Hunt**, hometown "boy"; **Dr. E. William Male**, **Chaplain Lee Jenkins**, and **Prof. Donald Ogden**—all of Winona Lake. The "Benediction," a mixed ensemble from Grace College and directed by Prof. Ogden, provided special music for the occasion.

The architect and consultant for the building project, **Rev. Ralph Hall**, was present to rejoice with the people upon their achievement.

The congregation and **Pastor Earle Peer** are praying that as a new ministry opens to them they may be faithful stewards in "Redeeming the Time."

Waynesboro, Pa. By an overwhelming vote, the congregation approved the purchase of the American gas station which is located directly behind the church property. Purchase price was $35,000. This property will provide off-street parking for at least 30 cars (more when the station is removed at a later date). Wendell Kent, pastor.

Radford, Va. "Youthquake"—from dusk to dawn was an event the youth of Ghent, Garden City, Hollins, Buena Vista, Covington, Richmond, Washington Heights, Boones Mill, and Wildwood will remember for many days. The Fairlawn youth were the hosts for 135 guests, and there was a full program offered including films, testimonies by two former drug users, gospel music, bowling, basketball and other games, and of course lots of food. **Pastor Roy Glass** of Fairlawn concluded the "Youthquake" with a time of devotions.

Attention—Senior High Teens! An excursion to Cedar Point Amusement Park in Ohio is scheduled for June 7-8, 1974. Mark your date calendar NOW. Two days of fun, fun, fun. Speakers will include **Pastor Knute Larson** and **Tom Barrington**, former OSU All-American and pro-football player. Loads of special music and other fantastic features pack a wallop in your teen program this year. More information will follow.

Simi Valley, Calif. For **Mr. and Mrs. Harry Zane** the scriptural admonition to "Set thine house in order; for thou shalt die, and not live" was to be taken literally so they called upon **Mr. Dewey Melton**, Grace Schools representative. With the help and counsel of Mr. Melton a will was drawn up which honored the Lord and His work.

Mrs. Zane feels the Lord was definitely guiding in this business planning even though there was no indication of a need for haste. However, in only a few weeks after this transaction was completed, Harry Zane, a charter member of the Brethren church in Simi where Rev. John Gillis is pastor, was suddenly called home to be with his Heavenly Father. There is sorrow now for the loved ones left behind, but it is not accompanied with regrets as to business that was not cared for in due time. Is your house in order, Christian?



Mission-minded boys and girls in Telford.

Telford, Pa. A Missionary Helpers club sponsored by **Ethel Heffelfinger** and **Joyce Griffith** is alive and alert in its work for the Lord and missions. Pictured above are (front row) Scott Taylor, Cindy Harding, Chris Harding Loreen Anders, Lisa Moyer, and Tim Greiner. Second row—(l to r) Billy Heffelfinger, Dean Stoneback, Dale Balmer, Jeff Schwartz, and Russell Freed. Top row—(l to r) Doreen Balmer, Christ Frank, Mark Landis, Doug Young, Robbie Derstine, Jamie Derstine. Rev. Robert Griffith is pastor of the Penn Valley Grace Brethren Church.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

ARNOLD, Lelia, Nov. 24. Miss Arnold was the last of the charter members of the Vernon Brethren Church, Telford, Tenn. Donald Farner, pastor.

LIGHT, Paul, 57, Sept. 11, a faithful member of the Grace Brethren Church of Myerstown, Pa. Luke Kauffman, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Long Beach, Calif. (Community). Jan. 6-13; Ralph Colburn, pastor; Bob Thompson, speaker.

San Diego, Calif. Jan. 6-13; Lynn Schrock, pastor; Becker Evangelistic Team.

Elkhart, Ind. Jan. 7-13; Robert Kern, pastor; Ding Tueling, speaker.

Hagerstown, Md. (Gay Street). Jan. 13-18; J. Paul Reno, pastor; Nathan Meyer, speaker.

South Pasadena, Calif. Jan. 13-20; Arthur McCrum, pastor; Becker Evangelistic Team.

Brookville, Ohio. Jan. 14-20; Clair Brickel, pastor; Ding Tueling, speaker.



Joy Mayes, a junior at Bob Jones University, served as a TIME missionary in the Central African Republic in 1972. Here she holds a two-day-old baby goat, one of the new experiences she encountered during her term.

African Sisters

By Joy Mayes

Did you ever wonder about African SMM girls? I did. Then I had the privilege of helping with some of the groups of girls while I was in Africa, and I'd like to share with all of you some of the interesting things done by our African sisters.

African girls call their group "Lumiere," which means "Light." In order to be a member, a girl must be old enough to go to school, come to three meetings, and sign a pledge that she will maintain her testimony or lose her membership in Lumiere.

After she becomes a member, she begins work on the first of four levels. First, she is called a "Seeker of the Light." She learns the meaning of the Lumiere insignia: that she should use faith as a shield against Satan; that she should learn about Jesus, the Light of the World, by reading her Bible; and that she should be a light to others so they will know about Jesus, too. She learns that she should put Jesus first, others second, and yourself last. She also memorizes eight Bible verses, the Lumiere theme song, the ten Lumiere laws, and some general facts about the Bible, such as the number of books in the Old and New Testaments and how the Holy Spirit inspired the men who wrote the Bible. She must choose and perform one physical skill from a list in her book which includes different ways of throwing and catching balls, jumping rope, singing songs, or walking with a cup of water on her head.

After completing all of these things, she begins work on the next level, "Friend of the Light." She must choose three more physical skills from the list, learn the history of Lumiere, six Bible verses, the names of the New Testament books, and read the Book of John and answer questions on it. She also learns practical things such as how to boil water so it will be pure and how to keep herself clean. She must be able to lead two games and to read and write. She is required to earn a badge for sewing or taking care of clothes.

The third level is called "Guardian of the Light." On this level, a Lumiere girl must do seven more physical skills from the list. She learns about the local organization of Lumiere, memorizes twelve Bible verses and learns the names of the Old Testament books. Reading and answering questions on Luke and Acts 1–12 is also required. She learns how to care for a wound and how to avoid getting malaria. On this level the girl leads four games, learns to address an envelope, studies some rules of etiquette, and is taught how to show someone the way of salvation. She is required to earn any two of the following badges: housekeeping, first aid, secretarial, art, storytelling, cooking, gardening, music, care of children, patriotism, and know-the-Bible.

The fourth and last level is called "Bearer of the Light." A Lumiere girl on this level must perform ten more of the physical skills from the list. Learning that the Lord will give her strength for the jobs that He gives her, she memorizes twelve verses, and reads and answers questions on Acts 13–28, I and II Timothy, and I and II Thessalonians.

At this time the girl learns how to prevent disease and how to keep her village clean and healthful. She learns to develop leadership as she leads six more games. She studies about the sun, moon, and earth. A "Bearer of the Light" also must write out her testimony, give a lesson to her troop, and visit someone who is sick to help them and read the Bible to them. She learns ten rules of etiquette.

A Fidelity Badge and one other from the previous list must be earned. For the Fidelity Badge she must attend troop meetings for nine months, keep herself clean, have a good testimony, and attend the church services faithfully for one year.

Lumiere is to our African sisters what SMM is to us: a time to share together in fun and in learning more about the Lord. Lumiere helps African girls to grow into women who love the Lord, know the Bible, and can be a testimony to others by being clean and conducting themselves properly. Let's not forget to pray for our African sisters as they show forth the Light.

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590 Howard Mayes, director, James Long, assistant to the director

Watergate, the Water Gate and Education

By Dr. Roy Lowrie, *Executive Director*
National Christian School Education Association

VIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINT

Meeting in St. Louis last spring, the American Association of University professors adopted a significant statement about the Watergate situation. This is what they said:

"The 59th Annual Meeting of the American Association of University Professors profoundly regrets the Watergate scandal and is alarmed at the breakdown in law and order, the decay of public morality, and the excessive permissiveness of which this incident is symptomatic.

That all the persons allegedly involved in this felonious and fraudulent affront to freedom and fair play are graduates of American institutions of higher education, causes us to grieve that we failed in not helping them to overcome their character defects and asocial and larcenous propensities while they were in our tutelage.

Having the courage and humility not to cover up our past wrongdoing, we urge that university professors confess their sins of omission and combat the tragic example given their students by lawyers who allegedly flout the law and administrators who allegedly manipulate the trust. We dedicate ourselves to trying harder to steer this generation of students away from a life of crime and toward an enhanced respect for the Constitution, justice and ethics."

This is a rare press release from educators. It may be unique. The authors and those professors who endorse it are to be commended for humility and for their resolve to try harder to steer their present students to "overcome their character defects and asocial and larcenous propensities."

The success of the professors with their present students will be limited for the following reasons:

(1) The secular professors, though highly trained academically, do not have spiritual discernment to realize that the root cause of moral evil within the hearts of their students is the fallen nature. Increased effort in teaching can never change the basic nature of the student. Morality is not a product of secular education. Morality, or the awareness and conviction of right and wrong is the result of a spiritual change in the human heart. A spiritual heart transformation can only be accomplished by a personal faith commitment to Jesus Christ.

(2) The receipt of a new nature for their students through the exercise of regenerative faith in Jesus Christ will not be within the instruction of these teachers.

(3) They will not teach as absolute truth the Bible's standard of justice, ethics, and morality.

(4) There will not be an acknowledgement of the existence and activity of Satan, who is the ruler of this present evil age.

In contrast to the very limited progress of the college professors who have been exercised by Watergate, moral success with students by Christian school teachers will be practically unlimited. The difference between the two teachers is this: Instruction in the Christian school includes daily teaching at the Water Gate.

To explain this obvious play on words, in Nehemiah 8 the people assembled before the water gate. In that place, the Bible was taught to them. Verse eight of that chapter says, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Thus the water gate may be used to refer to a place where the Bible is taught.

The students in the Christian school have a water gate experience each day, Bible instruction. Similar water gate instruction in Bible will not occur in the classrooms of the secular college professors or secular public schools, making future Watergates inevitable.

Your children deserve an education in which Bible teaching is the core. A Christian education in which Jesus Christ is central will influence the entire course of your child's life. If you don't educate your children at the Biblical water gate, who will?

FEATURE

"We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (II Cor. 10:5 NIV).



By Howard W. Mayes
Executive Director

Man's Wisdom and God's Revelation

Godless human wisdom sets itself up over God's revelation and sits in judgment upon God's Word.

A Christian school is built upon a very different philosophy. God's Word is recognized as the ultimate authority, and all areas of man's knowledge must be tested in the light of the Biblical revelation.

This important distinction between a secular educational system and a Christian school was dramatically demonstrated by the activities of the boys and girls in the sixth grade class at the Warsaw Christian School early in this current school year. My son Bill is a member of this class, and my wife and I were most appreciative of a recent unit of study directed by his teacher, Mrs. Linda Bowdler.

Most readers are probably aware of the kind of falsehood that fills the early pages of most grade school textbooks where the origin of the world is discussed. It is no secret that these books present a totally godless and humanistic outlook.

The sixth grade at Warsaw Christian School, under the direction of their teacher and a guest lecturer, Dr. John Whitcomb, listed the statements they discovered in the early pages of their textbook that were contrary to God's Word. Through guided research in the Bible the TRUE facts of the case were listed along side of man's false theories.

I asked my son for permission to share his class research notes. The clear identification of God's authority as over and above the writings of men illustrate here the most basic difference between secular and Christian education.

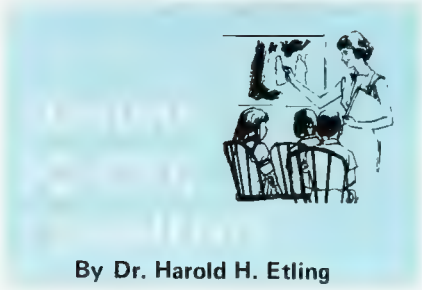
The headings of the two columns below reflect an important principle that is basic to a Christian world view. *That principle is that man's theories must be tested in the light of God's Word instead of testing God's Word by the standard of man's theories.*

That may be the most valuable lesson of the entire elementary school experience. (At least it's well ahead of whatever else you may have thought was in first place.)

THE TEXTBOOK SAYS . . .	BUT GOD SAYS . . .
1. Man took thousands of years to discover fire.	1. God showed men fire: Tubal-cain had a forge (Gen. 3:24, 4:22; Deut. 5:24-25).
2. Man took thousands of years to discover metals.	2. Tubal-cain was a forger of brass and iron (Gen. 4:22).
3. There is no written record of how man got on earth.	3. God told Moses to write Genesis (Gen. 2:7).
4. It was a long time before man could talk.	4. Adam talked right away (Gen. 2:23).
5. Man's first home was in the forest.	5. God made the Garden of Eden for man's home (Gen. 2:10-15).
6. Man was afraid of the wild animals.	6. God brought animals to Adam (Gen. 2:19-20).
7. The first men had to hunt and kill to eat.	7. Everything Adam and Eve needed was in the garden (Gen. 2:9, 16).
8. Early men wore no clothing.	8. God clothed Adam and Eve (Gen. 3:21)
9. Animals had the advantage over man.	9. God gave man dominion over fish, birds and animals (Gen. 1:28).
10. Birth and death were great mysteries to men.	10. God taught men about birth and death (Gen. 4:1; Job 19:25).
11. Man came to believe in gods to explain life around them.	11. Man knew God personally—came to believe in many gods because God gave him up to his foolishness (Gen. 3:8; Rom. 1:18).
12. Man finally tamed some wild animals.	12. Abel tended flocks (Gen. 4:2).
13. It took man a long time to invent a boat.	13. God instructed Noah (Gen. 6:14).
14. The earth evolved over millions and millions of years.	14. God's seven day creation was thousands of years ago.

1974 Directory of Christian Schools Operated by Churches of the NFBC

School and Sponsoring Church	Grades	1973-74 Enrollment	Staff FT	Staff PT	Year Begun
Brethren Church Schools Brethren Junior-Senior High School Paramount Brethren Elementary Long Beach Brethren Elementary *First Brethren Church of Long Beach, California*	Preschool–12th	1,003	69	29	1947
Brethren Navajo Mission and Boarding School *Brethren Home Missions*	Pre-1st–8th	102	14	2	1951
Brethren Elementary and Junior High School *Community Brethren Church of Whittier, California*	K-8th	354	15	9	1953
Norwalk Brethren Elementary School *Norwalk Brethren Church of Norwalk, California*	K-6th	365	18	5	1954
Grace Christian School *Grace Brethren Church of San Bernardino, California*	K-6th	134	9	7	1954
Brethren Christian Schools *Bethel Brethren Church of Osceola, Indiana*	Pre-K–12th	360	19	1	1955
Grace Christian Schools *Grace Brethren Church of Phoenix, Arizona*	Pre-K–8th	312	15	4	1957
Warsaw Christian School *Warsaw Community Grace Brethren Church, Warsaw, Indiana*	Pre-K–8th	162	9	5	1958
Indian Heights Kindergarten *Indian Heights Grace Brethren Church, Kokomo, Indiana*	Pre-K-K	85	5	0	1960
Canon Kindergarten *Canon Brethren Church of Taos, New Mexico*	K	12	2	0	1961
Brethren Christian Day School *Grace Brethren Church of Alexandria, Virginia*	Nursery–2nd	40	6	3	1962
Grace Brethren Kindergarten *Grace Brethren Church of Fort Lauderdale, Florida*	Pre-K–K	54	4	0	1962
Brethren Elementary and Junior High School *Cherry Valley Brethren Church of Beaumont, California*	K–9th	240	15	5	1964
Grace Brethren Christian Day School *Grace Brethren Church of Greater Washington, D.C.*	Preschool–6th	338	20	15	1965
Grace Brethren Kindergarten *Grace Brethren Church of Margate, Florida*	K	30	2	0	1967
Ashland Christian School *Grace Brethren Church of Ashland, Ohio*	K	44	2	1	1972
Los Altos Preschool *Los Altos Brethren Church of Long Beach, California*	Preschool	68	12	2	1972
Brethren Nursery School *First Brethren Church of Fort Wayne, Indiana*	Nursery	6	1	0	1972
Worthington Christian Schools *Grace Brethren Church of Columbus, Worthington, Ohio*	Preschool–6th	130	14	1	1973



By Dr. Harold H. Etling

Someone has declared that there are three kinds of Christian workers—those who serve Christ BADLY; those who serve SADLY; and those who serve Christ GLADLY! I am convinced that the first two kinds of service are intertwined with each other, for those who serve badly cannot help but be serving Him sadly.

To bring our workers from the first to the third and even from the second to the third, is a part of the task we as Christian workers face. The road to successful Sunday Schools is a road on which all of us ought to be anxious to be successful—as individuals and as a team.

A couple of days ago, I listened to an interview between a sportswriter and a very successful coach of a football team. The very first question that was asked was: "What in your opinion is the first reason for the success of your team?" His immediate answer was, "TEAMWORK." He went on to elaborate by reminding his listeners that his team was a HAPPY team. How can a team be successful if it plays *BADLY*? The coach said his major rule is: "Give the team the goal for each game and see that each fellow is giving his best." He knew what he wanted the team to accomplish.

What are we expecting to get done in our individual Sunday Schools next week and the weeks that follow? Are we expecting cooperation in a program to reach the unreached? Then we need to tell the workers just how to go about that program—and what we are expecting each one of them to accomplish. Are we expecting every person to become an individual soul winner?

Remember, practice accompanied by instruction is needed if we expect a winning team—a team who will serve Christ GLADLY.

Lines from Lewis



Scripture memorization . . . is it important?

Important for kids only?

Okay for youth too?

What about adults?

Can an adult honestly encourage children and youth to memorize Scripture when they fail to set the example themselves? Psalms 119:11 says to hide a precious product ("thy Word") in a proper place ("mine heart") for a profitable purpose ("that I might not sin").

Are you memorizing Scripture regularly? Why not take some verses or passages from your devotions or Sunday School lessons as a start? Set some realistic weekly or monthly goals for yourself. Set an example for youth.

If you need help, write to The Navigators, Colorado Springs, Colorado 80901. They offer a topical memory system for busy people. A five dollar enrollment covers an entire course with materials, instruction and help. It includes ways to encourage one's systematic review and retention of memorized verses. It also gives ways to encourage continued memorization "on your own."

Another organization presenting helps is Bible Memory Association International, P. O. Box 12000, St. Louis, Missouri 63112. Their topical memory system is based on definite requirements for various age levels. It includes free incentives for memorization (books, plaques, and so forth). This program encourages a person to have a "listener" for each week's verses. This annual program costs four dollars beginning each calendar year. If you want to get the materials during the year without joining the annual program, the handy memory books can be purchased individually.

Many other organizations have Scripture memorization programs such as Word of Life Bible Clubs, 91 Main Street, Orange, New Jersey 07050. Awana Youth Associates, 75111 W. Belmont Avenue, Chicago, Illinois 60634, also has a memorization program, as does Child Evangelism Fellowship, Box 1156, Grand Rapids, Michigan 48501.

OPERATION BARNABAS

Operation Barnabas is the new caravan youth ministry of our department, operating under the TIME program. This teenage evangelistic program will include sixteen teens and four adults. They will travel to Brethren churches for two months of the summer in a program designed to challenge youth to total commitment to Christ.

The team will be flexible to the needs of the local churches but will stress evangelism, building youth into the church program, and establishing strong youth groups. Spending half a week in each church, they will use various methods of presentation such as dramatics, preaching, music, sports and teaching.

We are happy to announce that Mr. and Mrs. Paul Mutchler will be directing this team. Paul is in Grace Seminary and formerly was Director of Youth and Music at the Grace Brethren Church of Columbus, Worthington, Ohio. Mr. and Mrs. Steve Edmonds, also from the Columbus church, will assist the Mutchlers in this ministry.

We are now recruiting Brethren youth to make up this team. If you are interested in sending teens (grades 10-12) on this ministry, please have them contact Ed Lewis, director of Youth Ministries, Christian Education Department, Box 365, Winona Lake, Ind. 46590.

YOUTH CONFERENCE

Youth Conference will again be in Indiana on August 3-10. It will be held at the Goshen College campus, less than a half hour from Winona Lake. We outgrew the Grace campus as we will expect to sleep eight hundred at the youth conference. A mini-workshop for local youth involvement will be added to the program on one day.

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE — **NOVEMBER 1973**

of all reporting Sunday Schools* 160

GROWTH INDEX BASED ON 172 REPORTING CHURCHES

November 1972 weekly average attendance 26,778
November 1973 weekly average attendance 27,721
NET GAIN in reporting churches 943 persons or up 3.5 percent

SUMMARY

85 churches registered increases totaling 2,198
83 churches registered losses totaling 1,255
4 churches registered no change

Largest numerical increase Myerstown, Pa.
Largest percentage increase Montclair, Calif.

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

DIVISION WINNERS — NOVEMBER SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Robert Malone
B	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C	Radford, Va.	Roy Glass	Carl Ratcliffe
D	Warsaw, Ind.	Ivan French	Don DeYoung
E	York, Pa.	Robert Whited	Terry Grim
F	Seal Beach, Calif.	Roy Roberts	Ed Morton
G	Virginia Beach, Va.	Ed Lewis	Lambert Myers
H	Dayton, Ohio Huber Hgts.	James Poyner	Chuck Roush
I	Montclair, Calif.	Allen Herr	----
J	Omaha, Neb.	Jerry Classen	Bob McMaster
N	No one qualified		

RECORD ATTENDANCES

Simi, Calif.—307; Columbus, Ohio—645; Virginia Beach, Va.—142; Johnstown, Pa. Riverside—210; Logansport, Ind.—34; Chico, Calif.—40.

PLAN BOOK FOR CHRISTIAN EDUCATORS

The pocket size planning calendar which the Christian Education Department annually provides to church leaders who are on the mailing list of our various publications has been placed in the mail. This planning calendar is already imprinted with the important dates on the NFBC activity calendar as submitted by the various boards and organizations.

While our supply lasts we will be pleased to send a copy of this planning calendar to those who request same. (Christian Education Department, Box 365, Winona Lake, Indiana 46590)



By Rev. Wendell E. Kent

The Churchmouse

The Chinese are receiving lots of attention these days, now that the Bamboo Curtain has been drawn back just a bit. One of the techniques that I find intriguing is the practice of acupuncture. Their medical men claim that by sticking needles into the human body, they can not only anaesthetize places where pain occurs, but also bring about healing. It all seems very strange to me. However, acupuncture may not be as revolutionary a concept as we tend to think. Perhaps it's just a new name for something we've known about for a long time.

My wife, Pat, has been known to practice acupuncture for many years. More than once I have come home from a meeting feeling rather proud of myself. I had just preached a sermon that, in my inflated opinion, must surely equal the best efforts of a Spurgeon or a Graham. When her only comment is that I went five minutes overtime and spent too long on the introduction; if that isn't acupuncture, what is it?

Tim can be pretty handy with the needle, too. When we get our heads together over homework and I tell him what fantastic grades I made in geometry, it really deflates me to have him tell me the next day that we did the assignment all wrong. Acupuncture.

Brenda has been coming home for lunch all winter and eating my humble fare. For me, anything more difficult than heating a can of Dinty Moore beef stew is a considerable challenge. So when she greets me with, "Dad, not that again," I am once more a victim of the needle.

My church members, bless their hearts, can be pretty good at acupuncture, too. Just let me misspell a word in the bulletin, twist some words around in a sermon, or forget an important announcement—and I'll hear about it.

Acupuncture. The needle may sting as it goes in, but it does a good job of shrinking us back to normal size. Most of us need that every so often.

Christian Education Department

CED IDEAS

Helps for Your Class

Developing Objectives for NURSERY CHILDREN (AGES 2-3)

First impressions are basic. It must be strongly emphasized that right foundations are vital to the Christian training of the child. The nursery child's Christian education lies more in the realm of attitudes and atmosphere than in facts and doctrine. This serves to emphasize the importance of using these impressionable years to establish right attitudes and to provide an atmosphere conducive to a sense of security. The nursery child profits through repetition of basic ideas in a happy learning situation.

Use the child's curiosity and interest in nature to associate God in his thinking as the creator and giver of all things.

Develop a growing understanding through the stories of Jesus that He loves and cares for the child.

Help the child, through association and reverence on the part of the leaders, to know that the Bible is a very special book.

Build up associations with the church as a happy place where the child loves to come and where he has a sense of belonging.

In a loving atmosphere, the nursery child develops associations with spiritual truths as they are reflected to him by leaders. The wise leader will always remember that attitudes are "caught" as well as taught.

TEENS

Do you support missions in your class? Young teens and high schoolers must be informed and convinced of the need for missionaries—perhaps of a new kind, in a new context, and with more technical skills and preparation. Teachers and leaders must consciously and purposefully prepare young people to consider God's call. It is wrong to assume that it is the missionary who must stimulate everyone once or twice a year and echo the call to young people. Too much has been left for the overburdened missionary. The church, in every department, must begin to take up the task of education and participation in missions. The children's age groups of the church often do much more than the teens, yet the latter are the years of perception, understanding and commitment.

Spend two or three quiet hours writing down what your goals, aims, programs and source materials will be for your group in the coming year. Begin conferring with students by appointed turns. Write down their attitudes toward missions at that moment, what would interest them most in the area of knowledge of missionary opportunity and history. Then, draw up and follow a plan to give missions its proper place in your regular teaching schedule for the coming year. Remember, your age group must be INVOLVED in a study program if they are to accept missions. Therefore, you cannot plan to use the lecture method as a basic means of developing an intelligent concern in missions on the part of your age group. There must be interaction, questions asked and questions answered.

JUNIORS

Many needs of members of your class are expressions of home situations. Make your personal list of the skills, interest professions, and so forth, of the parents. Look for special items which may prove as outlets for the class. For instance, a parent may have an interest in ecology, birds, senior citizens and social centers, and so on. Inquire of this parent the possibility of taking your class on a field trip to explain the enterprise. If this is not possible, perhaps he will consent to make a brief presentation on facts, interesting events, and experiences of his hobby or profession. Should the parent accept, it may be the first time that he has ever been in a Sunday School.

VISIT YOUR ABSENTEES! VISIT ALL PROSPECTS!

If you don't know how, then follow these suggestions.

1. Pray about the visit to be made.
2. If you lack self-confidence, ask a friend to accompany you on the first few visits.
3. Make the visit at a convenient time for the family and preferably when both parents are home.
4. Be ready to start the conversation in a friendly manner. Be enthusiastic.
5. Let the parents do most of the talking. You can learn many things that will help you to understand the child.
6. Observe family relationships in the home.
7. Make wise use of literature.
8. Invite the parents to come with the children to visit the church school and to worship at the regular morning service.
9. Stay long enough, but not too long, so that you will receive a sincere invitation to return.
10. After you have left the home, jot down the important factors in the visit for future reference.

PLUG INTO THE SWITCHBOARD

The Christian Education Department is anxious to see an atmosphere of sharing developed among our churches. We would like to publish good ideas which have worked in some field of Brethren Christian education in the Switchboard section of the *Herald*.

In particular we are looking for ideas in the areas of Sunday School promotion and methodology of Christian education. (See past CED Ideas pages for examples.) A line drawing or photo illustrating your idea will add to its value for publication. Send your ideas to the Christian Education Department, Box 365, Winona Lake, Indiana 46590.

Send the Light Through Students of Grace Schools

Second in a series of the 1973-74 WMC Birthday Missionaries

Dear Diane . . . We're Glad

7 Avenue N. Niepce
71100 Chalon/Saone, France
December 15, 1973

Dear Diane,

Your letter arived last week and we are thrilled that God is leading you and Doug into foreign missionary service. Yes, we remember meeting you on furlough last year. At the time I wondered why we had driven so far to be in your church when there were so few people present, but God had an appointment for us that evening. He was calling you and He used us to spark your interest.

In your letter you said that Doug definitely feels called to France and will be entering seminary in the fall. Glad to hear that, as good Bible preparation is a must! However, you said that you are not sure you are spiritually or physically capable of being a missionary's wife even though you want to do what God is calling you to do. If you felt capable of doing it, you'd go out doing it in your own strength. You should feel incapable of doing it yourself but at the same time have the faith to believe that God is and will continue to be your strength and accomplish His purpose in your life. Diane, take it one step at a time. Right now God wants you to step out on faith and walk with Him. Just as one does not suddenly become a doctor, neither does one instantaneously become a missionary.

With that as a background, let me answer the first question in your letter: "How did you get to the field?" As a little tyke, I opened my heart to the Saviour. I remember that before going forward at Cherry Valley Brethren Church I looked at the things in my hand and de which ones I should take up with me to give to Jesus nonessentials were left behind, but I took my little Testament and my Sunday School handwork up wit We had made Chinese paper dolls and I remembe thought going through my wee mind: "I'll take this be Jesus loves the Chinese, too." So, foreign missions w ready a part of my five-year-old world. My parents very interested in missions, and we often had missio in our home and church. They taught me that sharin faith in the power of the Holy Spirit was to be a w life. As I grew up my desire to serve Him became u most in my mind.

In 1964 I left the beautiful mountains and blue sk Beaumont, California, and enrolled in Grace College of my dreams (besides marrying a missionary) was to a summer musical team. That first year I played the for a girls trio and we were chosen to represent the c the following summer. One dream came true—and w another, because . . .

That summer I met my husband who had just fin seminary and was heading for Africa under the Bre Foreign Missionary Society. (You can read the story romance in the *Brethren Missionary Herald* for M 1968.)

Following my graduation from Grace College in 19 left for two years of French language study in Europ son, Daniel, who is now four years old, was born that time. We then left for Africa in June of 1970, be finished with preparation and ready for work. W two years teaching future pastors and their wives Bible Institute in the Central African Republic. Bu too, was preparing us for something different. Dian must always remain open to the voice and leading of his life and be flexible. That's my mother-in-law's r life and it's a good one. You've got to be flexible a to adjust in this job.

It Spoiled My Day!

By Frances Beichler
Northeastern Ohio District
WMC Reporter

I kissed our little three year old goodbye and declared this was going to be *my* day! I really looked forward to attending the district WMC rally. Everything had worked out fine. Our sixteen-year-old daughter was able to baby-sit because there was no school. It was a beautiful October day; and as I settled back in the car, I thought how wonderful it would be to sit, relax and absorb some spiritual food. No jumping up attending to a little one's demands, no washing, ironing or cooking, or meeting deadlines. I was determined that it was to be *my* day. And it was—until Melissa said, "Hi."

When Melissa was introduced at the rally, she was asked to say, "Hi." After a few moments of hesitation, her little lips moved and she said, "Hi." There is nothing unusual about a small child saying this word. Children do it often. In fact, it seems to be their favorite word sometimes. But all of us present were aware of the struggle, the patience and understanding that was involved in this little girl's "Hi." Melissa Beach is almost totally deaf. Someone



rgel family—Cheryl, Daniel, Dave and Stephanie

brings me to your second question: "What is your e?" The answer is all wrapped around this word flexi- We are Americans representing our Heavenly Father nce now, so no matter what I do, I must bridge the tween these two cultures. Our tastes in food, cloth- rniture, are now a mixture of American and French. ingredients must often be adapted for American . Food prices here are higher than in the United and are continually soaring to new highs while the is worth less and less all the time.

e of my most time-consuming jobs, besides chasing seven-months-old Stephanie, is keeping the house and hopefully always presentable for guests because oorbell rings frequently. The other day was a holiday ny husband was gone to an all-day conference—a fan- day for delving into one of my hobbies. I was making ica of the Chateau out of cardboard boxes, then icing decorating it for a centerpiece for Parents Day the ving Sunday at the Chateau. I let the scraps of card- fly and two pairs of eager little hands carried them all the house. Just then the doorbell rang, and it con- d to ring all day!

peaking of the Chateau, I guess you realize we do not there. We're settled in a two-bedroom, ninth-floor ment on one of the busiest downtown streets of on, a city of 65,000 people situated twenty-five miles north of the Chateau. We work with families and young people here, telling them of the Chateau, taking them there, following them up, and so on. The Lord is blessing our work and giving us a ministry of fellowship, prayer, and Bible study with new believers and a ministry of evangelism among non-believers. There are four missionary couples and we are a team, each family being in a different city, but all of us working together to help each other when needed so that the people in our region of France will hear of Christ. It's a job with lots of variety: canning fruit from the Chateau property, preparing meals for weekend activities at the Chateau, providing special music, praying, preparing and giving Bible studies, calling in the homes of our contacts and always being ready to answer the doorbell, serve a cup of tea, and lend an ear to someone with a spiritual problem.

"Don't you ever get homesick?" was your last question. We miss our family and friends in the States, but our home is in Chalon, France, and we love it here. The French cheeses are delicious and we love to buy fresh fruits and vegetables at the outdoor market on Fridays. It's fun to walk down the narrow sidewalks of the quaint old city and window-shop in the boutiques. We have French friends who always greet us with a kiss on both cheeks in typical French fashion. So, Dave and I can only say: "Lord, thanks for letting us be your representatives here and for giving us a love for the people of France."

Diane, we're glad that God has called you and Doug to be His representatives here, too. He will fill you with His love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control, enabling you to do the job in His strength.

In Christ's love,

Cheryl Shargel

Cheryl Shargel

had spent hours, days, and perhaps months, teaching her to imitate them enough just to say this one word. We were able to share in her progress, not only financially (for the district WMC had taken Melissa as a project) but in hearing her speak as well.

Except that it sort of spoiled *my* day. How can anyone think only of herself at a time like that?

The entire program was stimulating. One lady told how she became involved in the GROW 73 action. She was bubbling with enthusiasm and challenged us with the thought that there is nothing like winning someone to the Lord. And you know what? I think she meant it. While she was talking I thought of different individuals I knew. They, too, needed to know Him. She had succeeded in the continuation of spoiling *my* day.

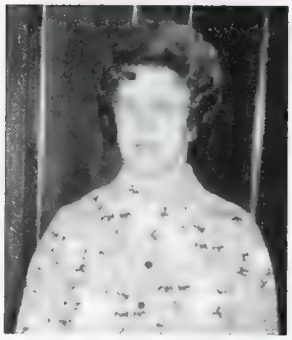
Then a Child Evangelism director spoke to us and used as her theme the word, "Whosoever." That's all I needed. Today, kids just weren't on the program for me! It was to be *my* day. But when she was finished, I was whispering prayers in behalf of her little friends. Suddenly the whole world seemed filled with youngsters that needed desperately to be loved and to hear the gospel story.

I was convinced the Holy Spirit had conspired to ruin *my* day, and He certainly had accomplished it. I was made aware as never before, that "none of us (especially Women Manifesting Christ) liveth unto himself"—not even for a day.

It all started when Melissa said, "Hi."

Please Meet

Mrs. Isabel Zimmerman
Assistant to Financial Secretary-Treasurer



We have been told in WMC to say as we accept a job: "I'd just love to." And so I truly say I will love to serve in this way. What more fulfilling and satisfying feeling than to be working where the Lord directs?

I have been in WMC since—well, a good many years ago—serving as local president different times and district assistant secretary. I was a member of the SMM many years ago, too. There is no better place to teach our girls the many things that they will need in the future, such as methods of organization and development of Christian leadership.

I was saved when a young girl and brought up in a Christian home and a church that taught and preached God's Word.

My husband is a farmer. This keeps us busy most of the time on our farm just east of Warsaw, Indiana. We have two sons, David and Philip. David and his wife, Peggy, have two children, Cindy, eleven, and Andy, five. Philip and Shirley have a son, Jason, two years old.

Now, praise to God for His wonderful kindness to us and may we be busy this year—Sending forth the Light.

Discipline Diary

Correct thy son, and he shall give thee rest; yes, he shall give delight to thy soul.
—Proverbs 29:17

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). If you really love God, our country, our Brethren and other Christians, and our families, then ask God to make this verse come alive in your heart right now!—*J.K.B., California*

Contributions to Discipline Diary should be seventy-five words or less and should be sent to the national WMC editor.

Northern Atlantic Has Fashions on Parade

Each local church in the Northern Atlantic District was represented at the WMC rally last fall by a lady wearing a "project hat." These hats depicted the various projects accomplished by the WMCs throughout the year.

Rev. and Mrs. Keith Altig were the missionary guests for the day, and they presented challenges and slides of the work in Brazil.

Northern Atlantic ladies display their project hats.



MISSIONARY BIRTHDAYS — MARCH 1974

(Addresses may be found on pages 30-31 of the 1973 Brethren Annual*)*

AFRICA

Mr. Albert W. Balzer March 1
Miss Carol Mensinger March 6
Stephanie Suzanne Pfahler March 23, 1972
Miss Gail Jones March 31

ARGENTINA

Norman Alan Hoyt March 7, 1963
Mrs. Hill Maconaghy March 21

BRAZIL

Ronald Andrew Burk March 15, 1972

EUROPE

Mrs. Thomas Julien March 27

HAWAII

Rev. Foster R. Tresise March 20

MEXICO

Miss Ruth Elaine Dowdy March 26, 1959

PUERTO RICO

Kenneth Nicholas Davis March 23, 1961

IN THE UNITED STATES

Mrs. Hattie Sheldon March 21

God's New Year

We will each receive a package—
We must take it—it's our own.
Inside are nestled little packs
With contents wrapped—unknown.

The rules are very rigid here—
You MUST open one a day.
There are enough to last all year,
But not one to throw away.

Some take this package eagerly—
Some with fearful hearts.
Some get packs of joyful days—
Some of painful darts.

You cannot know what yours contains
Of pain, or joy, or care.
But you can know the loving hand
Of God has placed them there.

Your Father knows for you to grow
Some testing He must send,
But He's beside you through them all
As joy and sorrow blend.

So take your pack with trust in Him,
And open each with prayer.
And take the good or bad with peace—
Your Father placed it there.

Wanda Goodall Dalke



NOTES

Through the Years with WMC—the book with all the answers to your questions about the history and accomplishments of WMC is available through the national financial secretary-treasurer, Miss Joyce Ashman. To order, send one dollar per book with your name and address.

- - - - - - - - - - - -

8"x10" pictures of the WMC Birthday Missionaries are available on loan from the Foreign Missionary Society office. First come, first served basis will be observed for conflicting dates.

- - - - - - - - - - - -

CHRISTIAN EDUCATION OFFERING

Two thirds to Grace Schools to equip the new Educational Resource Center in the Morgan Library Learning Center.

One third to the Christian Education Department—$1,000 for office furniture and the remainder toward the purchase of a good copy machine.

- - - - - - - - - - - -

MINI-MAXI: a great way to begin a new year with concern and prayer for both SMM and WMC.

WMC OFFICIARY

Pres.—Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964

1st V. Pres.—Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405

2nd V. Pres.—Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590

Secy.—Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902

Asst. Secy.—Mrs. Tom Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910

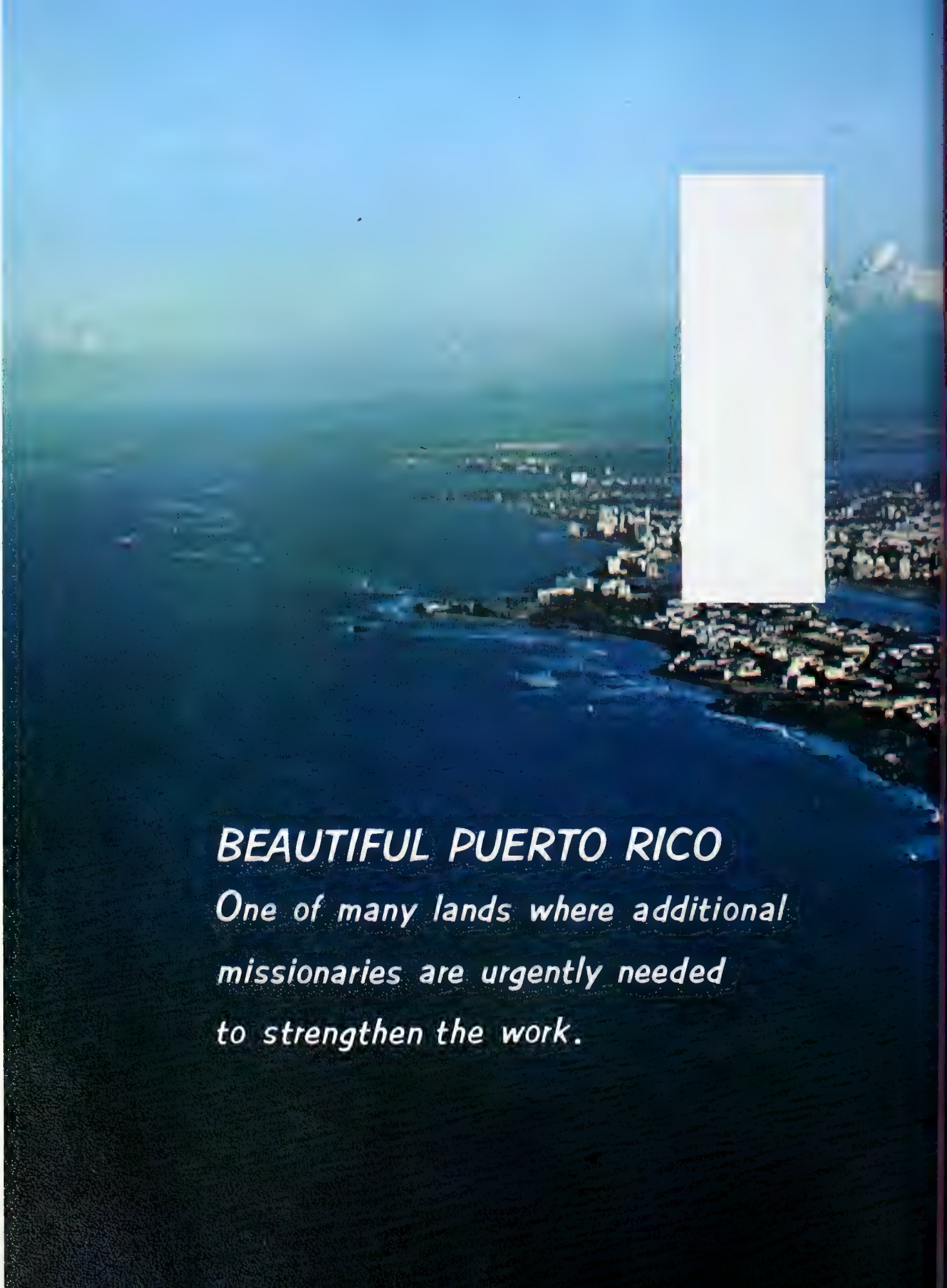
Fin. Secy.-Treas.—Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)

Asst. to Fin. Secy.-Treas.—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580

Lit. Secy.—Mrs. Don Wardell, Box 325, Winona Lake, Ind. 46590

Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590

Prayer Chm.—Mrs. Harold Mason, R. R. 8, Warsaw, Ind. 46580

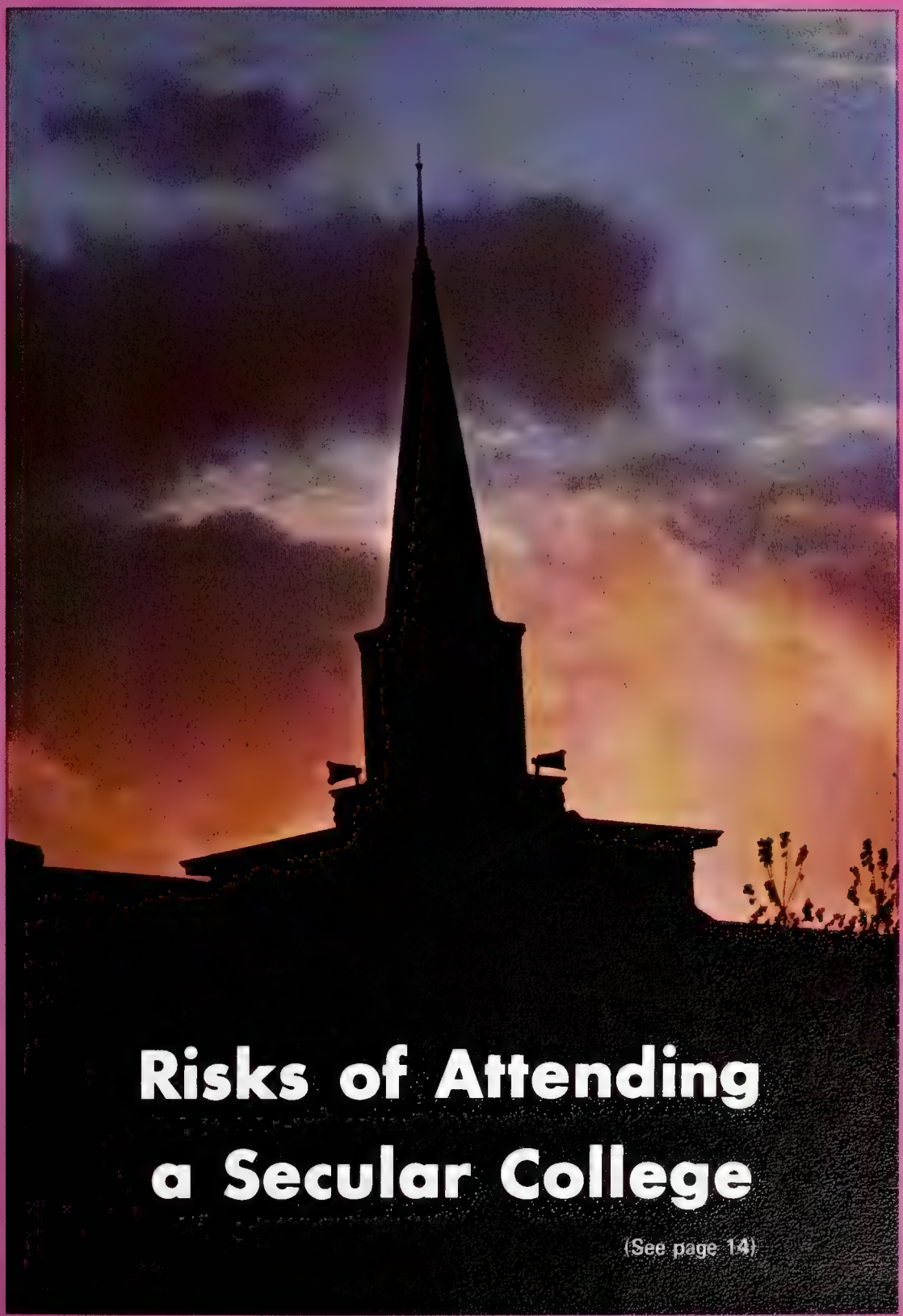


BEAUTIFUL PUERTO RICO

One of many lands where additional missionaries are urgently needed to strengthen the work.

RETHREN MISSIONARY HERALD

January 19, 1974



Risks of Attending a Secular College

(See page 14)

HERALD

Volume 36 Number 2 January 19, 1974

Home Missions and Grace Schools Issue

From a Mission Church to a Church with a Mission 4

Congratulations, Taos, on Your Big Step of Faith 7

To Be or Not To Be Successful in 1974 . 8

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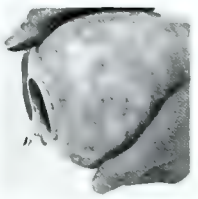
Cover Photo: A recognized landmark of Grace Schools is the steeple on top of McClain Hall—the original building on the campus.

CHARLES W. TURNER, *Editor*
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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

The Thanksgiving editorial on the subject, "A Stone, Some Paint and Thanks," was both very human and heartwarming. It really touched my heart.—*Indiana*

Dear Editor,

Will you send seven additional *Prophecy, Things To Come.* Tell Dr. Boyer we are enjoying these studies and give him our best regards. Can you get him to sign with his favorite Scripture verse? Will appreciate it.—*Pennsylvania*

Dear Friends,

How we do praise the Lord for each of you who are involved in putting out our wonderful *Herald.* Many times while in school here in West Virginia we have missed our Brethren friends, but then comes a *Herald* with news of all our brothers and sisters in the Lord. Each issue is a blessing to us. We enjoy and "devour" every page. We encourage you to continue with these enjoyable and informative issues.—*West Virginia*

Dear Editor,

Thank you and the *Herald* for the fine VBS materials you have sent our way. We do appreciate them so very much as they have been a help through the years. Thank you again for your kindness and may our Wonderful Lord bless you as you continue to serve Him there in that great work.—*One of our Mission Points*

Dear Editor,

Thanks for the new Bible Study guides on Prophecy. I have been urging individuals at Winona for years to use the great talent there to give us material such as you have now done. Keep it up.—*Ohio*



Reflections By Still Waters

Let's Grin Again

By Charles W. Turner
Editor

It is just too much to ask people to come out with a great big smile, so may I suggest let's try a slight grin. With all the problems crashing in repeated waves, it is really tough to be happy. Political scandals, politicians using the scandals to promote themselves, an ecology crisis, an energy shortage, innocent people being slaughtered by terrorists, and the haunting fears of an economic recession–all tend to create dark clouds of depression. It is difficult to say what will be next; simply because something new will have transpired by the time you read this.

Things are so bad it is out of a sense of mental duty that I listen to the bleak, cheerless voices of the newscasters at six o'clock. (I guess if I lived in New York I would not have too much to be happy about either!) Each telecast brings me a new set of problems to ponder and helps me to relax from the day's duties.

In the midst of all of this I imagine you are wondering why I suggest a campaign to grin again. To form a basis of optimism it is necessary to begin with my Christian faith and the realization that I am a regenerated child of God. This immediately brings about a knowledge of His goodness and makes me have a feeling of inner warmth–the Bible calls it peace. Peace with God and the peace of God are priceless possessions. This condition will start any average Christian person on the pathway to a nice broad grin. Christ-centered attitudes are good for the heart as well as the face. "Think on these things," said Paul. We spend too much time thinking on the *other* things and this will wipe away anyone's grin.

Now for a moment let's move out and take a look at the Christian's attitude toward his life's journey. God never encouraged an individual to place a great deal of confidence in finding happiness and peace in this world. In fact, He discouraged it. Our future does not rest on whether we get ten gallons of gas a week or twenty-five gallons. In fact, "no Sunday driving" might be a great situation for the church. It might bring back some of those fleet-footed saints who feel compelled to spend the weekend with their right foot glued to a gas pedal for twenty-four hours, instead of lifting their voices in praise to the grace of God in a worship service. Rejoice, pastor, the gas shortage makes it possible for you to meet some of the members of your congregation you have only seen on rare occasions in the past. One suggestion–be patient with these people because the adjustment will be traumatic for them. A few bucket seats to replace some of the pews here and there throughout the church will make the transition just a little smoother.

So, maybe everything is not all that bleak. After all, the long-range view is great for the believer. God is still God and He will do as He has promised. And if I read correctly, this spells nothing but good for the Christian. The future is unlimited with the prospects of an eternal home with God and the redeemed saints. But I am not one to say we have to wait so long to be happy. The here and now is a time of challenge for the church and the Christian. Want to grin again? Go out and witness for the Lord. Tell a soul about Jesus and His salvation . . . then when the person comes to Christ you will grin again. Help a fellow believer who is going through some deep waters of trials, pray with him and share with him. You will grin again.

The world never delivered what it promised and never will. We have placed too much confidence in the wrong places and persons. It is about time to place the confidence where it belongs–in God. If you are unhappy with what you have and what you are, it is probably because of misplaced emphasis. Certainly it is true that things have not always gone as you have planned. But, as a Christian even in trials and problems–rejoice–you have Him and this is what really counts. If you want to grin again–read Romans, chapter 8–this will make you smile.



From a Mission Church to a Church with a Mission

By Rev. Robert Salazar
Pastor, Taos, New Mexico

Adopted as a mission point in 1945, the Canon Brethren Church has become prominent in Northcentral New Mexico as the leading evangelical voice.

At the turn of the sixteenth century, inspired by the spirit of adventure, and financed by the Crown of Spain, explorers of the caliber of Coronado, Cabeza De Vaca and Cibola trekked up the Rio Grande Valley from the Gulf of Mexico to the various parts of New Spain. The Conquistadores came accompanied by influential orders of the Catholic Church. History reveals that they sought to explore the land, exploit the natives and extract treasures for the Crown of Spain.

The efforts of such expeditions brought strange robed priests and heavily armed soldiers to Taos and other points north, searching for the "Seven Cities of Gold." Disillusioned and discouraged many returned but some remained to be joined by their families. The years that ensued saw much conflict between these Europeans and the Indians who felt threatened by foreigners. Taos, considered the third oldest white settlement in the United States, became an important trade center in the years that followed.

The Conquistador passed from the scene; but many Spaniards with their families, together with the church, remained in the New World. Today, you can travel through semiarid lands, agricultural valleys and breathtaking mountain canyons encountering community after community in New Mexico still reflecting the early Spanish influence. The Great Armada of Spain has come and gone, but Santa Fe (Holy Faith), Santa Cruz (Holy Cross), Espanola, Las Vegas, Taos and dozens of other communities attest to the golden era of earlier times. Notwithstanding, and almost without exception, every community, town and city exhibits a Catholic cathedral, church or chapel. It was to such a setting that the Anglo-Saxon came settling the

One blessing for Taos over the last five years is a new building.



Southwest. To meet the religious needs of Protestant pioneers and settlers as well as to evangelize the population of the Southwest, the various denominations sought to establish missions. Among the first Protestant missions and missionaries to the Taos area were the Methodists and Presbyterians, and more recently the Baptist and the Brethren.

Looking back some forty years ago, which is approximately when the Brethren Church here in Taos began, we catch a glimpse of missionaries with persevering faith. Such was the quality of Rev. Rubel Lucero and his wife, Eva, founders of the Canon Brethren Church. Arriving here in 1929, the Luceros repeated an experience that has been true of thousands of missionaries since the days of the great apostles of the early church. The Biblical account reveals that faithful missionary who dared to venture in heathen lands with the Gospel of Christ—evangelized under severe persecution, teaching and preaching to religionists in the synagogues, to learned men in Athens, and to common people by the way. A few believed here and a few there and so the church developed in strange far-off lands. Taos had such a beginning. The few who believed grew in number from a mission to a church with a mission.

In 1945 the Independent Community Church of Taos was formally adopted by The Brethren Home Missions Council as a mission point. Little did they realize at the time that this courtship would last close to thirty years. The Brethren Mission here in Taos has benefited from an array of missionaries who have served through the years. Rev. Mark Malles was the first to come on the field. His ministry was brief but influential. The Albert Kliewers followed the Malles. Mr. Kliewer's enthusiasm sparked a youth tremor that is felt to this day. Under his ministry, Bible classes in the communities of Arroyo Hondo (Deep Gulch), Cordillera (Mountain Range), Cerro (Hill), and Albuquerque were established. His ministry was abruptly ended in a fatal airplane accident. In 1950 Rev. Sam Horney was called from a pastorate in Cheyenne, Wyoming, to assume the duties of pastor-missionary at the Taos church. His very congenial personality coupled with strong missionary vision and a sincere interest in the people soon won the hearts of a church which he was to pastor for seventeen years. It was during his ministry that the mission in Taos began to develop traits of "A Church with a Mission." Under his leadership, the church developed a radio ministry, a kindergarten day school, and a strong tie with the community through civic involvement. It was during these years that the church became prominent in Northcentral New Mexico as the leading evangelical voice. Feeling led of the Lord to resign the pastorate after seventeen years, Rev. Sam Horney joined The Brethren Home Missions Council in search of a

Pastor Salazar with Assistant Pastor, Tony Luna, admire the celebration sign (right). Rev. Lester E. Pifer (below) receives an authentic Taos drum for a Christmas present. The trustees (bottom) present Pastor and Mrs. Salazar Christmas gifts.









The Salazar family

The banner above the platform reflects the feeling of the Taos people.





The old building now serves as a Christian school.

replacement. They found that man in the person of Rev. William Stevens. Pastor Stevens was God's man for the work here and for a year and a half he served the Taos congregation.

It was the Lord who said, "A prophet hath no honour in his own country." With such forewarning many prophets seeking honor in their own country have no doubt been discouraged and have turned to serve somewhere else. Since the writer of this article is not a prophet and seeks but "little" honor, it was quite natural to accept the call to pastor the Brethren Church here in Taos. This we did in the summer of 1968. Once over the shock of returning to the church of my childhood, we joined heart and hand with the congregation toward the objective of becoming self-supporting. At first we searched our hearts with questions such as: "Do we dare hope and trust that such could be?" Taos had been under the home missions council for twenty-five years. Every program and project of significance—the radio ministry, the church buses, youth building, parking lot, missionary residence, hymnals, pews and a hundred other items—were either directly sponsored by the council or sister churches in the Brotherhood. Our concern increased when we realized that our budget was but a fifth of what self-supporting status required. Our then dream was almost shattered by overwhelming circumstances.

"Yet there is one ray of hope: his compassion never ends. It is only the Lord's mercies that have kept us from complete destruction. Great is his faithfulness; his lovingkindness begins afresh each day" (Lam. 3:21-22 Living Bible). Our dream of self-support took on faith and our faith took on vision and our vision took on action. Attendances began to increase, souls were added to our number, finances improved, and buildings started to take form. What a thrill it was during the ensuing months to experience God's blessing in these areas. Self-support was no longer a dream, but a possible reality!

As we look back now in retrospect over the past five years, our faith is fortified by God's faithfulness to us. The Lord has allowed us to build a new church sanctuary, remodel the old church building, purchase additional land, employ an assistant pastor (Tony Luna), start a new church in Tres Piedras (Three Rocks), and begin purchase of a church building and property for same. Isn't our God a great God? "And we have only just begun!" As of January 1, 1974, the Canon Brethren Church emerged from "A Mission Church to a Church with a Mission." Praise God!

CONGRATULATIONS, TAOS, ON YOUR BIG STEP OF FAITH

By Lester E. Pifer

December 9 was a significant day of celebration for our church at Taos, New Mexico. This Spanish Mission has emerged as a strong virile church, no longer dependent upon The Brethren Home Missions Council for financial assistance.

Pastor Robert Salazar, who was born at Taos and attended this church in his earlier days, came back to his hometown to lead this work in a growing, thriving self-support status. Each of the former pastors laid down a firm foundation upon which this church could move ahead. Significantly, the ministry of Rev. Sam Horney, who spent seventeen years here, challenged many of his young men to the ministry. Pastor Salazar followed through with his training, enjoyed a successful pastorate at Albuquerque, and now places the capstone on with this self-support victory.

Much careful planning, budget goals, remodeling of the buildings, acquisition of additional property, and the final sanctuary building program were necessary steps. This pastor carefully charted his course, kept his eye on the goal, and moved with intensive faith in God. His faithful people followed, placing their energies in visita-



tion, loving new people, building with their own hands with respect for their leadership. Today, we no longer have a Spanish mission, but rather a strong church of Spanish, Anglos and all types of friendly people really rejoicing in their church. In the words of a contractor, "We really love our church!"

Congratulations to our congregation at Taos; to you, Pastor Salazar, for your excellent leadership; and to our Brethren everywhere for your prayerful support for this work through the years. Thanks to the former pastors, the WMC, and the SMM for your faithful contributions that were stepping-stones to this marvelous victory.

It was my joy to witness a blessed day of fellowship with these dear people. Our ministry in the Sunday School hour and morning service was blessed with 42 decisions and 176 in attendance. A noon meal and time of rich fellowship followed. The evening service, designated Home Missions Challenge, saw two more decisions. Gifts were presented to the pastor and his wife and to the visiting speaker as tokens of deep appreciation. This church is a living demonstration of what God can do in each of our home mission fields.

To Be or Not To Be Successful in 1974

By Rev. Robert Thompson

It would be difficult to find one person who would not admit to a personal interest in success. We admire, or envy, those who are successful and yet, strangely enough, we can't seem to articulate just what constitutes success. Occasionally we are shocked by the self-destruction of one whom we consider to be successful. We are further confused when we realize that not everyone agrees as to just who is successful. Even Mr. Webster doesn't give us much help with his abbreviated definition that success is "attaining one's desired end, or the favorable termination of a venture." By this simple standard even one who robs a bank and gets away with it qualifies, but most of us would agree that some added qualifications are necessary. Our fickle and capricious nature demands something other than subjectively established goals since most of us can testify to wanting many things, the acquisition of which could hardly be classified as success.

Any attempt to define success involves one's philosophy of life and I readily admit to a predilection or bias to the Christian ethic. Our definition, then, must include qualities that are common to the Christian life, not the least of which are peace and contentment. Since we are capable of establishing goals other than those divinely approved, some thought should be given to the selection of acceptable objectives. Methodology, likewise, is supremely important because of man's penchant for evil. So much of our life is spent in satiating our own selfish appetites that every precaution must be exercised in assuring the proper motive for wanting success. With these characteristics in mind I would like to suggest that success would better be defined as "that satisfying achievement of divinely sanctioned goals, accomplished by honorable means, for the expressed purpose of glorifying the Lord."

But having said this we have only partly solved the problem. For most of us have to admit that we have not arrived. For one reason or another we have fallen short of the mark and consequently must continue to strive. Particularly frustrating is the nagging suspicion that we are not absolutely certain how to begin. Perhaps a review of some practical principles might focus our attention and get us started in the right direction. Remember that success is neither accidental nor incidental but rather the prize awarded those who are willing to follow the rules.

First, there is the matter of the goal itself. Failure to isolate and define one's major objective will produce an aimlessness that takes us nowhere. On the other hand, specific objectives keep us on target and provide a fixed point of reference when we tend to stray. Also to be avoided is the possibility of becoming obsessed with the means rather than the end. Or, allowing the tedium of routine to lull us into a complacent satisfaction with the security of the now. Many succumb to the siren voice of mediocrity and stop short of the shining victory that once captured our imaginations. Constant discipline is necessary to keep the destination in view.

The second principle is closely related to the first and involves the plan we intend to follow. Someone has well said, "What isn't planned today won't be done tomorrow." In today's sophisticated society we can get most everything in an "instant package" . . . everything, that is, except success. Most of us have little difficulty in establishing worthy goals but we are frustrated when they are not realized immediately and then soon fade into fantasy. The popular trend of "buying today and paying tomorrow" may work with new cars, but success can't be had on the installment plan. It is possessed only by those who have carefully followed a well-designed plan. Jesus, in His parabolic teaching, suggested that those intending to build a tower "sitteth . . . down first, and counteth the cost, whether he have sufficient to finish it." There is no room for self-delusion in the quest for success and only those plans that include all the facts can possibly guide us to our destination. Not only must they include the ultimate goal but provide for the implementation of each step along the way.

The third principle is so obvious that I blush to suggest it . . . work! However, those who neglect this basic quality will never savor the sweet nectar of success. Old fashioned? Perhaps, but absolutely indispensable in the achievement of worthwhile goals. There is no room at the top for the lazy man. We should note that all



Many succumb to the siren voice of mediocrity and stop short of the shining victory that once captured our imaginations.

know people who work extremely hard but could never be classified as successful. There is a qualitative aspect to work which is equally important. Perhaps skill would be a better term. The more accomplished we are in our field the more likely we are to be effective. Unfortunately, many young people tend to minimize the advantage of training in their eagerness to get on their "road to success." In today's world, characterized by computer mentality, a successful man needs a comprehensive understanding of a staggering assortment of facts. This knowledge is obtained only by a diligent study. Many never attain their potential because they are unwilling to expend the effort to acquire the training.

Another characteristic of successful men is their keen discernment in knowing exactly when and where to do their work. The harmony of a great orchestra is produced only when each member exercises his skill at precise moments of time. The same is true in any given field of endeavor. It may be impressive to throw up great clouds of dust in bustling activity but not nearly as effective as a steady application of pressure at a strategic point at precisely the proper moment. In any busy man's life there is always more to do

(Continued on page 10)

TO BE OR NOT TO BE . . .

(Continued from page 9)

than can be accomplished, thus the matter of priorities must be emphasized. Care must be exercised to assure that we apply ourselves only to those tasks that contribute to the realization of our established goals.

In conclusion there is one further principle which undergirds all that has been suggested. It is the desire to succeed. Although many are tantalized by the apparent benefits of success, only those who are truly motivated are likely to achieve it. Unless we are energized by an insatiable thirst for it we lack that one quality which, alone, can buoy us up when the going gets tough. Goals may vary and people differ but successful men all have this one thing in common . . . a driving compulsion to succeed. To those who would ask what kindles this great ambition in the human heart I would answer—the prize! Yes, it's the prize that beckons men on. For one it may be wealth, another prestige, for yet another it may be power or the acclaim that goes with victory but whatever the prize, it possesses men. Sadly, though, the evidence indicates that most of the goals for which men strive fail to produce the satisfaction and contentment which in our opening remarks, we suggested must be included in the definition of success. Only those goals which consummate in eternity offer this singular quality. At any point along the way the Lord could say to any one of us "tonight thy soul shall be required of thee, then whose shall those things be which thou hast provided?"

If we have resolved to be a success, we must be sure our motives are proper. We could do no better than to choose as our own goal that magnificent obsession which kept the Apostle Paul going. His one consuming desire was to "know Him." Like us, he was well aware that he had not attained, but every step he took brought him closer to that triumphant end and he could say, "I press toward the mark for the *prize* of the high calling of God in Christ Jesus" (Phil. 3:14).

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Concentrated Program for New Pastors

During December 4, 5 and 6, fifteen pastors converged on Winona Lake, Indiana, for three days of concentrated emphasis on Brethren Home Missions. In addition to receiving information concerning home missions the class was given orientation from Christian Education Director, Howard Mayes; *Brethren Missionary Herald* Editor, Charles Turner; Foreign Missionary Society Administrative Assistant, Raymond Thompson; and Grace Schools President, Dr. Herman Hoyt.

Some of these fifteen men are in Brethren Home Missions, some are going into Brethren Home Missions, and some would like to be in Brethren Home Missions. Some of the men graduated from Grace, some are graduating from Grace, and some had graduated from other schools. Some had lived at Winona Lake, some had visited Winona Lake, and some had only heard of Winona Lake.



Mr. Walter R. Fretz explaining the B.I.F. operation

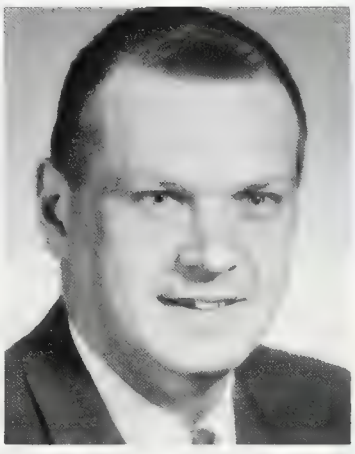
It was a presentation of the total National Fellowship of Brethren Churches program with a special emphasis on all the facets of Brethren Home Missions. It was an opportunity for these pastors to meet the leaders in the NFBC, to observe firsthand the ministry of our various departments, and to acquaint themselves with the services and help available from the hub of our Fellowship here in Winona Lake, Indiana.

These pastors arrived Monday evening and until they left early Friday morning it was one session after another from early morning to late evening each of the three days, Tuesday, Wednesday and Thursday. During "breaks" and after sessions it was personal conferences with men in different departments. It was three busy days for staff and visiting pastors.

Zellner Joins Design-Build Firm

Mr. Warren Zellner, a draftsman for Brethren Architectural Service, recently resigned and accepted a position with Coordinate Construction Company, Winona Lake, Indiana. Mr. James McCleary, architect, the founder of Coordinate Construction Company, was associated with the Brethren Architectural Service for several years.

Mr. Zellner served faithfully for eight years in this area of Brethren Home Missions. At the time of his resignation he was also acting as building superintendent of the new Missions Building.



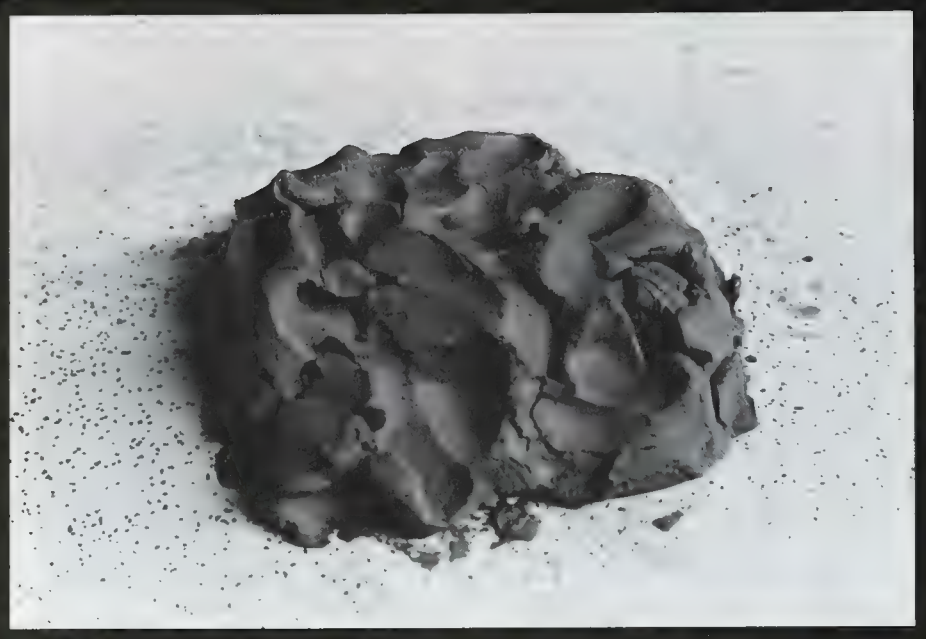
Warren Zellner

LOOK SOUTH, MINUTE MEN!

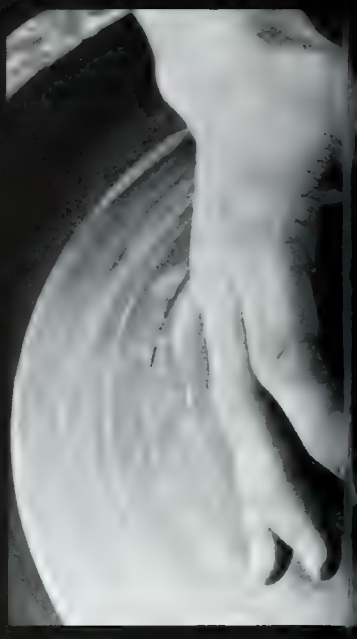
Anderson, South Carolina, is where the action is needed; and Brethren Minute-Men are noted for being where the action is.

The new Anderson group is meeting in the home of the Jack Broyles but looking for more adequate facilities. Pastor Marion Thomas is on the field and the initial meetings show a steady growth.

This is your opportunity to help a new work "Grow More in '74." Buy up the opportunity when that letter for Anderson comes your way.

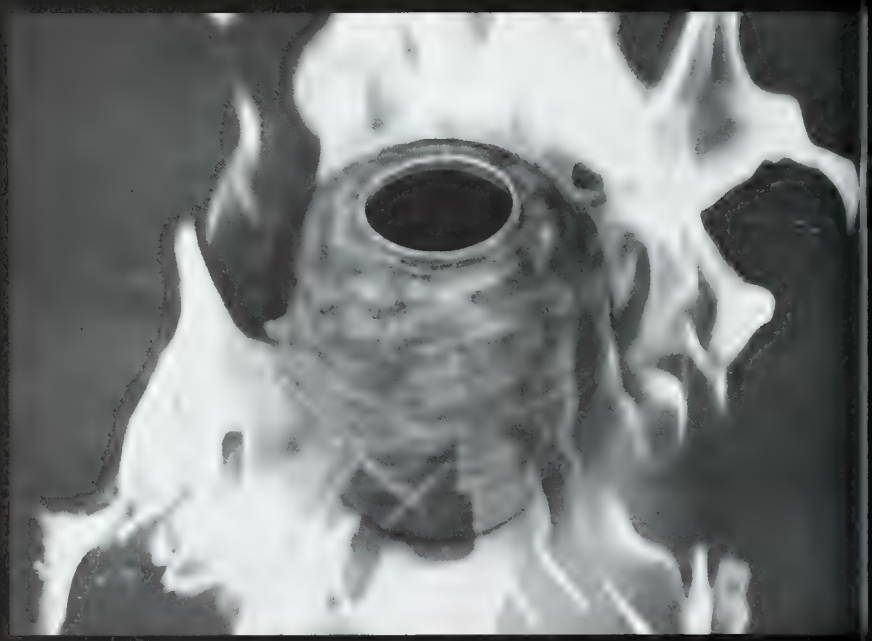


And the Lord God formed man of the dust of the ground . . . Genesis 2:7



And God said, L
our like

. . . it shall be revealed by fire; and the fire shall test every man's work of what sort it is . . . I Corinthians 3:13



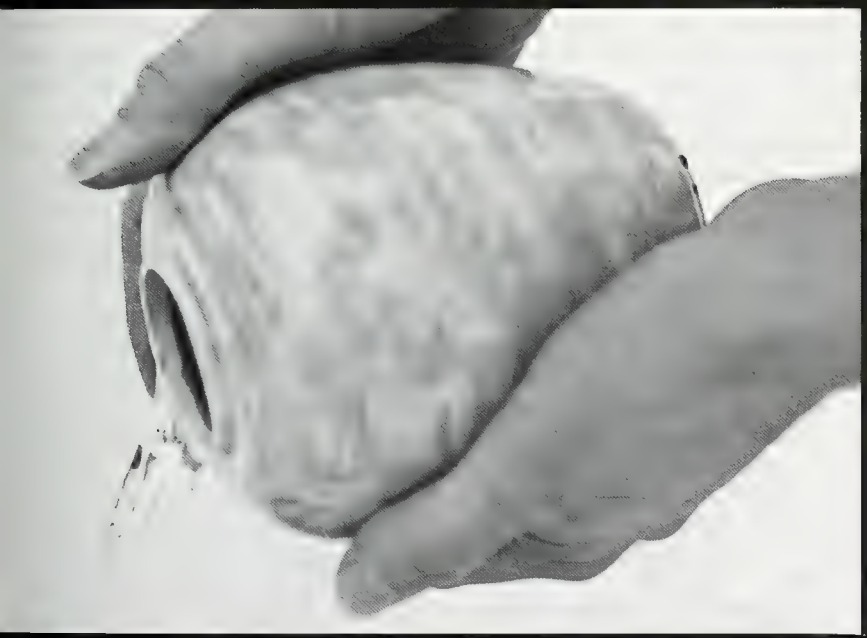
A Photo Essay



our image, after
sis 1:26



Behold, I am according to thy wish in God's stead:
I also am formed out of the clay . . . Job 33:6



. . . he shall be a vessel
unto honour, sanctified, and
meet [fit] for the master's
use, and prepared unto every
good work . . . II
Timothy 2:21

Dan Mayes, Grace College Sophomore

Risks of Attending a Secular College



By Milton K. Reimer

The decision to enroll in the secular college or university has far-reaching implications for the Christian young person and his parents. Education always leaves a lasting impression on a person and molds him for the future. But the influences of higher education cause a young person to adopt ideas more quickly and fully than in lower levels of education.

In many instances going away to college is the first time the young Christian is away from home. The secular influences are no longer modified or countered by the Christian home environment and restrictions. The student must now decide for himself whether or not he will maintain his Christian standards and hold to his Christian beliefs. He must either develop his own defenses against agnostic world views or be swallowed up by them. For many young people from Christian homes, attending secular colleges has been a fatal experience; they have succumbed to the life-style of the world.

It becomes the legitimate concern of every Christian parent—and every Christian youth—to try to prevent such spiritual tragedy. One of the steps in that direction is to understand the college environment and to be aware of the nature of the forces which will affect the student. An old adage says, "To be forewarned is to be forearmed." And when the Christian youth knows about these forces and realizes there are intelligent Christian answers to them, he can maintain a confidence that otherwise might be shaken.

However, it is important to understand that knowledge alone will not prevent disaster. Many people, young and old, often go against better judgment to accept Socrates' argument that all a man needs to do right is to know right. In contemplating attending a secular college, the Christian young person must first ask: Does God want me at this school this year? If He does, then He will give the strength and grace to meet the difficulties, whatever they may be. Like Daniel, the Christian student must be determined not to defile himself with the ungodly opportunities that will surround him.

The forces and ideas found on campuses are not limited to these campuses. They prevail throughout secular society, and in that sense Christian parents are bombarded with them in their own communities. But the university environment provides a more intense situation for the expression of ideas, regardless of how extreme.

One trend on campus is a growing interest in religion. Colleges and universities are establishing departments of religion. Religion courses attract large enrollments of students. In the field of education, there is frequent reference to the role of religion in the schools. A growing percentage of students are interested in discussing religion and moral values, both individually and in classes.

At first glance, these facts might appear encouraging—and in some ways they are. But in reality, the kind of religion that the majority of students and professors are interested in is far removed from Biblical Christianity. They reject the idea that absolute truth was communicated to man by a personal God, which is the Biblical position. They propose a subjective view of religion—the view that one person's personal ideas about religion are just as good as the next person's views.

In an article prepared for publication in *HIS* magazine, I have stated, "It is important for the Christian student in the secular university to be aware of this paradoxical phenomenon. The presently apparent condition of tolerance in the university culture is no more a friend to Biblical Christianity than was the skepticism of the past. There may be less overt resistance to the Gospel, but to view this as a growing kinship with evangelical Christianity could be a fatal mistake."

The Scriptures tell Christians to try the spirits to determine whether they are of God (I John 4:1). The Christian student must do likewise in his consideration of religious activities on campus.

A positive result of the new interest in religion is a growing awareness of the evangelical viewpoint on university campuses. Organizations such as Inter-Varsity Christian Fellowship and Campus Crusade for Christ are attracting students and faculty alike.

Related to the growing interest in religion is a growing interest in the occult among college students. Some universities are even offering courses for college credit in witchcraft and black magic. In the educational journal, *Phi Delta Kappan,* Walter R. Coppendage discussed the rise of the occult among college students. He stated, "Free universities across the nation sponsor classes in Eastern thought; the

ancient Chinese book of fortune-telling, *I-Ching,* has become a best-seller on progressive college campuses. Psychedelic paraphernalia—black light posters, incense, Oriental art—are obvious household equipment throughout student apartments. The intense interest in astrology epitomizes the fascination with the occult" (October, 1970).

Another area for concern for Christian parents and students is the increasing sexual freedoms on secular college campuses. There has always been more sexual freedom on the college campus than elsewhere, but the general moral laxity on campus has removed almost all restrictions. It is almost impossible for a young student, in his own strength, to maintain moral purity in this environment.

In this area, pressure comes from all sides. Professors in the classrooms often seem obsessed with the topic of sex and use it as illustrations to make points and as humor to obtain student interest. Colleges are also pressured to loosen social regulations by eliminating visiting rules and providing co-educational dorms. This does not mean that the elimination or restrictions always leads to moral promiscuity, but it does remove many of the social barriers and puts an almost impossible strain on an individual's willpower. In order to maintain his Christian standards, a young person will need to keep constant watch over his thoughts, desires and habits, as well as his devotional life. He must continually claim victory through Christ.

A third danger zone is a current tendency to emphasize the present—the here-and-now. The "in" cliche is relevancy. Being relevant in itself, is not wrong. The Christian needs to be concerned about his current experiences with the Lord, about the present problems of society and his responsibility toward them and about his dynamic witness to contemporary society. However, the current thinking is an abuse of the necessary emphasis. There is a tendency to reject all of history and its lessons as irrelevant. The past has nothing to teach us, the future is irrelevant, and all that matters is the present—this is the common philosophy of life.

On this subject, *The Report of The President's Commission on Campus Unrest* (September, 1970) stated, "The dedicated practitioners of this emerging culture typically have little regard for the past experience of others. Indeed, they often exhibit a positive antagonism to the study of history. Believing that there is today and will be tomorrow a whole new world, they see no special relevance to the past. Distrusting older generations, they distrust the motives of their historically based advice no less than they distrust the history written by older generations. The anti-rationalist thread in the new culture resists the careful empirical approach of history and denounces it as fradulent. Indeed, this anti-rationalism and the urge for blunt directness often leads those of the new culture to view complexity as a disguise, to be impatient with learning the facts and to demand simplistic solutions in one sentence."

In contemplating attending a secular college, the Christian young person must first ask: Does God want me at this school this year? If He does, then He will give the strength and grace to meet the difficulties, whatever they may be.

It is easy for a student to get all wrapped up in this "relevancy" movement, but it is essential that the Christian youth recognize the fatal pitfall. His whole Christian faith is based on an actual historical event. The Apostle Paul says, "If Christ be not raised, your faith is vain; ye are yet in your sins" (I Cor. 15:17). Biblical Christianity demands that one never lose sight or appreciation of events that occurred in time and space. Some sincere students have said, "It doesn't really matter if Christ actually rose from the dead or not. The important thing is what the idea of the resurrection means to me here and now." That is the attractive but fatal argument that Christian students need to guard against.

Finally, there is an almost univeral rejection of authority of all kinds. This may be expressed in outward rebellion against the university administration. But more likely it will be a subtle attitude toward all knowledge. The concept of an absolute is no longer considered valid and has been replaced with relativism. In this view, there is no authority outside of the individual —no absolute right or absolute wrong, only personal choices based on the present situation.

This prevailing attitude is perhaps the most disastrous of all dangers that the young Christian will face. It undermines his resistance to moral laxity, and it weakens and dilutes Biblical Christianity and doctrine. It also removes the necessity for basing his Christian beliefs squarely on the historical events of Christ's life, death and resurrection.

Nationally known and respected educator Van Cleve Morris states in *Existentialism in Education* that "man is the baseless base for values." According to his view the individual sets his own standards; he decides what is right or wrong. There is no outside measure by which a person's moral standards can be established; there is no possible way for one person to tell another that his conduct is either good or bad; one's conduct is totally subjective, or based solely on one's personal opinions. This moral subjectivity is comparable to a sailor trying to cast his anchor inside his ship or trying to guide his ship by a star attached to the top of the mast.

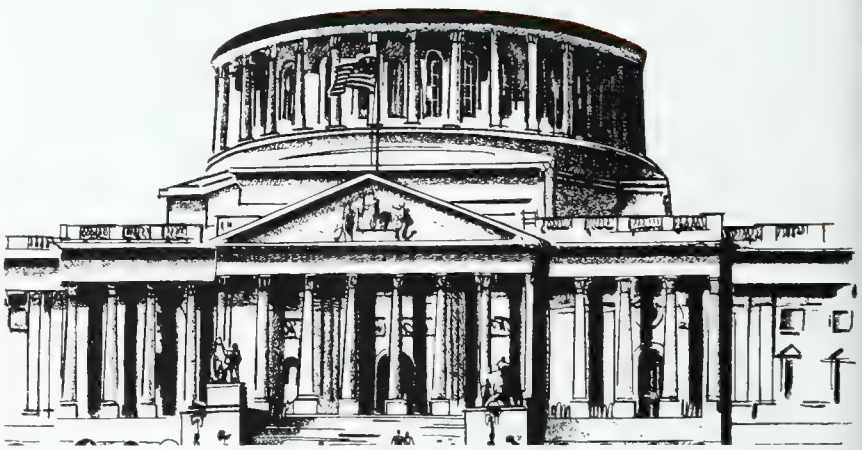
Once the Christian has been infected with this subtle subjectivity, the devil has essentially disarmed him, for he can no longer speak with the authoritative voice of "Thus saith the Lord." Young people from kindergarten to college, as well as older people in society at large, are constantly bombarded with this point of view. The real problem for our youth in public education is that even valuable information is taught within this subjective context.

These trends and influences are only a sample of the conditions existing on secular college and university campuses today. But they do represent some of the most significant areas of concern for the Christian student. To remain constant in his faith, the Christian student must constantly assess his position in relation to the areas stated above and make sure he maintains a proper relationship to the truth of God's Word.

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IS THERE ANY SUCH THING AS HOPE?



What will the passing of the next twelve months unveil? A year ago the nations of mankind were welcoming what seemed to be an era of peace, when men would lay down the weapons of war and take up peacetime instruments to minister well-being to the sons of men. The long years of war in the Far East were about to end: years of bloodshed, destruction, suffering, misery, and devastation. Prisoners of war who had been separated from friends, family, and homeland, and subjected to the most horrible and excruciating torture and deprivation, were to be released and returned to their native lands. We saw some of it happen. Soldiers returned home. The United States withdrew almost completely from the scenes of battle. But still smoldering beneath the surface in those lands were the fires of hatred and greed and selfish ambition, and on the outskirts there was the building up and amassing of armaments for the next struggle on the battlefields.

All the while in the Middle East, where six years of armed truce and quiet have prevailed, there were the maneuverings for an outbreak of war that burst upon the world on a sacred Jewish day in the religious calendar. This war was not to be of six days duration. It was not to be a lightning-like strategy that would leave the Jews in possession of the field of battle. It lasted for three long weeks and tested all the contestants to the limit. Were it not for the intervention of two great nations, it would still be in full force, imperiling all the nations of the world. The so-called cease-fire has provided a respite in which both sides have been able to catch their breath, revive their strength, retool and rearm for the next outbreak of hostilities. The Middle East is the danger spot of the world at this hour. The issue is no longer a situation involving merely Jews and Arabs. Two great nations, and the entanglement of all the nations, are bound up with the issues.

But That Is Not All

Growing out of the Mideast conflict, a new peril threatens the world: an energy crisis. This is not new. For years we were being warned. Blackouts and brownouts, power shortages and stoppages have been experienced in this nation. But we have moved ahead, blithely imagining that these things were minor and temporary. It took the oil embargo imposed by the Arabs to alert us to the dimensions of the crisis. Actually, the Arab embargo is slight. It has only served to emphasize the enormity of the situation. Even if the embargo is eased, it will make scarcely any variation in this critical shortage of energy. This shortage is not something that is being felt alone by American people. This crisis reaches across the world and is far more serious beyond our shores. Knowledgeable people see no end in the foreseeable future.

No one is quite able to envision the far-reaching effects of these diminishing natural resources. But it is safe to say that not a person in the world will escape its effects in some way. It is

Dr. Herman A. Hoyt
President, Grace Schools

going to mean changes in the structure and pattern of life. It is going to mean that the luxury and ease and pleasantness of life will gradually change to a more austere way of life. And we ought never to forget that the pressures which grow out of privation and limitation and restriction will produce discontent and yearnings and ambitions on the part of nations to move beyond their borders to satisfy the crying needs. This can only mean the aligning of nations into blocks of power for protection, for pressure, and for war.

A New American Solidarity

For more than a year the cross-currents of dissatisfaction, accusation, innuendo, and railing have been running their course through the rank and file of the American people. It has seemed that the high and the low alike have felt qualified, from the place where they stand, to judge the elected leadership of the nation and reach valid conclusions. All this has served to whip the populace into a sort of mob fury, crying out for resignation and impeachment from office. And yet at the same time these people in their restive condition only make it harder for the man in office to carry out the duties so essential to the welfare of the masses.

One expression from the speech of the new Vice President at his inauguration characterizes the responsibility of the President: "the crushing and lonely task he must carry." It is a crushing task. It is superhuman in dimensions. He is absolutely dependent on the cooperation of colleagues to accomplish this task. He is dependent upon the cooperation of the people of the nation. Yet it appears sometimes as though the people interpret liberty to mean that they have the right to dare the President to accomplish the thing for which they elected him.

It is a lonely task. He must carry it all alone. There is no aid, nor advisor, nor colleague who can comprehend or appreciate precisely what he must do. He is the President of all the people. No class of people, no area of the country, dare take precedence in his thinking. He must hold the welfare of all the people in his heart. His decisions must be weighed in relation to the overall good. When one segment feels that it is being hurt, they forget that the welfare of all is being promoted. The criticisms must be born without retaliation. The burdens of his heart must go unexpressed.

Could it be that there might be a better way to react toward the leader of our land? For Christians there is a clear exhortation: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1-2).

The changes now taking place in society, in the way of life, in alignment of the nations, are all being ordered of the Lord for the good of His own.

Is There Any Such Thing as Hope?

1. **There is hope in God** who "worketh all things after the counsel of his own will" (Eph. 1:11). To Him, "all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). This God is in charge of everything now, and He is controlling the movement of every event. Surely we can trust Him.

2. **There is hope for every believer in Christ.** For this God has everything weighted in the Christian's favor. "We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). The changes now taking place in society, in the way of life, in alignment of the nations, are all being ordered of the Lord for the good of His own. Because we cannot see that good does not in any sense negate the fact. We may never see it until at last we get to glory. But God says that is the way He is working, and He is the one who is not only able, but He is also working everything to carry out His will.

3. **There is also hope for the future.** "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37). "For the time is at hand" (Rev. 1:3). These words were uttered nineteen hundred years ago, and now the time is nearer than ever. Events in the Middle East all point to the closing days of the age. In fact, signs are multiplying all across the world. "And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:25-26, 28).

Men are demonstrating that they cannot manage the affairs of the nations; they cannot manage their own resources; they cannot even manage their own individual lives. But there is One whose right it is to rule, "the mighty God . . . the Prince of Peace." When He comes He will speak peace to the nations; He will speak peace to Jerusalem; and He will order the events in a kingdom of peace for ever. Even so come quickly, Lord Jesus!

"thou shalt not steal"!

(Exodus 20:15)
(A short sermon to all Choirs who Copy Music)

Verily, it is said that the Singers of Music, and They that beat the Pipes thereof, are Transgressors inasmuch as they do make Copies, or a copy, of music which is called by the Printers of such, as Copyright.

Copyright: The right to Copy; And it is known by the Law that the Right to copy is the sole property of him who Publishes in the Name of him who Composeth or Createth. This, then, is Copyright and whosoever covets that which is thy neighbours', be it Land or Music, shall be deemed guilty of Theft, also of infringement and most certainly be without Honour in the Land.

They, who are suchly accused, might tear their hair, pour dust upon themselves, and cry aloud . . .

"O Lord! We are but Makers of Music; Beggars without Alms; for the Altars of Worship do not put forth Shekels or Gold. We are but poor, humble Servants of Holy Song, who raise forth their voices in unison and part during the Spoken Word.

"Who amongst us hath plenty?

"Wherefore cometh the Coin for which to purchase the Scripts from which we Sing? (Besides, last Wednesday we needed fifteen extra copies of 'If Ye Love Me, Keep My Commandments' by Sunday and we had to copy them in a hurry.)

"Are we to be persecuted for Such? Is there no Pity? Alms for the Choir!"

But he who publisheth replieth, yet not without Understanding, for such is the way of P.R. . . .

"I am but the Protector for him who hath Created the Music.

"Is he who Composeth to be Stolen from in the name of Holy Sanctimony?

"And is not Copyright a Law of the Government inasmuch as stealing from thy Neighbour's house is also a Law unto the Land?

" 'Thou Shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's. 'Therefore, I say unto you; IF THY NEIGHBOUR BE A COMPOSER, OR A PUBLISHER OF MUSIC, IS IT NOT WRONG TO STEAL ALSO OF HIS PROPERTY?

"(And if you did need fifteen copies of 'If Ye Love Me, Keep My Commandments,' of which Exodus 20:15 is one of them, in a hurry, was this a reason to rob of thy neighbour? Publishers and dealers are musicians and not Magicians and the Miracle department is questionable.)

"If thou needest money from thy Moneylender, the Bank, on a Saturday p.m. when they are resting from their labours, wouldst thou abide by the Laws and persevere in Poverty until Monday, ten, when again the lender of money opens for transactions? Or wouldst thou under the pretense of urgency make copies of the meager Currency in thy hand?

"And wherefore, therefore, is the matter of music to be considered that of life or death insomuch that duplicate copies are illegally reproduced?

"If a Man steal an ox, or a sheep, he shall restore five oxen and four sheep for a sheep.

"For to steal of a man's property is Punishable by Payments of Money as decided by the Elders of the Court and not without Costs to those who represent the accused.

"Humility and Degradation will follow thy steps forever and a day.

"The Eye of the Publisher is upon You.

"As Ye Sow, So Shall Ye Reap."

Amen to That!

"Infringement in general is the unauthorized exercise of any right in a copyrighted work, which right is exclusively conferred upon the copyright owner by the Copyright Law. More specifically, infringement may be committed by an unauthorized copying, printing, publishing or vending of a copyrighted work."

"If any person shall infringe the copyright in any work protected under the copyright laws of the United States such person shall be liable to: (a) Injunction, (b) Damages and Profits, (c) Impounding During Action, (d) Destruction of Infringing Copies and Plates, and (e) Royalties for use of mechanical reproduction of musical works."

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Honesty + Love = Unity

A young couple leave their church. A few weeks after they are missed, one of the pastors approaches them to ask, "Why did you leave?" Their reply: "Because it seems like the Christian life just isn't for us. We're having so many problems, yet no one else seems to have any hard times. We feel so alone."

A young man shares a particular struggle he is having in his life. His brother in the Lord listens with love. They pray together and the young man has new motivation to improve his character.

A young girl, frustrated about her future, shares her concern with a friend. As a team they set about to decide which road she should take in serving the Lord.

A teacher shares with one of his students how God has removed one of his faults. The student views his instructor with more admiration than before. The teacher becomes someone with whom the student can identify.

What do all these illustrations have in common? Honesty.

The world exists in a feeling of alienation between people. I worked in a factory recently where the workers didn't care and had no idea about the feelings of one another. A worker would not show up for work and the reaction was not concern but hatred for his not being responsible.

God sincerely desires that as Christians we love one another, that we care for each other's present and future. He wants us to be different from the world. Honesty is directly related to love.

By being honest we can gain much strength from another brother or sister in Christ. When I share a particular struggle that I am having, I have both the power of my own will and the power of that person's prayers for me.

But why won't we be honest with one another? We should know that until we begin taking off our masks and revealing our true selves that others will never really feel close to us. They are not going to seek us out for counsel as a friend unless we show them we are willing to come to their level and speak, not as one who has no problems, but as one who has been tempted like they have.

Even God, Christ Jesus, became a man and subjected himself to the same temptations that we face every day.

By Len Blackstone
Grace College Senior

Jesus was too loving and concerned for humanity to be removed and give man the opinion that He cared less and was so much above our petty faults. Jesus is our example.

Why are people afraid to be honest with each other? Why do people react negatively to another person's honesty? I think it is necessary to know why I cringe if someone is honest with me. Do I react negatively because he who removes his mask shows the more how much I am wearing mine? Or do I react negatively because I see that person can potentially hurt himself by revealing such information.

It is important to know why we fear honesty. It is a fact that some information just shouldn't be revealed to the general public. But what are some guidelines as to how honest we should be? Let me suggest a few:

1. Will sharing this information be damaging to another person's future? to my future? It shouldn't be.
2. Are the details too much so they either pervert the listener's mind or get him too emotionally involved? Stay as general as possible without becoming evasive.
3. Is the revelation of your honesty for the purpose of gaining emotional stimulation or satisfaction? We should be sharing so we can more effectively serve God, not satisfy ourselves.
4. Is the revelation of your honesty for the purpose of encouragement to the body of Christ or spiritual growth for you? It is important that we don't become overly honest to the point of causing danger. But at the same time the pendulum can swing back and we become so close to each other that the body of Christ becomes an organization rather than an organism.

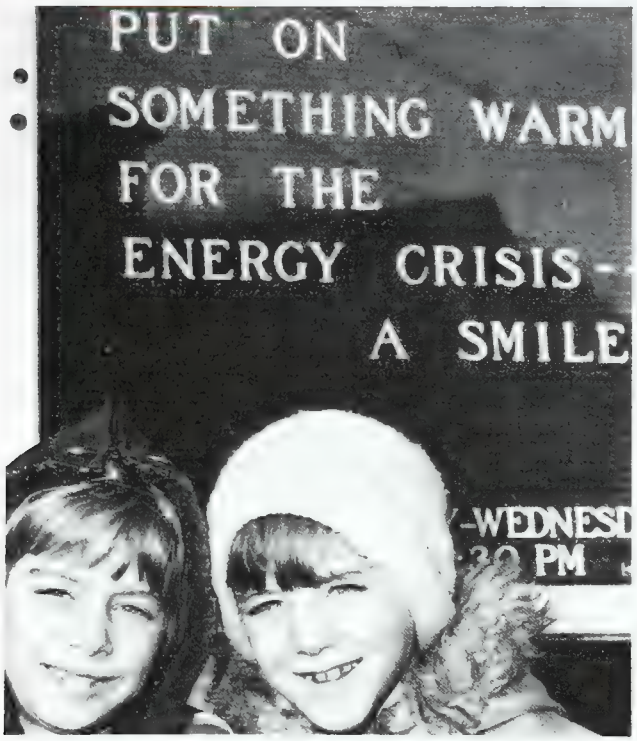
Christians today need each other. We each have gifts in different areas which means we each have something to contribute to one another. We will function much more effectively when the body of Christ begins to lean on one another for strength and motivation.

Are we going to insulate ourselves against closeness with other Christians? God wants us to be close to one another. Shall we please God?

"Therefore, confess your sins to one another, and pray for one another, so that you may be healed. The effective prayer of a righteous man can accomplish much" (James 5:16 NASV).

BMH NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE



Johnstown, Pa. The First Brethren Church made pictorial headlines in the **Johnstown Tribune-Democrat** with the appearance of the above bulletin board on which a suggestion was made for dealing with the energy crunch. Providing a visual demonstration of the "smile" method are William Griffin (left) and David Wadsworth, 7-year-old-son of Mr. and Mrs. Arthur Wadsworth, members of the First Brethren. Wesley Haller, pastor.

Washington, D.C. (EP)—"I can say he has accepted Christ as his Saviour and that he is a growing Christian."

So stated Evangelist Billy Zeoli of Gerald R. Ford, the 40th U.S. Vice President sworn in at 60 using a Bible his son Michael purchased for the occasion.

Some 1,500 people watched in the House chamber as the Michigan Republican became the first person in history to take office as Vice President at any time except when a President was inaugurated.

Zeoli, president of Gospel Films and noted for his work among professional football teams, told Barrie Boyle of *Christianity Today* that Mr. Ford made a personal commitment to Christ in 1971 at a Washington Redskins-Dallas Cowboys pre-game chapel service conducted by the evangelist.

Mr. Ford "doesn't wear his Christianity on his coat sleeve," Zeoli stated.

Deuteronomy will be the topic of study in Brethren adult Sunday School material during March, April and May. The study guide being offered for both teacher and student is entitled **Deuteronomy, a Favored Book of Jesus,** written by Dr. Bernard N. Schneider, pastor of the Grace Brethren Bible Church, Fort Myers, Fla. The 163-page study guide sells regularly for $2.95, but is priced at just $1.50 during this quarter, when ordered in quantity. Further information may be obtained from the Missionary Herald C

Englewood, Ohio. The home of **Rev. and Mrs. William Howard** was almost completely gutted by fire on Dec. 14. The churches of the Southern Ohio district are receiving offerings to give the Howards, inasmuch as all household goods, clothing, and so forth, were completely lost. Other churches or individuals desiring to assist the Howards may do so by sending donations to the Southern Ohio District treasurer, Rev. Robert Moeller, 1010 Taywood Rd., Englewood, Ohio 45322.

Changes: Rev. Roy Kreimes, R. R. 4, Kittanning, Pa. 16201 Rev. Edward Lewis, 1145 Kearsarge Ct., Virginia Beach, Va. 23454. Please change *Annual.*



Chaplain Paul Lindberg baptizes two converts in chilly water.

Korea. U.S. Army **Chaplain Paul O Lindberg** had the blessed privilege of baptizing two servicemen. One of the young men had very recently accepted Christ as Saviour. Even though the temperature was in the low 50's, the men gladly stepped into the water with their boots on to bear testimony of what Christ had accomplished in their hearts and lives. Chaplain Lindberg asks that we pray for these and other servicemen that they will become aggressive in sharing their Saviour with others. Clyde Landrum, Chaplains' Endorsing Agent.



The twenty-fifth anniversary at Jenners, Pa., was celebrated with a decorated cake.

Jenners, Pa. Toward the end of 1973 the Grace Brethren celebrated "Twenty-five Years of God's Faithfulness" by inviting friends of yesteryear to rejoice with them. During the special services **Rev. Phillip Simmons**, who was instrumental in establishing the work, and **Rev. Wayne Baker**, first full-time pastor, brought messages of encouragement and congratulations. A bountiful noon meal was followed by a time of fellowship as members of the congregation reminisced of past days and the blessings that were sent by the Heavenly Father. Richard Smith, pastor.

Dayton, Ohio. The First Brethren Church recently received a bequest of $11,000 from the estate of **Mrs. Effie Comer.** Mrs. Comer had been a member of the First Brethren Church for more than 50 years and was always interested in the ministry of her local church as well as that of the various national outreach ministries which she followed with interest through the *Brethren Missionary Herald.* Through her will it can be said, "Her works do follow her." G. Forrest Jackson, pastor.

Hammond, Ind. A world's record attendance possibly for any Sunday School any time in history was set Sunday, Dec. 16, 1973, at the First Baptist Church in Hammond, Ind.—23,024. Dr. Jack Hyles is pastor of this, the world's largest church and Sunday School.

Charlotte, N.C. (EP)—A Charlotte seminary student apparently became the second woman in North Carolina to be ordained a minister by a Southern Baptist Convention-affiliated church. Miss Arlene Westbrook, 24, now a student at Southeastern Baptist Theological Seminary at Wake Forest, N.C., was ordained Dec. 16 by the rural Independence Hill Baptist church, near Huntersville in Mecklenburg County.

Columbus, Ohio. It was a day of rejoicing at the Grace Brethren Church on the final Sunday of the prophetic conference with **Rev. Nathan Meyer.** There were 66 public decisions in the morning service and at the closing evening service, more than 1,000 were present. It was just 10 years ago that Nathan Meyer taught the Bible class in Columbus when the church began with the Meyer family and two additional families. Jim Custer, pastor.

International Association of Gospel Publishers has issued the following statement. The Copyright Law clearly prohibits reproducing copyright material by any means: "Printing, reprinting, copying, or publishing by any means and methods whatsoever, including by hand or machine; on paper or blackboard; by photostating, multigraphing, or mimeographing." The Association will go further by saying that not only is it against the law, it is dishonest and immoral. In probably 90 percent of the cases, the breaking of this law is done in innocence or negligence, but in reality, when you make a copy of a person's composition by any means, you are actually taking money from his pocket. The fact that the reproduced material is not for sale in the duplicated form, but for private use within the church, does not alter the fact that it is still against the law (see page 18 for further information).

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Lynette Rigg and Thomas Arnett, Sept. 8, 1973, First Brethren Church, Dayton, Ohio.

Mary Wysong and Logan Weese, Sept. 22, 1973, First Brethren Church, Dayton, Ohio.

Mary Lynn Huddleston and Richard Price, Oct. 20, 1973, First Brethren Church, Dayton, Ohio.

Linda Boren and Dennis Carney, Jan. 12, Findlay Grace Brethren Church, Findlay, Ohio.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

CLARK, William, Oct. 29, 1973, of the Grace Brethren Church, Cherry Hill, N. J. Robert Spicer, pastor.

DYKEMAN, Donald, Nov. 29, 1973. Don and his wife, Sue, had their eyes set on the mission field of Germany and Don was making all possible preparations to equip himself for this service. At the time of his sudden death he was studying Greek and had taken a course in German. Correspondence with the Roger Peughs, Brethren missionaries in Germany, had been of encouragement to both couples. A memorial fund has been established which will be channeled to whatever need or project the Peughs feel to be most worthy at this time. Edwin Cashman, pastor.

HYRONS, Dorothy, 54, Nov. 29, 1973, was a charter member of the Grace Brethren Church, Maitland, Fla. R. Paul Miller, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Rowland Heights, Calif. Jan. 20-25; Harold Painter, pastor; Becker Evangelistic Team.

Beaumont, Calif. Jan. 27-Feb. 1; Dale Brock, pastor; Becker Evangelistic Team.

Montclair, Calif. Feb. 3-7; Allen Herr, pastor; Becker Evangelistic Team.

Along the Bible Way

PAUL the Apostle...

Fearless Christian Missionary



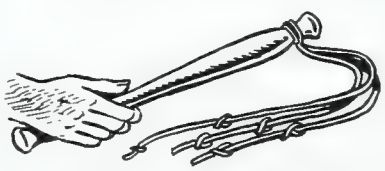
HIS LETTERS BECAME SCRIPTURE

PAUL ESTABLISHED MANY CHURCHES ON HIS MISSIONARY JOURNEYS, AND LATER KEPT IN CONTACT WITH THEM THROUGH LETTERS (EPISTLES). SOME OF THESE LETTERS WERE WRITTEN IN PRISON.

GOD SAID: "HE IS A CHOSEN VESSEL UNTO ME, TO BEAR MY NAME BEFORE THE GENTILES AND KINGS, AND THE CHILDREN OF ISRAEL." ACTS 9:15

PAUL CARRIED OUT THIS SPECIAL MISSION FAITHFULLY, AND THE STORY OF HIS LIFE IS A GREAT ADVENTURE FOR CHRIST:

"FIVE TIMES RECEIVED I FORTY STRIPES SAVE ONE.



THRICE WAS I BEATEN WITH RODS,



ONCE WAS I STONED,



THRICE I SUFFERED SHIPWRECK,



A NIGHT AND A DAY I HAVE BEEN IN THE DEEP;



IN JOURNEYINGS OFTEN, ...IN PERILS OF ROBBERS"

II COR. 11: 24-26



ONCE, PAUL WAS A FIERCE ENEMY OF CHRISTIANS--THEN HE BECAME A CHRISTIAN HIMSELF. HE TRAVELED FAR, SUFFERED MUCH AND GAVE HIS LIFE IN PREACHING THE GOSPEL OF CHRIST TO THE WORLD.

HUBART



EERDMANS' HANDBOOK OF THE BIBLE

Eerdmans Publishing Co., Grand Rapids, Mich., 685 pages, $12.95.

Here is an excellent new book presented in a most attractive way. You will find it literally filled with information and help in your Bible study. Divided into four parts, the first sets the stage for a study of the Bible. Weights, measures, climate, geography and translations are all covered. Part two and part three move through the Bible book by book, outlining, illustrating and discussing both the Old and New Testaments. Part four deals with themes of the Bible, persons, places, miracles and parables of the Scripture. The pictures, which are numerous, are well done and most of them are in full color. A valuable new aid for the Bible student.

HOW TO SOLVE CONFLICTS

By George Sweeting, Moody Press, Chicago, Ill., 153 pages, $3.95.

Mr. Sweeting is president of Moody Bible Institute having pastored Moody Church in the inner city of Chicago. He deals in a practical way with one of the most practical books of the New Testament—the Book of James. This might be called a topical commentary. The author deals with trials, practicing the Christian life, the tongue, faith that works, prejudice, money, and patience. Need we say more? Considered here are all the ingredients for conflicts in the Christian life. The book falls into the category of a devotional commentary aimed at meeting some of our most basic life situations. Read it, you'll like it.

ALL ABOUT ANGELS

By A. S. Joppie, Baker Book House, Grand Rapids, Mich., 95 pages, $.95.

Formerly appearing under the title, *The Ministry of Angels* (1953) this interesting little volume could well answer many questions which you might have about angels. I remember in the pastorate, when I spoke on the subject there was always a great deal of interest manifested. Covering a wide range of topics and Scripture references you can pick up a great deal of information from the book. And if you can learn "All About Angels" for .95—you have a real bargain.—*CWT*

All books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590. We pay postage.

"Daily Devotions" To Feature New Format for March-April-May

The spring edition of **Daily Devotions** will be different—more color, more pictures, more challenge. **Daily Devotions** has been published since 1963 as a "labor of love" by the First Brethren Church, Wooster, Ohio.

In cooperation with the Brethren Missionary Herald Co., the Brethren Foreign Missionary Society, the Brethren Home Missions Council, and Grace Schools, an enlarged edition will be issued. Pictures of personnel from these organizations will be included for your daily prayer consideration.

This cooperative effort of the Wooster church and our national outreach ministries will result in a more meaningful devotional guide with a much wider distribution. It will also be a forward step in utilizing the potential ministries of a larger number of our Brethren pastors, missionaries and educators.

The price will remain the same—35c per copy postpaid, ten or more copies 30c each plus 15% postage. As in the past, orders will be cared for by the First Brethren Church, Box 1, Wooster, Ohio 44691. The new "bigger and better" edition will be printed by BMH Printing and mailed to you by the Brethren Missionary Herald Co.

Fed Up Yet?

If you are not, you have a very high resistance level. Yes, my gripe concerns TV. I have never heard so many people with so many complaints against the programming as I have this fall and winter. And why not?—we have had a dose of the worst programming in TV history. It has been a primer in homosexuality, rape, murder and violence. All on prime time to hit the grade school trade. If you don't know how to rob, murder, and get rid of your family and friends—turn on the TV and you can learn in a very few hours. One of the singer comedians glows and grows on the reputation of being a drunk and telling off-color jokes while surrounded by half-clad girls. Another calls it a comedy hour then dresses up like a member of the opposite sex and gets rave rating. Now it's comedy, but it used to be called a sickness. Fed Up Yet?

Although we are not associated with the National Association of Evangelicals as a national Fellowship, we think they have a great idea and thus we are running the following ad. In fact we would like to go a step further and give you the names and addresses of the companies where you may register a direct complaint.

Direct protests are best. Cut out these addresses and clip them up somewhere handy. If you need a pen, write me and I will supply it! You, as a parent, must supply the objection.—*CWT*

Here are your addresses:

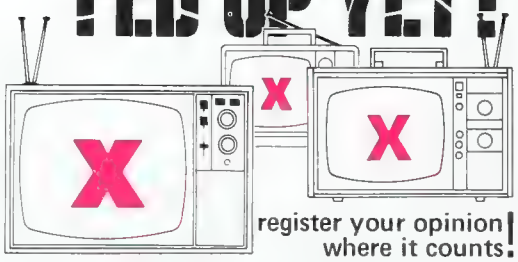
ABC—TV Network
1130 Avenue of the Americas
New York, New York 10019

CBS—TV Network
51 W. 2nd Street
New York, New York 10019

NBC—TV Network
30 Rockefeller Plaza
New York, New York 10020

how do you feel about the new wave of TV permissiveness

FED UP YET?



register your opinion where it counts!

NAE is concerned about the rising degree of permissiveness concerning sex, violence, and profanity on TV. We feel evangelicals across the country share this concern. You are invited to join this nationwide effort to register evangelical opinion with those who make the decisions. Please fill in the blank to the right and mail it today. We will see that the Federal Communications Commission (FCC), TV network VIP's and sponsors get the message. This campaign can only succeed with your help. A united voice can make a difference.

NATIONAL ASSOCIATION OF EVANGELICALS
BOX 28, WHEATON ILLINOIS 60187 312 665-0500

CLIP AND MAIL THIS PORTION TO:
NAE, Box 28, Wheaton IL 60187



Dear FCC:

☐ I am fed up! I find the following programs especially permissive in the area of:

☐profanity ☐sex ☐violence ☐occult

other: _____

Please list specific programs (and sponsors, if known):

☐ I am convinced good programming is possible and especially commend the following:

Please list specific programs (and sponsors, if known):

Signed _____ U

Address _____

City _____ **State** _____ **Zip** _____

RETHREN MISSIONARY

HERALD

FEBRUARY 2, 1974



"For now we live, if ye stand fast in the Lord"

HERALD

Volume 36 Number 3 February 2, 1974

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Cover Photo: These two French young people are "alumni" of the Chateau ministry. See "Stories from Saint-Albain" on page 7. (*Photo by Tom Julien*)

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.



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Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

Today brought the Dec. 15 *Brethren Missionary Herald* to our mail box. It took a little longer to read through every line. Could this be a forerunner of a monthly? If so, I'm for it.—*Washington*

Dear Editor,

The 1974 *Brethren Annual* just arrived on my desk. I want to compliment you on its appearance—especially the front cover but also the quality printing job.—*Illinois*

Dear Editor,

Have just finished reading the Dec. 15 issue (which was my birthday). There are several articles which I enjoyed: "Reflections By Still Waters—Christmas Is Really a Love Story." "1973 Home Missions Wrap-up." I always enjoy news of what Brethren are accomplishing for our Lord Jesus Christ. "The Switchboard"—being a Sunday School teacher since 1948, I find this section most informative and helpful. Also enjoyed "Earthly Ministry Ends for Rubel Lucero." My reading includes *Daily Devotions* and *Moody Monthly*, too.—*California*

Dear Editor,

The new *Annual* looks great! Thanks for the copy and please send me two extra copies.—*California*

Dear Editor,

Accept my personal appreciation and "Thank-you" for the splendid *Herald* just received. It has so many items of particular interest:

1. About Rubel Lucero, who had been our guest many times 25 or 30 years ago.
2. About Dennis Beach family.
3. Phil Guerena (we help to support him).
4. About Mike Ryan—USC . . . and several others.

Thank you.—*California*



Reflections By Still Waters

Kohoutek's Lost Opportunity

By Charles W. Turner
Editor

What has been billed as a "space spectacular" seems to have turned out to be a case of a bashful comet. While everyone was learning to pronounce the name correctly, Kohoutek was just offstage seemingly getting ready for the grand entrance. Few events in history have received such an advance billing as this one. I rather looked forward to the coming of the comet. This past year was plagued with political problems and energy crises, and anything which would cause the public to look up seemed in order. With my bifocals cast upward, I found myself ready for an event that would not reoccur for centuries. One of the predictions that interested me was that the comet would be trailing a tail across one-sixth of the sky.

It seems I have always had difficulty picking out all of these special star formations. Once I spotted the "Big Dipper" but it was on an unusually clear night. The "Water Bearer" and the "Flying Horse" have always escaped me completely. Now, there was to be an object in the heavens that even I could not miss. (But I haven't seen it yet.) I have looked; followed all the instructions concerning the approximate number of degrees from the horizon where it was to be visible—squinted and strained—all to no avail. No Kohoutek.

Somewhere in this whole affair there just must be a story. And the lesson that keeps coming back to me is—Kohoutek lost its big opportunity! The comet is not alone in this experience. Is there one of us who cannot recall when he lost the big opportunity? Talk to a businessman and he can tell you when he should have had the courage to expand and move forward, but he didn't. Talk to the investor and he will tell you about the stock he missed buying which would have made him a millionaire. Listen to the sportsman . . . just a moment later and he would have had the prize trophy of a lifetime. "Lost opportunities" is the subject for many a story.

Lost opportunities are the lamentable regrets of many. But these circumstances come into sharp focus when they are related to the Christian life. Such occasions will fall into many categories and could be reiterated by thousands of Christian believers. How about the time in early youth when the Spirit of the Lord was directing you to give your life to Him in service? . . . but the time came and went so quickly. Now it is only a fleeting memory of what could have been—if. Remember the time when you could have spoken to a friend about his relationship to Jesus Christ and it seemed so inopportune? But then there suddenly was no longer an opportunity; only the frustration of the knowledge of failure. How many churches have stood on the verge of opportunity to move forward for Christ, yet the leap of faith never quite materialized and the opportunity was gone. Never again did the same set of circumstances converge.

Many Christians are "non-appearing Kohouteks"; always promising but never delivering; always waiting for the moment when everything is just right, but when the moment comes—nothing happens. Comets come out of space from the outer limits of creation where the human eye cannot see; then for a few weeks they dazzle the world and disappear to return again in a few thousand years.

But a human soul appears in a body and is given a few years to prove its value to God and others. Then it is gone out into eternity. The Kohoutek Comet has lost its big opportunity and probably will fade from the memories of people without leaving much of an impression. May you as a pilgrim and stranger through this land make the most of the opportunity to be a soul who believes in God and is used by Him for His glory.

Kohoutek blew its big opportunity . . . will you?



The new marine recruiting slogan has succinctly stated exactly what that military organization is looking for. Bulletin boards across the United States advertise: "The Marines need a few good men." Apparently not everyone can be a marine; it takes a certain type of person to be successful in that branch of the service—physical toughness, pride, willingness to endure hardships, courage and devotion to duty are all implied when a man bears the title "Marine." The job isn't safe, it isn't easy, it doesn't pay well, and, at the moment, does not carry with it any great measure of prestige. It is further doubtful that the drills, the obstacle courses, the long periods away from home, or the prospect of death are cherished fringe benefits. But the job is important; marines form a part of our first line of defense and only the best can be entrusted with that responsibility. So, at least a few professionals are needed if the special task entrusted to marines is to be done. The country hopes that the degree of patriotism is still sufficiently high to attract a measure of good men.

The Christian church has been entrusted with the task of world evangelization. The message of Jesus Christ must be taken to every nation, tribe, tongue, and ethnic group on the face of this earth. This necessitates crossing cultural, religious and linguistic boundaries to engage in a redemptive ministry to nonbelievers. In order to do this job effectively, missions (whether they be Western, Third World, or whatever) like marines need a few good men. Men are needed who have a missionary call (gift). It isn't a matter of trying it out to see if you like it, or of donating a few years of your life to God's work —it is recognizing and obeying God's call to this specific job.

By John W. Zielasko

A Moment with Missions

As the occupation of the marine could involve him in some rough, dangerous and distasteful experiences, so the Christian missionary must recognize and be willing to accept the occupational hazards associated with his ministry. His work may involve him for a period of time, at least, in any of the following: separation from family and friends; life under a political regime not especially to one's liking; the mere day-to-day living experience much more complicated than in the society one leaves; salaries lower than available in secular employ; loss of basic liberties one takes for granted in his own country; health problems increased; separation from children; persecution; and even today, on some occasions, death.

Now, there are many different types of missionaries, such as special service missionaries (medicine, literature, teaching, building and repair), short-term, summer, cadet, nonprofessional, and so on, and all play a significant role in the missionary program. But there is one category that is indispensable if the body of Christ is to engage adequately in the ministry entrusted to it by Christ. The missionary in the traditional sense of that term must be sought and encouraged and sent. This means that some cherished opinions that have been accepted in Christendom within the last decade will have to be revised. C. Peter Wagner in his new book, *Stop the World–I Want to Get On*, meets the problem head-on. He writes, in chapter 3: "How often have I heard a stirring missionary message conclude with the words: 'Every Christian is a missionary; if for some reason you can't go to the mission field yourself, you must send someone else in your place!' Such a statement I classify as theological humbug. No doubt this type of appeal has helped some Christians take missions more seriously, and this is all to the good. But the same appeal has often stimulated two other kinds of reactions that have not helped the cause of missions. 1. Some well-meaning Christians have actually gone to the mission field and washed out because they really were not missionaries to start with. 2. Some Christians have not gone to the mission field, but as a result of taking this appeal seriously they have for many years found themselves plagued by serious and unnecessary guilt feelings, thereby losing part of their Christian joy.

"If you think that every Christian is a missionary, you have not understood the precise nature of the missionary call."

And J. Herbert Kane in his timely book, *Winds of Change in the Christian Mission*, brings the picture into even sharper focus. In the chapter on the training of a missionary, he writes: "In this chapter we are concerned with the training of an elite corps of long-term professional foreign missionaries. Referring in reverse to the four adjectives used here, they should be defined as follows: 1) *foreign*, in the sense that they cross geographical and/or cultural boundaries to serve Christ and His church in a country or culture other than their own; 2) *professional*, in the sense that they feel constrained, after years of preparation, to devote their lives to the service of Christ in some church-related capacity; 3) *long-term* involves a lifelong commitment to missions in contrast to those who plan to serve for only one term; and 4) *elite*, in the sense that they have been tested in four or five major areas of competence and have been found to meet the standards of excellence demanded by the new day.

"By using the word elite, one runs the risk of being censored by those who regard it as their sacred duty to debunk the modern missionary enterprise and reduce the missionary to what they call his 'true dimensions.' In the past we have acknowledged his superiority; now we are in danger of emphasizing his mediocrity. Ideally, he should be above average physically, mentally, and spiritually. In this sense he belongs to an elite corps. If he is not above average, he should think twice before offering for missionary service. There is no place on the mission field for persons who can't make the grade here at home."

In order to get this type of person, Christians will have to do the following: 1) search out within their own congregations people who have the gifts and talents needed by today's missionary; 2) pray that God will burden their hearts to accept the task; 3) encourage them in their preparation for missionary service; 4) support them on the field with prayers and finances. At the moment BFMS has less than half a missionary per Brethren church, or one missionary (if couples are counted as two) per three hundred members. So the "few" we need means at least one hundred more to join an "elite corps of long-term professional foreign missionaries" engaged in a redemptive ministry. And this besides the support personnel in short-term and service ministries.

Indeed, missions does need a few good men–quite a few!

NOTICE CONCERNING RELIEF AGENCY BRETHREN

The Foreign Missionary Society of the Brethren Church is serving as the collecting agent for the Relief Agency Brethren funds. The funds are *totally* separate and *not* included in the FMS offering reports. The FMS is *not* keeping individual donor records of RAB gifts and did not send receipts for RAB gifts at the end of 1973.

Gifts sent to RAB through the local church should be receipted by the church. RAB gifts sent directly to the FMS office will be receipted (on special RAB receipts) within five days; this will be the only receipt sent out by the FMS office.

Please contact financial secretary Michael Alexander at the FMS office if there are any questions. Thank you.

SOUND AND LIGHT

SOUND? LIGHT? Now what could that be? A psychedelic light show with hard rock music? A Fourth of July fireworks display? No, you haven't guessed yet. But many of you have certainly at some time seen a "Sound and Light" show at one of the many U.S. national monuments. A historical narrative illustrated with different lighting effects, usually in an outdoor setting, is what makes up the program. Now if you have ever been to something like that, you know that it can be quite an enjoyable way to spend several hours on a warm summer evening.

Because of the fantastic number of beautiful historical monuments in France and because of the intricate and interesting history that surrounds most of these edifices, "Sound and Light" has become a favorite summer pastime for many French people. In some places one can follow the chain of historical narrative from before the time of Christ through to the present day and hardly miss a scene along the way.

The idea to create a "Sound and Light" at the Chateau de Saint-Albain is not a new one. The first attempt was some eight years ago when the young people decided to do one just for fun. With rather sparse historical information and a lot of imagination, the young people prepared their program on tape. When the night of the big program arrived, we invited everyone we knew, and surprisingly enough—quite a number showed up. Armed with tape recorder and a fantastic conglomeration of light bulbs, extension cords, switches, transformers, and other necessary and unnecessary equipment, we did the impossible: we produced our show. It was almost a miracle that it all worked, but the real miracle was that we didn't electrocute ourselves nor did we burn down the Chateau. (It's a good thing, too, that we didn't burn it down because there really was not anything going on at that time to compare to the French Revolution, which was the excuse they used for burning it down the last time some two hundred years ago.) Anyway, we survived, the Chateau remained standing, we all had a good time, and then we forgot about it. That is, until about three years ago when we were burning our gray matter to find some kind of program for the Saturday evenings during the summer: a program that would not only be attractive to non-Christian people, but one which could also serve to present the Christian message effectively.

So it was that the Chateau "Sound and Light" program was resurrected from an early grave. The outdoor lighting necessary to the program was installed permanently. Hours were spent combing the local archives in search of every fragment of information that would allow us to reconstruct the real history of the Chateau. The result was a program that in forty-five minutes presented the political and religious history of the Chateau from the year A.D. 900 up to the French Revolution, a period filled with wars and bloodshed; feuds between landowners, battles between royal families, the wars of religion between Protestant and Catholic, the French Revolution; a very dark history indeed. But, happily, the program didn't end there, for the past is the past but the present is different. The historical narrative was followed by a depiction of the present Chateau ministry illustrated with slides showing the various facets of the

(Continued on page 8)

By Dan Hammers
Missionary to France

The young people gave themselves wholeheartedly to the creation of the characters.





Stories from Saint-Albain

By Tom Julien
Missionary to France

This week a young man came back to the Chateau who had lived in Macon two years ago. As we talked about what had happened since his departure, he asked this question: "What about the Christians at Macon two years ago—are they still faithful to Christ?"

We went through the names of those he had known. I was able to assure him that nearly all of them were keeping the faith. In fact, just the previous day we had received a letter from one of the group who had fallen into deep sin, stating with joy that he had come back to the Lord.

As we talked I thought of the words of Paul to the young Christians at Thessalonica: "For now we live, if ye stand fast in the Lord." And again I was reminded that when all is over the only thing that really counts in our ministry is whether lives are really changed by Jesus Christ—not programs or projects.

Since the Chateau opened its doors in 1964 lives *have* been changed. There have been many discouragements, but each week we have the privilege of encountering or receiving letters from some of the Christians scattered around France who found Christ at the Chateau and are actively serving Him.

In addition to its weekend activities, the Chateau is now open on a year-round basis for those who want to go deeper into God's Word and the Christian life. We are encouraging people to come for indefinite periods of time, to spend their mornings in study and their afternoons in practical work. We have been praying regularly that God will send us exactly those whom He chooses. Certainly one of the fascinating aspects of our work is to see how He answers.

Some of you reading this article will want to join us in this prayer. To help you remember, let us tell you a little about the three who are with us at the time of the writing of these words.

Jean-Michel is Algerian, born of Moslem parents. He was introduced to the Chateau a few years ago by Bruce Paden, then doing his language study in France. Though Jean-Michel has been in France for fifteen years, he still suffers a complex of inferiority because of being an Arab. Perhaps because of this complex, Jean-Michel, though intelligent and capable, has spent much of the past fifteen years going from one place to another, and

(Continued on page 8)

FRANCE – AN EXPANDING WORK

Four missionary families: Tom Juliens, Dan Hammers, Larry DeArmeys, David Shargels
A national couple: The Daniel Dutruc-Rossets
Four centers of activity: Saint-Albain, Macon, Tournus, Chalon
An organized church with its meeting hall at Macon
A varied ministry: youth rallies, Bible retreats, evangelism camps, personal Bible-training program, a traveling quartet, Bible study groups in several different places, a biweekly coffee bar ministry, literature and audiovisuals

STORIES . . .

(Continued from page 7)

from one job to another. He has few friends.

He is a Christian. But until he can learn to accept himself as he really is, and really to believe that his race is a part of God's plan for his life, he will never have the privilege of real peace. God's Word has the answer for this problem, as well as all problems. Perhaps during this stay Jean-Michel will accept the answer and find fulfillment in life.

Our second guest is Jean-Philippe, who comes from a city in the south of France. The son of an architect, he has lived in several foreign countries because of his father's work. He came to Macon to accept a job restoring old buildings, as a part of his professional training.

A Christian nurse in Macon invited him to a Saturday evening youth meeting organized by Larry DeArmey. Since then he has been to all the activities at the Chateau and Macon, including a retreat to the mountains, and has impressed others by his openness to spiritual things. Recently laid off his work, he decided to come to the Chateau for a few days.

This morning, before our Bible study, he shared with me his life. Two years ago he saw his best friend die in a mountain-climbing accident in Austria. His reaction was one of rebellion against God. The way back to belief was not easy, but when a priest asked him to teach a group of children he realized that he could not go on blaming God for this tragedy.

I asked him whether he had personally invited Christ into his life. "At least a thousand times," was his reply. "But did you ask in faith?" The look in his eyes revealed that he understood. Bowing his head and believing, he received Christ as Saviour and Lord, not for the thousandth, but for the first time.

Jean-Henri is our third guest (you can see that Jean is a common name here). He first came to the Chateau in September, upon the recommendation of a friend at L'Abri. Long-haired and mystical, he is a loner and a reactionary. His first act after being installed in his room was to take out the bed and replace it with a mat.

Though only about twenty years old, Jean-Henri has already known success and failure in life: success in artistic photography and poetry (he has published three books); failure in life in general—separation from his young wife and child, problems with drugs and the law, fear of the spirit world.

Though he claims that when he left the Chateau earlier he suffered satanic reprisal for having come, some force has drawn him back. I spent several hours this afternoon listening to his troubled story, trying to understand. He feels that the months to come will either mean deliverance by Christ or self-destruction. Why not receive Christ now? Something is holding him back. What is truth and what is fantasy in his mind, only God knows, but He loves Jean-Henri just as much as those of us who were born into an easier kind of life, and has the power to transform him into a new creation.

A new boy just arrived at the Chateau. Guess what his name is? *Jean*-Jacques. What story will he have to share?

SOUND AND LIGHT

(Continued from page 6)

work. The young people then gave a musical concert interspersed with personal testimonies of God's grace in their lives. The Lord blessed with numerous contacts as a result of these programs.

Having done the same program two years in a row, we decided to modify the presentation considerably for this past summer. Doing away entirely with the historical narrative about the Chateau and looking even farther back in history for our material, we wrote and recorded a new text which illustrated the important aspects of Christ's earthly ministry. The wives worked willingly to produce the Biblical costumes needed for the presentation, and the young people gave themselves wholeheartedly to the creation of the characters they were to represent. The Chateau park and buildings lent themselves admirably to the reproduction of Biblical scenes. Again, as before, the attendace was good and the Gospel was presented with even greater force than in preceding years. The young people engaged actively in sharing Christ with those who came. The Lord has given us contact in this way with people who would never have stepped inside of anything that even looked like a church but who would willingly spend a summer evening to see a group of young people put on their "Sound and Light" program.

"Sound and Light" programs are anything but rare in France but the "Sound and Light" at the Chateau de Saint-Albain is probably the only one in France where the SOUND which is heard is the Gospel, the Good News of God's love and redemption in Jesus Christ, and the LIGHT is that of God's Word which alone can meet the needs of the human heart.



Map of Opportunity

By Robert Williams
Missionary to Africa

Do you ever study maps? Yes, surely! Everyone travels these days, it seems, and so everyone studies road maps.

If you are traveling in our country, this is what you would find: about twelve kilometers north of the capital city of Bangui, you would come to a fork in the road. If you took the road to the left, as do most visitors to our mission, in about three hours of driving to the north and west you would come to Yaloke, where our James Gribble High School and School of Theology are located. Then when you got through visiting at Yaloke, another three hours (or four or five, depending on the road condition) right on up the line would get you to Bozoum. The Bible Institute, print shop, and missionary children's school are located there. You are now about four hundred kilometers (250 miles) out of Bangui. Missionaries and missionary pastors live at Bangui, Yaloke, and Bozoum.

Now suppose you go back to Bangui and take that road to the right. No one ever does—but if you would, a new vista of our missionary opportunities would open before you. You would drive and drive and not see even one missionary. You would see villages all over the place, nice big villages and hundreds of people, but only one mission station, Bouca—unoccupied; it has been empty for years. Then you would drive and drive some more until about four hundred kilometers from Bangui (same distance as Bozoum) you would arrive at our house at Batangafo.

So—come right in! We are so very glad to see you. You have been driving all day and I know you are hot and tired and hungry. Have a nice cold drink. You didn't know cold water could taste so good? Dinner will soon be ready. We are serving "ngoui" (a large tuber), "ngassa" (goat meat) and gravy (pure American), and guavas for dessert. How does that sound for a menu?

But what I want to point out to you, while you are here, is this: in all that great triangle east of a line between Bangui and Bozoum, all the way over to Batangafo and on east one hundred twenty kilometers to the border of the Baptist mission and on north to the Chad border, there is not another missionary pastor—just us, up here on the station all by ourselves. There is another large mission station in that triangle—Boguila, our medical center. But no pastor is there, no one to concentrate on strengthening the churches and ministering in pastoral problems—NOT ONE. At another station away up in the northwest corner, above and beyond Bozoum, two of our wonderful nurses have been holding forth alone for the last couple of years. But there is no pastor at this station, N'Zoro.

Now do you understand what we mean when we say we need missionary elders out here? One or two pastors at Bangui, one at Yaloke, one or two at Bozoum—and us away up here by ourselves. There are hundreds of villages, at least two hundred thousand people and one hundred fifty pastors and churches that need our ministry. What would you do? What *will* you do? Won't you please study this map and ask the Lord what He would have you to do? Perhaps He would have you do some traveling in Central Africa, some extensive traveling and teaching and preaching and living among these people. There is a tremendous task of teaching the pastors and leaders and leading women that the churches may be strengthened.

Come on out. The Lord needs you here!

The "Mamas" Visit a Bush Chapel

By Lila Sheely
Missionary to Africa



Just going to church was a terrific experience and I'd like to tell you about it. You see, there's this fast-moving river, and wobbly canoes with water in the bottom of them, and narrow paths with tall, tall grass and a hot African sun and . . . I guess I'd better start at the beginning!

Marian Thurston and I came over to the district of Bouca and Batangafo to help Margaret Hull with girls classes for three weeks. Yesterday Marian was at the Bible Institute on mission business, so Margaret and I decided to go across the big Ouham River here at Batangafo to visit a little "bush chapel." We did not send a message ahead that we were coming. We didn't want to speak, we just wanted to go in and worship with them. (Both of us were "talked out" from two weeks of classes.)

We drove the truck down to the river's edge where there is a ferry to take vehicles across, but we felt like roughing it. We parked the truck and began to look for a "seaworthy" vessel to take us across. There were dozens of dugouts to choose from. All of them had some amount of water in the bottom, and there were no seats. I was scared. I'd never been in a pirogue before but I have watched them as they roll from side to side, rocking with the motion of the man with the paddle. The fellow in whose hands we were entrusting our lives was perched rather precariously on the tip-end of the canoe with his legs crossed in front of him—quite relaxed! It was a bit of a trick to squat down, look decent, keep dry, protect a camera, hang on, and pray all at the same time. There we were: Margaret, I, and as our guide, our African houseboy. (Our boy, I found out later, had as much experience at this as I had.)

The dugout hugged the shore going upstream before cutting across to avoid the rapids stretching across the full width of the river. I noticed several women bathing, some washing dishes, some taking up water to carry home, some washing vegetables, and some just sitting there wondering where we were going. We turned into the current. I soon learned the secret of a pirogue: relax and roll with the swinging motion from side to side. We crossed the 150-yard river without incident.

The path from the river to the chapel was lined with dense tall parched grass (way over my head). The sun was already hot and no breeze was stirring. We walked for about a mile, following our trusted guide who was as new to the area as we were. The grass was so tall that we couldn't see into the village to find the church. I could hear "people noises" so I knew we were close. Finally John spotted the old rusted truck wheel hanging in a tree next to the path. This serves as a church bell when they hit it with a piece of metal. It's not exactly cathedral chimes, but it has a similar effect!

We cut through a narrow path by the "bell" and came out near the chapel. The pastor spotted us coming and invited us into his house. We were offered the only two chairs visible, and the others sat on the ground on a mat. The pastor asked Margaret to "preach." When she declined, he said he'd settle for a song! So, at his request, we stayed in his house during Sunday School trying to work up a duet in Sango.

When it was time for church, the pastor came for us and led us, along with his wife, to the chapel. After taking us to the door where the women enter, he went around to the other side. We were met by an old woman who unburdened us of our Bibles, songbooks, camera, and hanky and carried them for us to our chairs. She bowed gracefully and waited for us to sit down, and then returned our belongings. The two chairs were placed right beside the platform *facing the audience*!

The song leader called on one of the "mamas visiting among us" to pray. (That is a term of great respect.) Then we were asked to sing our duet. The words were Sango but the tune was American. The children tried to cover their mouths with their hands, but I could see if not hear the snickers and elbow-jabbing going on. But I didn't mind; I had a similar reaction the first time I heard them sing!

After church we shook hands with all 178 of the people. We were led



Lila Sheely at the door of the tent she lived in while holding girls classes

back to the preacher's house and the two chairs of honor while many women and girls sat around the room chatting. When it was time for us to go, the pastor led the way from the house and started us down the path through the village. We picked up many women and children as we went along. By the time we reached the edge of the village we had quite a crowd. One gray-haired old father stopped there to turn back. He said he was too old and the sun was too high and hot for him. He bade us a warm farewell. With the pastor and the song leader in the lead, Margaret and I next, and then some older women of the WMC and the string of girls, we went down the path to the river. One girl had a bowl of eggs on her head and another had a big red rooster in her arms.

Soon the singing began. Before long they were all stepping to the beat of their tunes. It had turned into a full-blown marching parade. One by one the older people would stop and drop out to return. The sun was hot. There were rounds of good-byes and "God keep you," and then off again. Halfway to the river the pastor dropped out. By the time we reached the river, there were just Margaret and I, our boy John, the chanting girls, and the big red rooster.

We climbed into another pirogue, a larger one this time. There were other passengers and two paddlers. John received the gifts for us from the girls and we started across. As we pulled out into the river, the girls waved and saluted from the beach.

The whole morning was a thrill to me. Not just to be a grand marshal of a parade, but to be the recipient of such respect and genuine Christian hospitality—African style!

These Christian girls are the product of many different kinds of efforts—one being the Lumiere work. Having Lumiere classes in the bush is tiring and has its frustrations, but it is also rewarding—not only for the girls but for the "mama," too. I'm new at this business. I've only been here a year and a half. I have yet to "earn" the respect that they give so generously.

You know what that reminds me of? The personal love and devotion of Christ for us. He calls us brother, sister, and mother—and so we are. What are we doing to merit that?

YOUR WAY, LORD

In February 1973, John Davis II died suddenly at age twenty-six. He had kept fit and healthy as a teacher and coach at Milton Hershey School, Hershey, Pennsylvania. While playing a casual game of basketball, he collapsed and died.

John was an outstanding athlete at Kutztown (Pa.) State Teachers College, serving as co-captain of the football team in 1968. In his honor, the college now presents a football trophy to "the most courageous player."

Left behind at his death were Sandy, his wife, and daughters, Nikki and Joanna.

Sandy discovered that Christ could meet her need, and she is now teaching in the Sunday School at the Grace Brethren Church of Palmyra, Pennsylvania.

By Sandy Davis

My way, Lord, would have been so simple, so easy. I certainly would have left out all of this heartache, all of this stumbling. I had it all figured out, everything in its place.

Johnny and I would have found a "good" church sooner or later and exposed our children to it. Didn't we talk about this quite often? As for ourselves, surely You knew how busy we were. We couldn't have found the time even if we had tried. Could we? I think in another year or two, perhaps three, we would have been settled enough on such matters.

Lord, I know You remember when I was small how I loved Your precious name! I can't imagine any child loving You more than I did. Think of the time I stayed out too long for recess just searching the sky, watching for Your return. Or how I would spend hours "preaching" in the backyard on top of the sandbox to my imaginary congregation. Although I recall the times I tried to barter with You; one comic book for one chapter in the Bible. I got so far behind in Bible chapters I finally had to give up comic books. My love and faith for You were only as a little child's could be.

When I look back on my teenage years, I see now that my faith was based upon the stories I was told as a child. Even though I joined a church, I never took the time to analyze my beliefs. Perhaps I was afraid they would come crumbling down around me—like believing in Santa Claus and finding he wasn't real. I heard so often about Your dying for my sins. That sounded nice, but what did it mean? Why should Your death save me from my sins? I knew I was a sinner, but one life for the rest of mankind didn't seem like a fair exchange. Oh well, surely I would discover the answer to that question next Easter when the preacher might speak about it again.

After my second year in college, just before my twentieth birthday, my only brother was killed in a motorcycle-car accident. Why was that, Lord? Your will, not mine. The loss of a brother is not an easy reality for anyone to face, even so, I couldn't understand my parents' continual grief. If there was a heaven, I hoped he was there and happy. I had too much to live for to grieve for the dead.

Two years later I met John Sheirch Davis II—Johnny! That must have been both our wills, Lord. I had been praying for someone like him for a long time. He was ruggedly handsome, polite, strong as an ox, gentle, commanding—perfect! Six months later we were married.

Oh Lord, I don't have to tell you how much we loved each other. I didn't think love like that was possible. Johnny was everything to me. Everything! He was one of the best-liked teachers in his school. He always had a smile and a kind word for everyone. Johnny loved everyone and everything. He always lived life to its fullest. He had everything in the world to live for.

Nikki was born during our first year of marriage, and she was a great joy to both of us. We barely had time for ourselves between Nikki, Johnny's teaching and coaching—both football and baseball (Johnny was a schoolteacher and coach at the Milton Hershey School in Hershey, Pennsylvania), let alone getting our spiritual lives in shape. To top it off, we decided to build a house and have another baby by the end of our third year of marriage.

Twelve days after Joanna was born



Dear Jesus, You are not a crutch like so many of my friends, who don't know You, think you are. You're always there when I'm in need. But more important, You're always there.

and two days after our third wedding anniversary Johnny fell over dead playing basketball with some of his football players after a practice. He was only twenty-six.

This cannot be! I won't accept it. He was never sick, he was immortal to me! My life, Lord, You should have taken me instead. He was worth much more than I.

Where is my Johnny? If You are real Lord, what did You do with him? Heaven, hell, what are they? Who goes where when they die? I have to know; it can't be a guessing game any more, I must know the truth! I didn't plan for all of this. I would have changed it; I never would have allowed this to happen.

No, I wouldn't have changed it at all. Knowing You—and not knowing You—I couldn't have changed a thing. Why you took Johnny at that time is something I will never know or understand. His death has affected more lives than I would have ever thought conceivable. Your glory has shone through his death in wondrous ways.

I went to the Greater Hershey Crusades two weeks after his death. You led me there and gave me yourself in place of my grief. You led me to the Grace Brethren Church in Palmyra to Christians who showed me Your way through Your Word.

I found the answers to my questions. Lord, I know now why Your death paid it all. Why You had to die in my place. How could I be so close to You all my life and be so blind to your truth? Why didn't I question my faith before? Why didn't I search out the answers to my questions? Why did I struggle against You for so long? Because You had to lead me through the valley of death. You knew that was the only way to open my sightless eyes. My way would have been easy, but it also never would have been at all. I would always have found another excuse or reason for keeping You where You were in my life. You had saved my soul as a child. You were my help when I was in trouble, but I never shared You, not even with my husband. Praise the Lord, he knew You himself.

Now I can live each day at a time—not worrying about my future or mourning for my past. I thank you now for Johnny's death. You allowed me to live with a man most women only dream about. My future will be filled with Your love and Your direction.

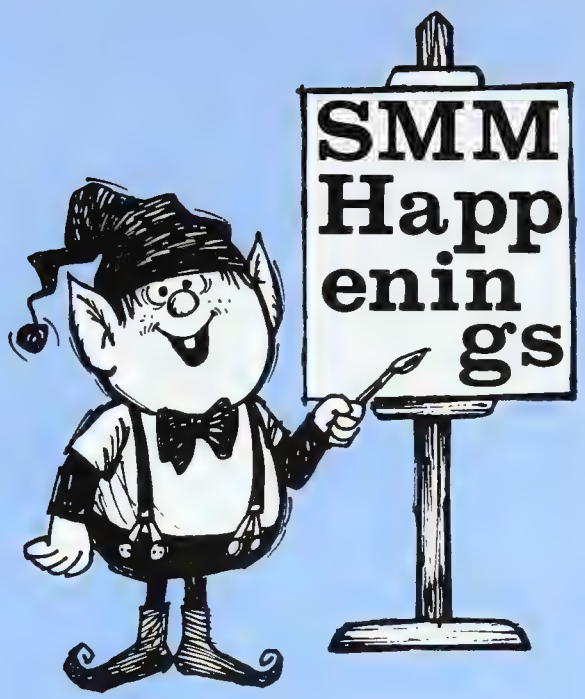
Dear Jesus, You are not a crutch like so many of my friends, who don't know You, think You are. I can reach out and touch You. You're always there when I'm in need. But more important, You're always there.

I know You didn't take Johnny because I loved him too much. You made men and women for the kind of love we had together. Instead You have shown me who must always have first place in my life. You are "the way, the truth, and the life." Without You there is only death, darkness and endless wandering.

That day I asked You if You were truly real, You answered me by saying, "What have you got to lose?" Nothing. If You aren't real I lose nothing. I was born to die. If You are real, I gain eternity and victorious Christian life. I have nothing to lose!

Your death was mine; I shall never die!

Only, Lord, in closing, would You see to it that I stop interfering in my life? Please make Your way, my way.



HAPPINESS IS AN SMM CAMP RALLY!

Everyone loves a camp-out and the girls of the Northern Atlantic District are no exception. The 125 girls who participated in the fall rally at the Grace Brethren Camp Center were treated to a great time of singing, playing games, and enjoying each other. Of course no one got much sleep that night, but everyone managed to be up bright and early the next morning to listen to the message brought by rally speaker Donna Holman.

The girls chose to use their project offering to buy a roaster oven, picnic tables, and a mixer for the camp.

NORTHEASTERN OHIO IS ON THE MOVE!

The rallies in the Northeastern Ohio District are packed full of exciting ideas . . . a style show presented by the girls from Sterling . . . a skit on the theme "Happiness Is" . . . slides of the Girl-of-the-Year crowning at national conference . . . displays of the work of several groups of SMM girls . . . a display of the crafts of Mrs. Cole of Cuyahoga Falls . . . designation of the district project for district home mission churches and district youth entering national youth competition.

Coming up in March—a talent rally featuring skits, readings, vocal and instrumental numbers by individuals and groups.

ALLEGHENY GOES HAWAIIAN

The girls from Allegheny District turned their fall tea into a luau this year. Slides of our fiftieth state were presented and a message was brought by Rev. Marvin Meeker. Trophies and awards were given to the girls who had completed honor goals or memorized books of the Bible. Everyone was treated to a "hat review." I wonder if anyone wore a pineapple!

HAPPINESS IS BEING A HOBO?

The Iowa District SMM girls certainly thought so. At Leon, girls from six different churches came dressed up as hoboes. Prizes were awarded to individuals as well as to the church with the best dressed hoboes.

The SMM girls from Dallas Center won the pennant for attendance.

The speaker for the older group was Mrs. Ron Weimer, who talked to the hoboes about "BEING A LADY."

The girls decided that happiness is being a hobo only at a certain time, but most of all "HAPPINESS IS BEING AN SMM GIRL FOR THE LORD."

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director

Most Sunday Schools Could Grow in 1974 . . .

(if they really wanted to!)

VIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINTVIEWPOINTVI



By Howard W. Mayes
Executive Director

When I was a senior in Grace Seminary Dr. Harold Etling spoke to a group of us who were heading for Brethren pastorates. He emphasized that building a growing Sunday School, while certainly not the only factor in a successful pastorate, would probably contribute more toward evangelism and church growth than any other single area where we could invest priority interest.

That was almost fifteen years ago. But I subscribe wholeheartedly to that thesis. Approximately one-half of our Grace Brethren churches are moving forward in attendance growth. Approximately one-half are falling backward year by year. Studies of growth for our overall Fellowship nationally are nearly meaningless since the impressive and almost phenomenal gains in some quarters are being eaten away by losses somewhere else.

We cannot generalize totally about things like this. You and the Lord know more about your local situation than I do. And I'm not denying satanic opposition, but I honestly believe that in most cases, churches that are showing continual losses in Sunday School attendance are doing so because they never really planned to do any differently.

When I was a very young pastor, the Lord thrilled me with the realization that every work He is doing in the world begins with some individual possessed with a burden from Him and a vision to see some specific objective accomplished.

I literally "lived" for a few days in the Book of Nehemiah. Then I formulated some specific parellels between what God did through Nehemiah and the plan whereby one of our Brethren Sunday Schools would show a consistent growth pattern that allowed it to be named "Sunday School of the Year" in 1964. I've since been privileged to do a little study in the area of goal setting and planning toward specific objectives. I have yet to find any planning that is any better than the one reflected in Nehemiah chapters 1-6. Each point has a parallel in your task of moving a declining or stable Sunday School into a growing force for Christ in 1974.

HOW GOD WORKED THROUGH NEHEMIAH	HOW A SUNDAY SCHOOL CAN GROW
1. A personal burden from the Lord—reinforced through much prayer (Neh. 1:4-10)	1. A desire for enlargement—reinforced through much prayer (Are you content with losses every month?)
2. A clear vision of the need (Neh. 2:12-16)	2. A realistic evaluation of available data concerning the status quo (PSA report can help)
3. A specific statement of objectives (Neh. 2:5, 17)	3. Developing growth objectives based on spiritual objectives (Sunday School growth is a definite means toward fulfilling the Great Commission in evangelization and edification.)
4. *Sharing* the burden, vision and objectives with others (Neh. 2:17-18)	4. Sunday School promotional efforts aimed at building enthusiasm and involving others (but you've got to be sold yourself)
5. Developing a practical plan (Neh. chap. 3)	5. A plan for growth (many intermediate goals—involving people with cooperative effort *and* individual responsibility)
6. Overcoming the obstacles (Neh. 4:1—6:14)	6. Much prayer and hard work (You can do more than pray, but you can do nothing until you pray.)
7. Enjoy the predictable conclusion (Neh. 6:15)	7. Give God the glory (and take steps to conserve the increase).

Christian Education Department

SWITCHBOARD FEATURE

EMERGING PATTERNS IN CHURCH EDUCATION

By Kenneth O. Gangel

There are signs that evangelicals may at last be paying less attention to "souls" and more attention to "people."

Although prognostication is risky, futurism is big business today. Even the Church wants to avoid future shock by peering behind the curtain. But my task is considerably simpler, for it deals with "trending" rather than predicting. Instead of trying to say what will be, I will focus on what *is* or *is developing* in church education.

In an attempt to anchor my observations to facts, I prepared a simple survey soliciting responses from professional colleagues. The statistics you will see represent nearly 50,000 local congregations made up of nearly 14,000,000 people. The information comes primarily from the denominational Christian-education offices, with additional viewpoints provided by some of my colleagues in the academic community (five at the graduate and five at the undergraduate level). Since none of these contacted discussed their responses with other participants, I am inclined to trust the collective results as valid indications of trends. I make no claim of careful research, since the informal approach I used was more like an opinion poll. And my discussion of patterns in church education deals only with the evangelical sector.

Attitudes Toward Church Education

It may be safe now to suggest that the Church has survived the harsh criticism and bitter denouncements of the self-flagellating sixties. Some still attack the Church as outdated, prejudiced, irrelevant, hypocritical, tradition-bound, discriminatory, and anti-intellectual. But generally, I think, we have heeded Criswell's call to arms: "Look up, brother!"

Church education is inseparably related to congregational life, and so attitudes toward them are virtually indistinguishable. Consequently, five years ago educational programs felt the discomfort as churches began choking while trying to swallow their collective tail. But the 1970s are a new era. Eighty percent of the survey respondents indicated strong agreement with the statement, "Churches are more flexible, innovative and experimental in their programming." Fifty percent believe we live in a day of renewed optimism and enthusiasm for the local church (38 percent were ambivalent or at least cautious, and 11 percent disagreed).

In a question that probably expressed my own earlier doubts, I asked whether the renewal movement was not "settling down to less critical and more constructively church-oriented concerns." Seventy-three percent answered with a strong affirmative.

Yet there is a problem of sorts on the horizon. It has to do with divergent philosophies about church education. On one side is the large-church strong-pastor evangelism-centered philosophy recently brought into the limelight. On the other is the group-life lay-leadership church with focus upon teaching and *koinonia.* What is needed is a fresh understanding of the Church's task complete with Biblical emphasis upon a congregational life-style that properly balances evangelism and education.

Another possible problem area is the use of media to substitute for rather than supplement the Church's ministry. Sunday-morning religious programs aimed at capturing

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the attention of a pagan populace may also provide Christians with an excuse to stay home and watch so-and-so on TV. Similarly, tapes, which could be most beneficial as an aid to independent Bible study, are sometimes allowed to replace the effort to get into the text for oneself. The next step (quite visible in places) may be that groups of people drop out of local congregations to "be blessed" by the ministry of an electronic surrogate for a local pastor.

People Orientation

There are signs that evangelicals may at last be paying less attention to "souls" and more attention to "people." Of fifteen "trends" I suggested on my survey, none drew a higher level of agreement (84 percent) than the suggestion that the Church now shows a "concern for people rather than programs with greater emphasis on personalization and communication." Seventy-three percent even believe they can see "more willingness on the part of most evangelicals to work together."

The new "people orientation" shows itself in various ways. One is a *greater openness to sharing in congregational meetings.* Not all churches experimenting with sharing sessions use Ray Stedman's "Body Life" terminology (see *Christianity Today,* "The Minister's Workshop," May 21, 1971), but the spirit of Palo Alto has drifted east. Almost all the respondents found in their denominations interest in freeing the service structure from traditional rigidity.

Another sign of personalization is the *interest in small groups.* Almost every denomination participating in the survey is involved in group work, either experimental or established. Terminology varies widely and is relatively unimportant. Tags like "growth cell" and "living circle" all refer to a central motivating idea: *koinonia,* a drawing together in mutual love and sharing. But the Church can find lasting value in groups only if those groups are anchored to absolute truth. Too many sessions degenerate into an ephemeral therapy, making participants "feel better" but offering no lasting value in the form of Biblical answers to problems.

Still a third demonstration of concern for people is the growing willingness to *cut back on evening programming.* Often this takes the form of "family night," a scheduling of most week-night sessions on one evening rather than spreading them throughout the week. Part of the objective here is to provide greater emphasis on family life, a trend to which I shall return.

In one way of thinking, the surge in people-interest is an anomaly. After all, this is the hardware age. We have been told that the media will storm the church's educational programs during this decade and that in five years our classrooms will be radically different from what we have known in the past. Maybe. But I doubt it. High costs, innate conservatism, and a less than complete embracing of the hardware on the part of public education have slowed the Church's response.

Of course, we are using more communication devices now than ever before. Tape cassettes are common, and one can find an occasional videotape deck. But "media revolution" is a quixotic cry at this point in the history of church education. I'm reminded of a remark made by President David McKenna of Seattle Pacific College a few years ago: "Media can give us information, but only teachers give us meaning." That may account for our current rediscovery of people at what appears to be the apogee of a hardware generation.

Status of Traditional Programs

Six or eight types of educational programming have dominated the field for the past two decades. Variations such as coordinated age programming, open classrooms, modular scheduling, and interest or ability groups come and go, but most churches retain the familiar forms. Let's have a look at their comparative strengths.

Sunday School. Surely no other aspect of church ministry has ever received the pummeling from print and platform that this one has had to endure in recent years. Yet though articles attack, speakers scourge, and experts excoriate, the Sunday School is still alive and well. Seventy percent of the survey respondents strongly agreed that "Sunday School attendance in evangelical churches is up slightly in the 1970s." Only 15 percent disagreed; the rest scattered in neutral territory. When asked to respond statistically on the basis of their own records, over two-thirds were able to cite a percentage of increases in 1972 attendance (over 1971). Substitutes for Sunday School are currently being tried by fewer than 10 percent of the churches.

But there are several clearly definable problems with Sunday School in its present form.

1. It offers a conscience-salving, though inadequate, alternative for parents who neglect Christian teaching at home.

2. It has focused too much on children and too little on adults.

3. It may have so emphasized evangelism that it has neglected nurture.

4. It too often is used as a substitute for a total church program of nurture. Education, in my judgment, is the primary task of the gathered church and should permeate all its activities to some degree.

Minor changes are quite common in Sunday Schools today. "Opening exercises" are disappearing; electives and the discussion-oriented curriculum are more widely used; the use of time is more flexible; and the level of teaching may be a bit higher than it was five years ago. For some people, the name "Sunday School" has an unwelcome stigma, and some churches are making commendable efforts to upgrade the instructional quality and give Sunday School a fresh image with titles like "School of Christian Living" and "Bible Study Hour."

Youth ministry. In the Sunday-evening "training hour" or "youth group," churches again report an increase of attendance. Over 80 percent specify increases of from 1 to 8

(Continued on page 18)

PATTERNS . . . *(Continued from page 17)*

percent in the past year. Young people are also being given a stronger role in church administration and ministry; more teenagers are serving on church committees than ever before.

Short-term missionary trips, usually to the Southwest, Mexico, or heavily populated resort areas, are very popular, and the results in "turned-on" teens are highly praised by the churches.

Sex education from a distinctively Christian and Biblical point of view is still mostly talk, though some churches have made courageous forays into this area.

Weekday club programs. Survey response suggests that a small percentage of evangelical churches use club programs as a part of their educational efforts, but that those that do are experiencing growth. (An aside to the leaders of Awana, Christian Service Brigade, Pioneer Girls, and similar club programs: Isn't there some way to work out an equivalency credit allowance among the award requirements in your programs? Our mobile society pulls children from church to church; their zeal for joining clubs is understandably deflated if they must start over because church B operates a different club program than church A.)

Camping. Over 80 percent of the denominations report an increase in their camping programs. This is one area of Christian education that evangelicals have properly professionalized, and the results are evident. Camping trends include an increase in the scheduling of family weeks (or weekends) and more day-camp programs, particularly for underprivileged children and youth in urban areas.

Vacation Bible school. This was the only traditional form of church education that received a negative report. An equal number of reports indicated increase and decrease, but the percentage of decrease was higher. Day camping, backyard Bible classes, and neighborhood clubs appear to be serving as substitutes for VBS in many churches.

Children's church. All respondents reporting on this type of ministry recorded increases in attendance. Many churches still do not have this program, usually because of lack of facilities or workers or a misunderstanding of the purpose of children's church.

Home Bible classes. In first place is a relative newcomer to the church education scene. Home Bible classes take many and varied forms; lumping them together the respondents agree that they are "growing in number, attendance, and productivity." Some churches have developed an excellent evangelistic dynamic through such classes, often hosted and taught by laymen. No denominations report a decrease in either the number of or attendance at home Bible classes.

Worship services. I hesitatingly include this item among "educational ministries." A case can be made for the instructional value of hymns and pulpit preaching even if the attitudes and acts of worship may be somewhat different from those of education.

If attendance at worship services in evangelical churches is dropping, no one admits to it: all but one participant in my survey claim increases. The one exception reports that numbers are "the same" as last year.

Some changes are discernible, particularly:

1. A willingness to rework the time schedule, especially in the evening service.
2. Wider variation in format in an attempt to break out of the doxology-invocation-prayer-announcements-choir-hymn-message-benediction lockstep.
3. A switch from the Authorized Version to modern-language translations or even paraphrases.
4. Mild forms of dialogical preaching, or at least attempts to involve the congregation more in the service.
5. Informality and contemporaneity in worship, sometimes in an early service attended mostly by teenagers and young adults.

Ideas Attracting Interest

The *adult education* movement may, at last, be getting into the churches. With millions of adults enrolled in courses teaching everything from advanced calculus to cake decorating, it's about time we plugged in the Bible. Leadership training is a focal point of interest.

One section of the survey allowed respondents to "unload" on the key issues or trends in church education today. By far the most predominant response was an emphasis on lay leadership training, particularly in short-term seminar sessions. Cooperative leadership-training classes on a community or even county-wide basis are attracting people who want to be better church teachers and workers. Elective classes, internship projects, and other forms of in-service training are catching on.

Another trend of the seventies is *Christian day schools* at the elementary and secondary levels. Many are forts of fear, providing refuge from integration; they are more politically and racially motivated than Christian. But not all. More and more godly parents are fed up with the federal and state monopoly on education and determined to give their children something better than the daily diet of liberal politics, secular humanism, and even obscenity they may be getting.

Interest in the family is a mark of this decade. Eighty percent of the respondents report "wide interest in family life education." Many churches have Sunday School electives that provide Biblical instruction for young parents. Others are planning annual family-life conferences and retreats. Pastors are preaching sermon series on what the Bible says about the Christian home. Evangelical literature on the family available today represents an astonishing increase over five years ago. Christians may be coming to the conclusion that God's ideas on family living just might be more valid than those of the secular sociologist.

Early childhood learning is also of current concern in the churches. We may not have decided upon instructional procedures yet, but the "task force" phase is at least under way. We can expect a flow of ideas and techniques in the

Lines from Lewis



Most churches at one time or another have seen that they need something to help their teens. Some feel the youth will be OK as long as they attend preaching services because the messages will change their lives (if they listen). Others look for the ideal church couple who will "take over" all youth responsibilities. To get the ideal youth leader, some may feel it is necessary to pay a person to do the job for the church.

Although many have experimented in different means of reaching youth, it doesn't take one long to know that there is no quick or easy solution to reaching youth.

The answer is not (1) having the best published youth program, (2) having the most tremendous youth activities or (3) building a youth building. All of these are helpful but *more* is needed. In fact the "both-barrel approach" from the Bible is not sufficient to explain why "teens of today are so sinful." The Bible will be used by the Holy Spirit as teens are self-motivated by seeing that the Bible is real, has answers, and is demonstrated in the lives of other Christians.

A basic answer to reaching youth is this—adults . . . adults who are Spirit-filled, who take time to share themselves. This sharing should come from hearts of love because these Christian teens are a part of the body of Christ. Since some teens lack stability and consistency, it means adults should not spend time in criticizing but in helping. Adults should give more honor and attention to those who even by appearance and attitude lack spiritual maturity. In I Corinthians 12:24 we find that "God hath tempered the body together, having given *more abundant honour* to that part which lacked."

Age is *not* a factor in "working with" youth. Whether pastor, deacon, or church worker, any can share with youth in prayer, conversation, hospitality, and time. Conversation before and after church services can build this relationship. An attempt should be made to get *every* Christian adult to take an interest in youth.

Most long-time Christians remember their teen years not so much by socials or programs (although they were probably there)—but by PEOPLE. These were people who loved them in spite of their immaturity.

Any youth function could be used as an opportunity to build better friendships between youth and adults—not merely "plan something for youth." All adults—not merely youth workers—should feel the responsibility for the teens of the church.

Perhaps the young adult Sunday School class could have an especially close relationship with teens. The youth meetings could be the primary responsibility of young adults. Teens associating with them could be influenced positively. Such an idea could help young adults who often appreciate responsibility.

No matter what your church does with youth, be sure that you do your part to share the responsibility with and to let the teens know that *you* love them.

PATTERNS . . . *(Continued)*

near future.

The market for *professionally trained Christian educators* seems to be holding its own. Fifty-seven percent of the denominations strongly agree that there is "renewed interest in Christian education and Christian education vocations" (only one report strongly disagreed). Many feel, however, that the role of director of Christian education is still somewhat undefined.

Salaries for Christian workers generally, and therefore for those in Christian education, are on the upswing with some unfortunate exceptions. Could it be that we are making our way out of the miasma of confusion I have called the "sanctimonious salary syndrome" (the belief that the way to keep a Christian worker spiritual is to keep him poor)?

Christian higher education is in a peculiar state. Respondents indicate slight increases at denominational schools, but many schools bemoan decreases in enrollment. Christian liberal-arts colleges seem to be feeling the pinch in dollars and head count more than seminaries and Bible colleges. The Accrediting Association of Bible Colleges reports an average 7.66 percent increase in enrollment in its member schools in the fall of 1972. *Time* magazine (Oct. 9, 1972, p. 45) reported that five evangelical schools surpassed Union Theological Seminary in enrollment last fall.

The popularity of theological education should make evangelical churches explode with enthusiasm to realize their potential. Elton Trueblood once wrote, "The congregation must, accordingly, be reconstructed into the pattern of a small theological . . ." (*The Incendiary Fellowship*, Harper, p. 67). Following up the analogy, Findley Edge urges that each person be led to recognize his "call to the ministry," accept his "responsibility for carrying out the ministry," and expect his church to equip him for his call in ministry (*The Greening of the Church*, Word, p. 177). I could not agree more. This is the vital purpose of church education, and I hope that some of the "emerging patterns" will lead to these worthy ends.

And speaking about "ends": I think every article should have one!

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IDEAS

Learning Requires Motivation

By James Long, *Assistant to the Director*

LEARNING REQUIRES MOTIVATION . . . hardly a novel truth. But teachers may wait many moons for students to "get motivated." How can teachers, as guides to learning, develop a greater level of motivation in their students–how can we make them *want to learn*?

It helps to build bridges from interests they already have to interests you want them to have. This requires no small expenditure of effort not only to build the bridge, but to find out where to build it! Take time to know your students. Show interest in what interests them if you want them to show interest in what interests you (and the Lord).

Here are some *natural interests* that might be tapped to develop motivation in Bible learning:

(1) Most people CRAVE PHYSICAL ACTIVITY. *Utilize teaching methods that make use of activities* (for example–role play, field trips, projects, drama, discussion, research and report, and so forth).

(2) People tend to have a natural curiosity and DESIRE FOR MENTAL ACTIVITY. *Make use of learning activities which encourage independent and creative thinking on the part of the student* (such as–book reports, research and report, brainstorming, creative writing, debate, discussion, inductive Bible study, and so forth).

(3) It is characteristic of human beings of all ages that they LIKE TO LEAD. *Incorporate into your teaching as much pupil-centered activity as possible* (for example–debate, buzz groups, discussion, group research projects, student teaching, and so on).

(4) Most people like to be with people and FEEL A PART OF THE GROUP. *Build the concept that the class or group is THEIRS. Use student leadership when possible; assign jobs and responsibilities; involve the group.*

(5) People TEND TO BE CREATIVE. *Make room in your teaching philosophy for the use of creative expression by the learner.* This can be accomplished by the use of *creative writing* and/or *creative art projects.* Rewrite a Bible story using present-day language or dramatize a story told in the Bible. Your imagination is your only limitation.

As water seeks its own level, we will find that the motivation of our students to learn will tend to parallel our motivation to teach lovingly, creatively and effectively. We will all find it helpful to sign up for the Master Teacher's training seminar. You'll find it in the Gospels.

RECORD ATTENDANCES

Colorado Springs, Colo.–135; New Holland, Pa.–236; Gresham, Oreg.–52; Cherry Hill, N.J.–84; Wooster, Ohio–410; Elkhart, Ind.–263; Sacramento, Calif.–99; Telford, Pa.–242; Myerstown, Pa.–503; Radford, Va.–375; Tucson, Ariz.–66; St. Petersburg, Fla.–252; Union, Ohio–150; Logansport, Ind.–46; Peru, Ind.–163; Johnstown, Pa.(Riverside)–229; Ripon, Calif.–200; Elizabethtown, Pa.–227.

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE — **DECEMBER 1973**

of all reporting Sunday Schools* 155

GROWTH INDEX BASED ON 179 REPORTING CHURCHES

December 1972 average attendance 26,613
December 1973 average attendance 28,462
NET GAIN in reporting churches 1,849 or up 7.5 percent

SUMMARY

110 churches registered increases totaling 2,824
62 churches registered losses totaling 797
7 churches registered no change
Largest numerical increase Long Beach, Calif. (North)
Largest percentage increase Cypress, Calif.

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

DIVISION WINNERS – DECEMBER SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Robert Malone
B	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C	Osceola, Ind.	Gordon Bracker	Jerry Munger
D	Warsaw, Ind.	Ivan French	Don DeYoung
E	Brookville, Ohio	Clair Brickel	- - - - -
F	Seal Beach, Calif.	Roy Roberts	Ed Morton
G	Sterling, Ohio	Bernard Simmons	William Beichler
H	Dayton, Ohio Huber Heights	James Poyner	Chuck Roush
I	Montclair, Calif.	Allen Herr	- - - - -
J	Cypress, Calif.	Charles W. Mayes, Interim	R. Barnett
N	Prosser, Wash.	William Shelby	Ewel Bailey


Send the Light to Puerto Rico

Third in the series on the 1973-74 WMC Birthday Missionaries—

We Are Priviliged and Thankful



The Peters family

By Jane Peters

Three brothers had arrived prior to my birth, so perhaps I was a welcome "change." Anyway, I never heard Dad and Mom complain about having a daughter. Yes, not only did three boys precede me, but three more followed me.

My parents were saved in the First Brethren Church of Akron, Ohio (Ellet area), and God's timing was perfect—as always—as He then led us to the Wooster church at just the time it was being established. There I was saved at the age of six and was privileged to grow in the Lord under that influence until my marriage. I cannot remember the time that I was not completely enthralled by missionary presentations—and they were frequent in our church.

George Peters became a part of my life when I was sixteen. We started dating shortly after he had committed his life to full-time Christian service at youth camp, and eventually we were married. God has blessed us with four sons: Dan, in his final year of high school in the Wooster area and living with the John Armstrongs; Dave, a junior, and Tom, a freshman, going to a missionary children's academy in Zaire, the country to the south of us; and Phil, in sixth grade and currently Miss Kent's only student in our school for missionary kids.

After our sons were born we became restless to be doing more for the Lord. We started attending Bible institute night classes in Akron, Ohio, and continued in these classes until we came to Africa in 1968. We knew we wanted to serve God and were continually alert to possibilities. George was working in data processing, but the printing training he had accumulated through the years provided a special area for serving the Lord. A great deal of printing was being done at our church, and there George spent many evenings running off Christian literature.

Printing plays a major part in the ministry in the Central African Republic, and we are glad to have a part in evangelizing through the printed page. Tracts, lessons, correspondence courses, a Christ-centered periodical—all are coming off the press to promote the cause of Christ. Although we print primarily in Sango and French, we print in a number of other languages also since we do work for other missions. We were excited to know that the first Sango Bible commentary was slated to go on the press last month. The print shop employs mostly African help, so I do not work there except on rare occasions when we have a rush job.

Though actually each of us as a Christian is involved in a teaching ministry, I never had a desire for a teaching career. But at Bible Center—where the print shop is located—there is also the Bible Institute, and women as well as men need to be trained. To my amazement, God has given me a love for teaching these women. Some are very teachable; others are not. Most of them have families, and for these, even the three hours of class and compulsory chapel attendance may sometimes be a burden. But though the care of large families and gardens may prevent the devoting of much time to studies, we are very pleased with the progress of many of the women.

In advanced writing class the ladies presented their personal testimonies, and it was interesting indeed to hear how they came to know Christ. Most were converted through the ministry of the local church or the Christian witness of a friend or relative. Many are burdened for unsaved loved ones. One of our best students came to Christ through her engagement to a Christian man. All the others mentioned how they prayed to God to send them Christian husbands. They realize the value of establishing a Christian home, and making the Christian husband the head. The fact that we (George and I) received our Bible school training after we had a family relates well to their situations and is an encouragement to them.

Raising American families in a foreign culture presents some problems but is offset by the many benefits. The separations are difficult, but when we are together there are few distractions and the family ties are strengthened.

We thank the Lord for calling us to the Central African Republic. It is a thrill to be part of the team of God's workers—both black and white—who are promoting the gospel message in this land. We thank the Brethren Church for sending us forth. And I thank you, WMC ladies, for selecting me as one of your Birthday Missionaries for this year.

Money Quiz

Directions: Choose the answer from column B that best fits each item in column A.

A.

_____ 1. Offering due
_____ 2. 2/3
_____ 3. 1/3
_____ 4. Grace Schools
_____ 5. Christian Education Department
_____ 6. My part

B.

a. equipping the new Educational Resource Center in the Morgan Library Learning Center
b. giving generously to reach the $5,500 goal
c. March 10
d. Grace Schools
e. $1,000 for office furniture; remainder toward purchase of a good copy machine
f. Christian Education Department

Pen Pointers?

Pen Pointers? Not quite sure what they are or why they are? Read the answer in the book *Through the Years with WMC.* Send $1.00 per each book ordered to the National Financial Secretary-Treasurer.

—Watch next month for a special way you can help SMM.

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Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590
Prayer Chm.—Mrs. Harold Mason, R. R. 8, Warsaw, Ind. 46580

Discipline Diary

Correct thy son, and he shall give thee rest; yes, he shall give delight to thy soul.
—Proverbs 29:17

Before we can discipline our children successfully, we must discipline ourselves. Simple? Regardless of our feelings as to whether the Spirit is present and leading us—we must learn to depend upon what the Word of God says . . . "we are sealed by his Spirit." What does it matter how we feel at the moment, often due entirely to circumstances—our discipline is to believe and act upon His faithful Word.—*E.S., California*

Contributions to Discipline Diary should be seventy-five words or less and should be sent to the national WMC editor.

MISSIONARY BIRTHDAYS — APRIL 1974

(Addresses may be found on pages 30 and 31 of the 1974 *Brethren Annual.*)

AFRICA

Suzanne Lynn Mensinger April 9, 1969
Mrs. Robert Williams April 15
Philip Edward Peters April 20, 1962
Thomas Allen Peters April 28, 1959
Miss Evelyn Tschetter April 29

ARGENTINA

Rev. Solon W. Hoyt April 2

BRAZIL

Joel Christopher Wallace April 6, 1970
Lois Esther Burk April 9, 1969
Samuel Ray Schwartz April 10, 1972
James Kevin Johnson April 19, 1956
Miss Barbara Hulse April 27
Mrs. Timothy Farner April 29
Jonathan Craig Farner April 29, 1971

CANADA

Elizabeth Ann Hunt April 26, 1959

EUROPE

Stephanie Ann Shargel April 10, 1973

HAWAII

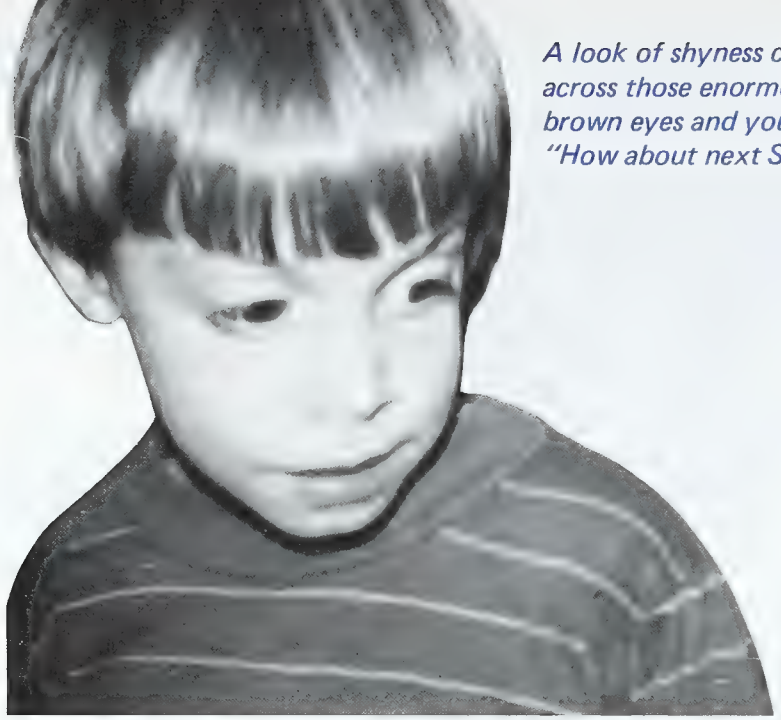
Mrs. Clifford Coffman April 10
Leilani Lou Tresise April 14, 1956
April Dawn Coffman April 18, 1958

MEXICO

Mrs. Phillip Guerena April 5

PUERTO RICO

Mrs. Raymond H. Davis April 27



A look of shyness came across those enormous brown eyes and you answered, "How about next Sunday?"

CARRY THE NAME

By Jean Hedrick

Today, son, I witnessed your public decision for Christ. We had just begun to sing the invitational hymn, but I slipped the book softly into its slot because, for me, the song was over. As I watched from the choir, you and your father walked down the aisle—and I remembered.

I remembered the Thanksgiving before you were born. Aunt Grace's is the favorite gathering place for your dad's family since her home is centrally located. Cousins come all the way from Bakersfield to San Diego, and from the San Fernando Valley to Palm Springs, so we jokingly call her place "The Halfway House." The fact of your impending birth was discussed and one cousin reminded me with gentle chiding: "You know, if you don't have a boy, there's no one to carry on the name!" It seems as if that wasn't the first time we had been reminded of that fact. But it was very special to think that this family, this clan of over thirty members, all knew there were more important things in life than the family name. I knew they were praying.

I remembered the day you were born. The doctor wheeled us out into the hall where we saw Dad waiting, and the doctor said to me, "What did you say you were going to name this little girl?" I raised up and said fiercely, "Timothy Earl!" We had a son to carry the name.

I remembered the first day I heard you read. You didn't even have a preprimer in kindergarten yet, but you had a keen grasp on phonetics. The Living Bible was laid open and you were so excited when you saw your name at the bottom of a page. You began to read: "Oh, Timothy, you are God's man. Run . . ." (I Tim. 6:11). It was only seven words, but you could read. More than a year has passed and this is still your favorite verse. You think it's neat to see your name in the Bible.

And I remembered, two weeks ago, our serious conversation about public decisions that had taken place after the morning worship.

"Mom, why do people go up when church is almost over?"

"For different reasons, Tim. Sometimes because they want to walk closer to the Lord, sometimes because they want to be baptized, and sometimes because they've accepted Jesus in their hearts and they want everyone to know about it."

You had to think about that awhile. There's *so* much to think about when you're only six. After awhile you said, "Not next Sunday, but the Sunday after that I want to go up . . ."

We talked for a minute about the day you let Jesus into your heart. You seemed to remember so vividly the day we were driving along, your sisters with us, when the conversation turned to spiritual things as it did so often. One of your sisters said: "Mom, what about Timmy? Has he accepted Jesus?"

"No," I said, "but Timmy, would you like to?"

"Yes," came the answer and we pulled over to the side of the road. After a simple explanation, you prayed, telling God you were a sinner, and asking Jesus to come into your life to be your Saviour and give you eternal life. Your sisters both hugged you—and you let them. You remember that day.

Then last Sunday, again you reminded us: "Not today, but next Sunday I want to go up." Today we hardly felt a reminder was necessary, but when you burst into our adult Sunday School classroom waving your papers, we wanted to discuss it with you. Your dad gathered you into his arms and said that today was the day you had wanted to go up. Immediately, a look of shyness came across those enormous brown eyes and you answered, "How about next Sunday?" We hardly had time to say that that was fine until you had collected your courage about you again and assured us that you wanted to go up today.

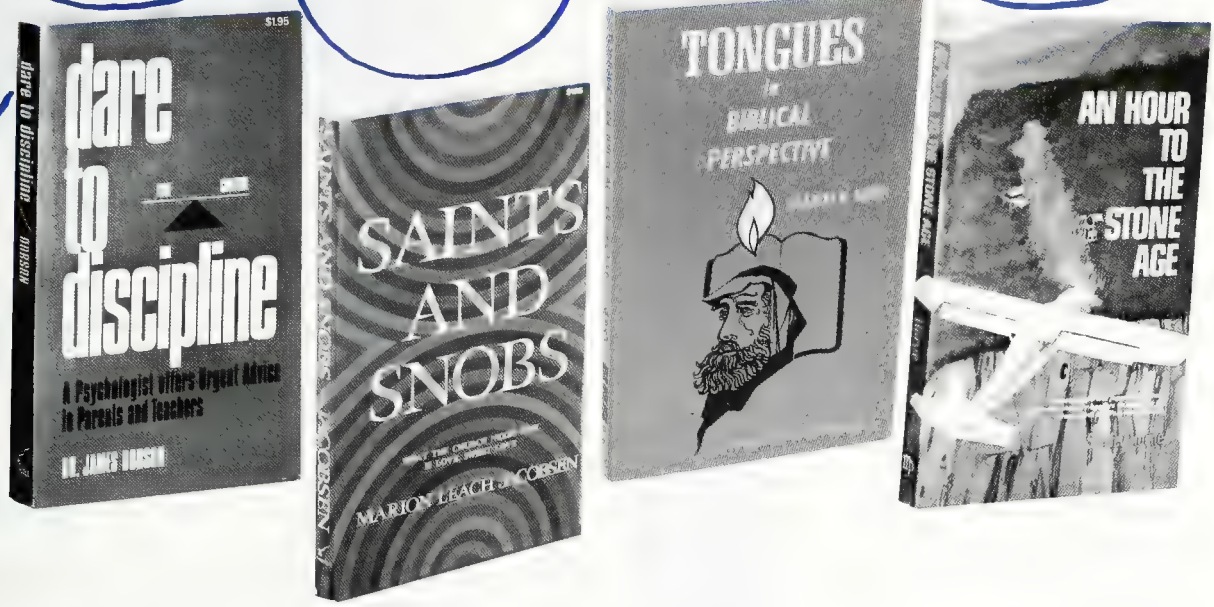
And now the song is ended and the pastor is talking to you. You seem so small standing by your daddy, and so serious as you publicly declare that you are a child of God and express your desire to be baptized.

Yes, you've taken the name of Jesus. This is the name you must carry. Carry it, son, carry it well, wherever He leads you.

Mrs. Donald Hedrick is a member of the First Brethren Church of Whittier, Calif., and is the daughter of Rev. and Mrs. J. Keith Altig.

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NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Deuteronomy, a Favored Book of Jesus will be the study guide to be used in Brethren adult Sunday School classes during March, April and May. It has been very ably written by **Dr. Bernard N. Schneider**, pastor of the Grace Brethren Church, Fort Myers, Fla. The 163-page study guide sells for $2.95 normally, but is being offered at half price ($1.50) to Brethren Sunday Schools. The new paperback book concept for Brethren adult classes has received a very favorable response during the current quarter, and it is the Missionary Herald Co.'s desire to continue offering quality books at special prices to our Brethren churches.

Notice. Minister's Income Tax Guide . . . Trouble figuring out your 1040 form? A new Minister's Tax book is available . . . normally $3, your special price with postage paid is $2.75. Order from the Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590.

San Diego, Calif. The end of last year brought two special causes for rejoicing to U. S. Navy **Chaplain James Dickson.** A promotion to the rank of Lt. Commander was received, and he was granted augmentation into the regular navy which will lend to more security in his service career. Submitted by Chaplains' Endorsing Agent Clyde K. Landrum.

Minerva, Ohio. Pastor Dennis Beach has resigned, effective Feb. 19, after six and a half years of ministry at the Grace Brethren Church. Future plans are uncertain.

Changes. The telephone number for Rev. John Neely is 419-524-5315. On page 83 of the *Annual* the address for Rev. Gordon Bracker should read 121 Oregon St. Please change *Annual.*



Davenport, Iowa. The men of the Grace Brethren Church have "come alive" and formed a men's fellowship. Shown above, holding a copy of their charter, are, left to right: **Weldon Brown**, president; **Bill Wettland**, secretary; **Floyd Followwill**, vice president; and **Jim Harris**, treasurer. Ron Weimer, pastor.



The laying on of hands confirms the ordination of Rev. Galen Wi to the ministry.

Mansfield, Ohio. The Woodville Grace Brethren Church w privileged to witness the public ordination of **Galen Wiley** into the Christian ministry of the Brethren Church. **Rev. John Neely** officiated and **Rev. James Custer** brought the ordination message while **Rev. Ralph Wiley, Rev. Carl Key Rev. Dean Risser,** and **Rev. J. Hudson Thayer** also assisted in the service. Rev. John Neely is the pastor of the Woodville Grace Brethren Church, and Rev. Galen Wiley the former associate pastor of this congregation.

Covina, Calif. Pastor Phil Teran of the West Covina Brethren Church is now living at 321 S. San Jose St., Covina, Calif. 91722.

Washington, D.C. (EP)—Nearly two old marital unions are being terminated in the courts for every five new ones contracted at the altar, according to the National Center for Health Statistics.

In its latest report on births, marriages, divorces and deaths, there were 1,727,000 marriages in the U.S. and 678,000 divorces. This is a ratio of one divorce for each 2.56 marriages.

Long Beach, Calif. Congratulations on perfect attendance records were extended to the following:

3 months—Millie Mize, Debbie Dyer, Patty Reints, Trudy Clark, Gary Bowers, Earl Mize, Judy Post, Marinus Post, Eleanor Clark, Ruth Gibson.

6 months—Glen Shipley, Danny Brainard, Jill Harrison, Chrissie VanSuch, Dorothy Campbell.

9 months—Vickie Patterson, Jeff Markham, Ed Brainard, Linda Markham, Reg Kantzer.

1 year—Jeffrey Lukacs, Velma Miller.

6 years—Diane Adams.

16 years—Al Patching, Marguerite Patching.

Attendance pins were awarded to these faithful Sunday School students. Ralph Colburn, pastor.

lotice. Please direct all mail for National Fellowship f Grace Brethren Men or **Director Ed Jackson** to address ound on inside cover of the 1974 *Annual*: 6675 Vorthington-Galena Rd., Worthington, Ohio 43085.

lendale, Calif. A most delightful time was experienced y the congregation as they presented a "This Is Your ife" review of their former pastor, **Rev. Edmund Leech.** luch to his surprise, but with the cooperation of **Mrs. eech,** greetings were "heard" from China, Hawaii, and New ealand (his birthplace). Edmund was reminded of how he nd Virginia met in China while both were working under the hina Inland Mission and how they were expelled by the ommunists after eight years of labor for the Lord in this eld. The years of missionary work conducted in Hawaii nder the National Fellowship of Brethren Churches were elived as was the most recent ministry as pastor of the race Brethren Church of Glendale.

rayer for Pastor Leech is requested for the treatment at is continuing with possible surgery again at Mayo's. mes Martin, church clerk.

nderson, S.C. Exciting news continue to thrill us here this part of the country. (By the way . . . if there are rethren families looking for a wonderful location in a mild imate, please come to Anderson where there is plenty of elp needed in the starting of a new church!)

everal Grace Brethren students who attend Bob Jones niversity travel 30 miles each week to assist Pastor homas in the new church. Two gifts of $1,000 each have een received toward the purchase of property, and a goal f $5,000 has been set to be obtained as soon as possible in rder to make a down payment on available lots in this pidly growing area. Marion Thomas, pastor.

In Memory

otices of death appearing in this column must be submitted in riting by a pastor.

ONNELL, Lena, Nov. 21, 1973, First Brethren Church, Long each, Calif. David Hocking, pastor.

INNIX, Gertrude, Dec. 14, 1973, a member of Clearbrook race Brethren Church, Roanoke, Va. The memorial service as conducted with former pastor, Rev. Raymond Kettell, fficiating. Charles Flowers, pastor.

EARSON, Sylvia (Mrs. Claude), Dec. 19, 1973. For years he Pearsons conducted a mission work with the merchant eamen in the San Pedro Harbor. David Hocking, pastor.

ANDRUP, Lotus, Dec. 18, 1973, First Brethren Church, ong Beach, Calif. David Hocking, pastor.

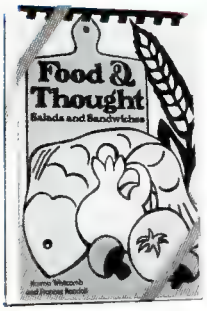
Wedding Bells

six month's free subscription to the *Brethren Missionary Herald* is ven to those whose addresses are supplied by the officiating inister.

uth Hotchkiss and Hugh Ramsdell, Jr., Nov. 16, 1973, irst Brethren Church, Long Beach, Calif.

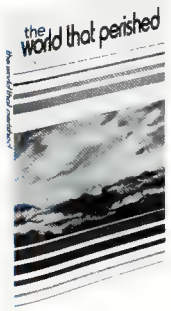
uth Wade and Russell Hargraves, Nov. 30, 1973, First rethren Church, Long Beach, Calif.

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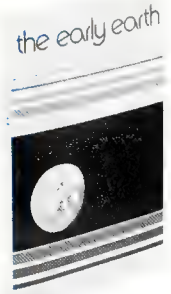
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Why not make the following covenant with God for 1974?

God empowering and working in and through me, I covenant with Him to witness of His saving grace to someone every day, either by spoken or written word.

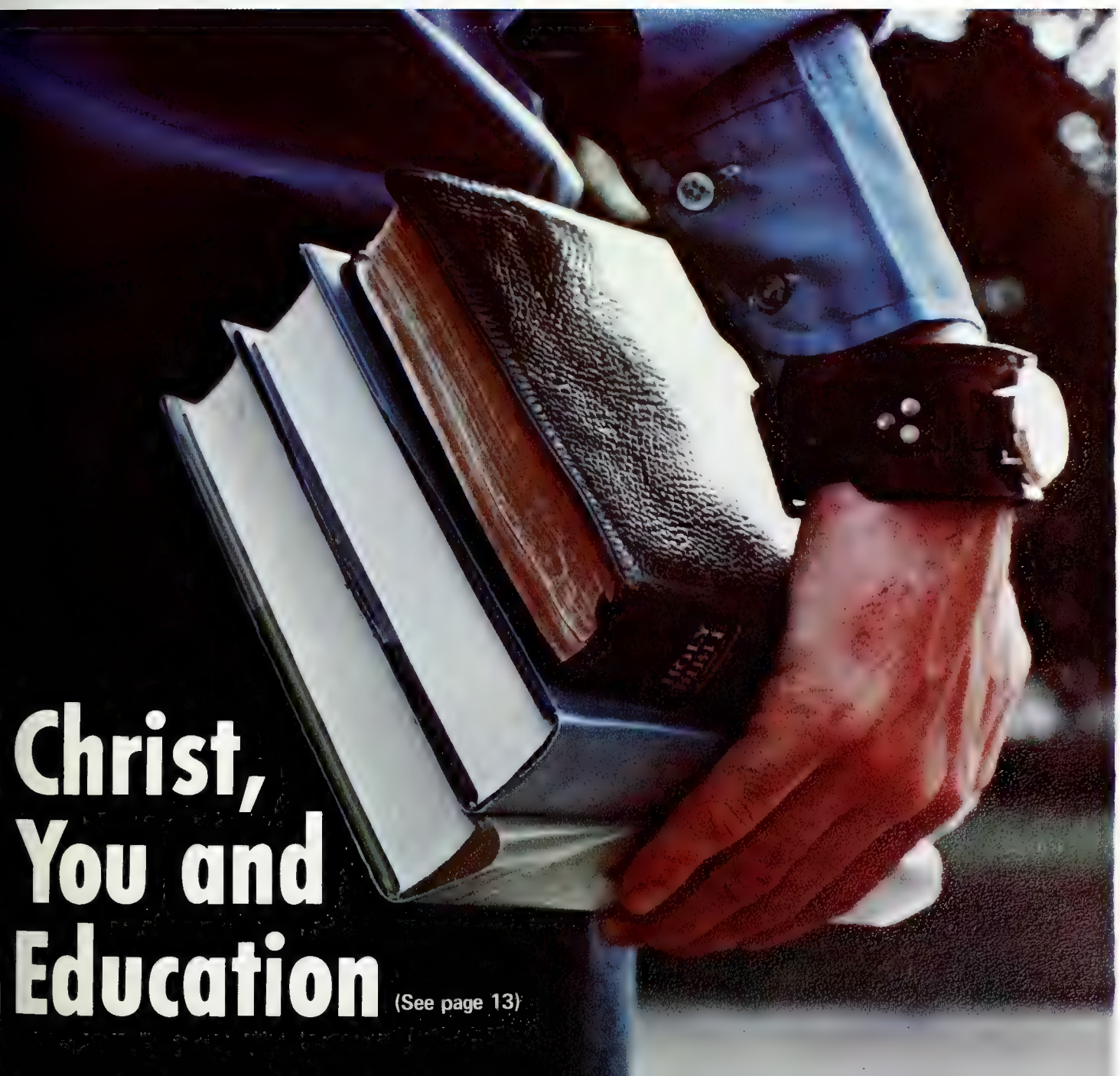
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GROW 74 more

GRACE BRETHREN

REAPING MORE IN '74

BRETHREN MISSIONARY
HERALD
FEBRUARY 16, 1974



Christ, You and Education

(See page 13)

HERALD

Volume 36 Number 4 February 16, 1974
Home Missions and Grace Schools Issue

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Cover Photo: Books in the grasp of a Grace College student symbolize the quest for education. According to Rev. Knute Larson, more emphasis should be placed on developing brain power. See page 13.

CHARLES W. TURNER, *Editor*
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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

Received the new *Herald* today. It's really beautiful (Foreign Missions—Puerto Rico cover). You are really putting out a good magazine. What a change it has made from the shiny black and white copies I remember from childhood.

P.S. (Wed) Today we received quarterlies we ordered Monday. Thanks for the quick service.—*Pennsylvania*

Dear Editor,

The full-cover picture of the island of Puerto Rico on the new *Herald* was the best one yet.—*Indiana*

Dear Editor,

I like the new look of the "Herald" name on the recent copies of the magazine. It is a good change.—*Indiana*

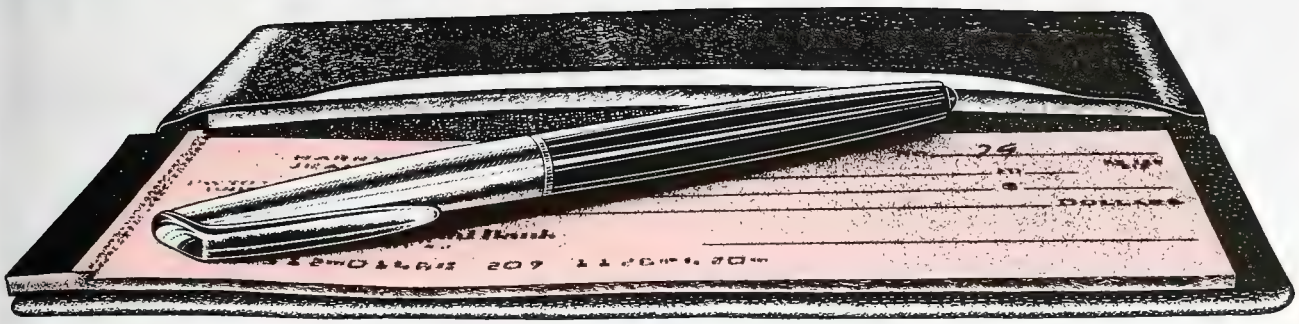
Thank you, so glad you noticed.—*Editor*

Gentlemen,

Please find my check for a recent order. I am *greatly* impressed with the quality of books the B M H Co. is offering. I plan to order some later and use them as textbooks for the entire institute student body!—*Virginia*

Dear Editor,

Just read the new *Herald*—that's a beautiful wraparound cover (Puerto Rico). I'd like one, cover only, without a mailing label for future missionary bulletin board use—if you have an extra. Really looks like a good issue all thru.—*California*



Reflections By Still Waters

Who Is Going To Pay the Bill?

By Charles W. Turner
Editor

Owe and Grow are the new phenomena for many churches. Instant success with instant debt have become the bywords of this happening. Throughout the Christian world the new philosophy offers to provide complete services (help) for all the needs of the congregation. It has a special appeal to me, and I like the spirit behind its workings. Something for the aged with homes provided for retirement, recreation areas are available for the growing family, high schools and grade schools offer Christian instruction to the young. All of these matters have been provided in Christian atmospheres by Christian people.

The "full-service church" has taken a page from the "full-service bank" down at the other corner. If you need it—we will provide it. As the idea progresses it seems there is one major difference—the bank has the vault for the payment of the full services, while the church may not. Granted, God has the resources IF it is His will to use them.

Without meaning to be critical, permit me to illustrate with a few examples. Three well-known Christian organizations have been in the news of late because of financial woes. They each have had one thing in common—a rapidly expanding program of seeking to meet the needs of people. Each appears to have overextended in varying avenues to keep its works moving forward at a rapid pace.

Rex Humbard's "Cathedral of Tomorrow," Dr. Carl McIntire's enterprises, and the Lynchburg Baptist Church are all facing grave problems in the area of finance. Humbard has been selling everything from girdle factories to college grounds to satisfy creditors on $6,700,000 in mortgages. McIntire has liens on six city blocks of property because he has unpaid delinquent taxes, and the Falwell expenses exceed income by $5,000,000.

Without any thought of accusing them of wrongdoing I state that these are grave problems. Financial obligations have not been met. As individual's we, too, are confronted daily with decisions that relate to expenditures and income. How much can we afford? How do we use credit to move forward?

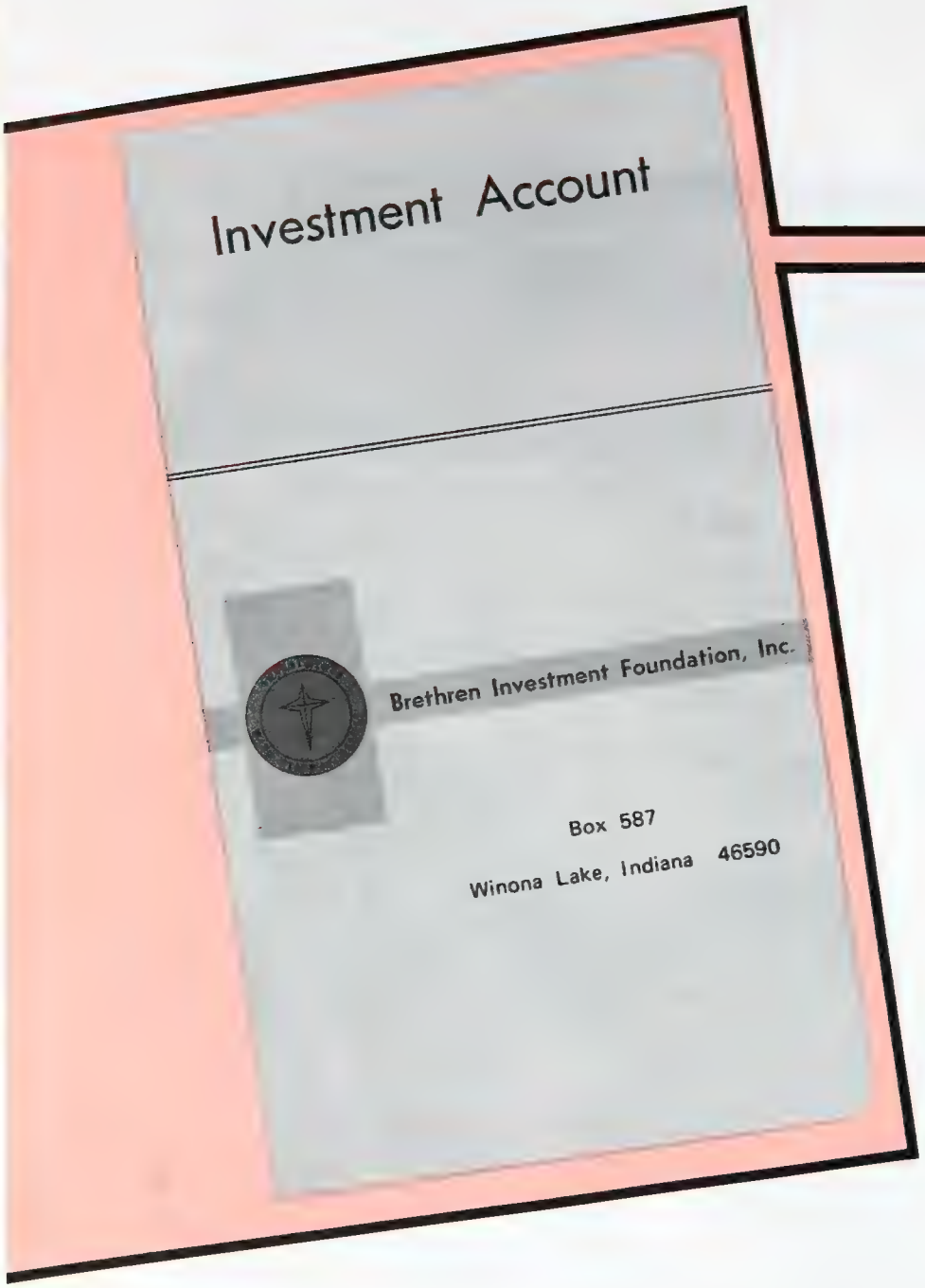
There is a difference between using and misusing credit. Once an obligation is contracted it becomes a matter of Christian principle to fulfill this agreement. Little has been said about such Scripture as: "Owe no man anything, but to love one another" (Rom. 13:8). Some have said it is wrong to owe anything and even to contract debt in any form. This would certainly be an ideal situation but a difficult one in this modern society. Such large purchases as homes or even the construction of a church building would have a long wait or might never be done if this practice were followed literally.

For the sake of clarification at this point let's say "to owe" is to fail to meet an agreement or stated obligation or understanding. To do so would then be a spiritual and moral obligation unfulfilled. Anyone who has been in the church for any length of time has heard tales of pastors who have skipped town with unpaid bills. This is sin and failure to meet a moral obligation. Churches and Christian organizations also fail to meet agreed-upon financial obligations. Are they outside of the will of God? Can they pray for and expect the blessing of God? Where does faith end and presumption begin in planning for the future? Often God has been blamed for the business dealings in Christian service. He takes a lot of blame for willful projects done in the efforts of the flesh.

It is imperative that a cautious analysis be made before any of us plunge into a project for God. Jesus reminded us of this when He spoke of "counting the cost" before a project is undertaken (cf. Luke 14:28-30).

To owe or not to owe? To grow or not to grow? You must answer.

BIF Goe



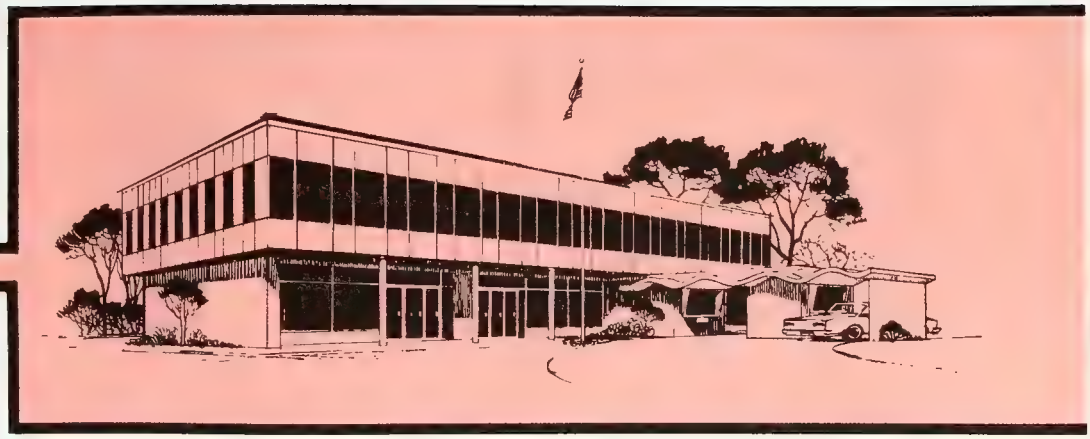
The new computer service of the Brethren Investment Foundation will provide better customer service, increased efficiency, and greater control over records. With deposits in the BIF mounting to over $9 million, it is the best way to handle the money with care.

What is "on line"? It is a computer service with a direct line from the Brethren Investment Foundation office to a computer center. For the BIF it is new, but it is a "time and tried" process for handling accounts of financial institutions. It has been used for a number of years, and we know it works for we have seen it in operation.

What are the advantages of the "on line" system? It provides for unlimited expansion, and right now the Brethren Investment Foundation deposits and loan transactions have increased to the point where some change is necessary. After a study and projection, the "on line" route seemed to be the best one to take for the "long run."

"On line" will reduce the overhead, reduce the office operations, and provide for a simpler administration with greater efficiency. It will provide a positive control over money, records and personnel. With a new building designed to protect records with utmost care, all BIF records are still in "one basket." The "on line" process will have a record storage at the computer center, and it provides a duplicate storage facility at another location, and we will have the records locally. The Brethren Investment Foundation feels a responsibility to its depositors to care, in the best possible way, for those funds designated for the Lord's work. Yes, you could say we "handle with care" and "handle with prayer" your deposit.

n Line



NCR (National Cash Register) Data Centers make an "on line" computer and a completely operational system available to all financial institutions, large and small. Each institution has a system unique to its operation, under its exclusive control. Absolute security, including duplicate storage, is provided for each institution's account.

The "on line" will enable us to give even better customer service. Under ordinary circumstances the deposit that arrives in the morning mail will be processed with your passbook and returned to you via mail the same day. It is this type of account, "bank by mail," that represents the greater portion of our transactions.

From a management standpoint "up-to-the-minute" information will be available every day. It will enable daily bank deposits and a more efficient investment of "funds on deposit." The "on line" system provides the most accurate and complete audit trails yet devised. A trial balance at the end of each month will be available immediately, and an additional trial balance can be requested at any time during the month.

This new "on line" service is handled by a machine, the NCR270. It

(Continued next page)



The NCR Class 42 On line Teller Console is the result of NCR's years of experience and knowledge of teller problems. All the features required by financial institutions across the country are incorporated into the console.



BIF OPERATION

Serving you on the Brethren Investment Foundation staff are (l to r): Walter R. Fretz, financial secretary; David Grant, accountant; Florence Figert, secretary; Wanita Ogden, bookkeeper.



For local investors, the walk-up window is a convenient way to make transactions.

Most accouts in the BIF are handled through the mail. Investors are scattered all across America.

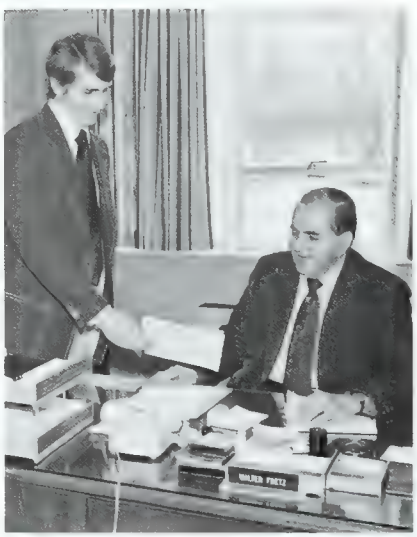
The keyboard at BIF headquarters in Winona Lake taps into a data center many miles away. All information on accounts, however, is readily available.

ON LINE *(Continued)*

does not sound very personal, does it? But you can be assured that your account is going to be as personal and confidential as it is possible up to this time. We are excited about the possibilities of this new "on line" system. It may take a little time to adjust, but we are confident it will do a better job for you and for us.

We have started the new year on a new system with faith that we are going to be handling many new accounts. We are anticipating growth beyond our more than four thousand depositors and nine million dollars in deposits. The progressive program of Brethren Home Missions will increase the demand for property and building programs. This demand coupled with inflation and the higher cost of property and buildings will increase the need for more deposits and increase the work load of the Brethren Investment Foundation.

The Brethren Investment Foundation handles "money with a ministry," and we thank God for all of you out there in the National Fellowship of Brethren Churches who are sharing in this ministry. We extend a special invitation to those who have not had a part in this ministry to drop us a line asking for information. We can help you get "in line" for God's blessing from an "on line" account with the Brethren Investment Foundation.





Home Missions Personnel Profile

Introducing Walter Fretz



May we introduce you to . . . Mr. Walter R. Fretz, the financial secretary for the Brethren Investment Foundation. Mr. Fretz, a Pennsylvanian, was born June 11, 1923. He was born again ten years later and became a member of the Hatfield Church of the Brethren. In 1941 Walter graduated from Hatfield Joint Consolidated School and following graduation his bank career began with the Hatfield National Bank. In 1943 a war interrupted this bank career, and after the war years until 1952 he was employed in the hosiery mills of the area. In the intervening time Walter was married to Emma Jones in 1946.

In 1952 the banking career was picked up again and this time with the Peoples National Bank of Souderton. The different positions held during his banking experience included: head teller, assistant cashier, branch bank manager, and assistant vice president. In July 1971 another change was made when Walter accepted a call to become financial secretary of the Brethren Investment Foundation, Winona Lake, Indiana. In Walter's words, "I feel the Lord called me to this job." And we in Winona feel the Lord had him in training for more than twenty years to be ready to step into his present position.

Additional preparation for the financial secretary included one year of evening school at the Lansdale School of Business, three years at the American Institute of Banking, three semesters of accounting and finance, University of Pennsylvania evening school, Pennsylvania Bankers Association summer school at Bucknell University, and yearly seminars of the Pennsylvania Bankers Association.

The family consists of twin sons, John and Jay; a son, James; and a daughter, Jane. All four children have been enrolled in Grace College with the three sons graduating and Jane still in college. Jay is now enrolled in Grace Seminary.

A change in church membership was made in 1965 when the family joined the Penn Valley Grace Brethren Church, Telford, Pennsylvania. The Fretz family has been active in the church locally, districtwise and nationally.

Ever had that "sinking feeling" financially?
Suggested remedy - a BIF savings account



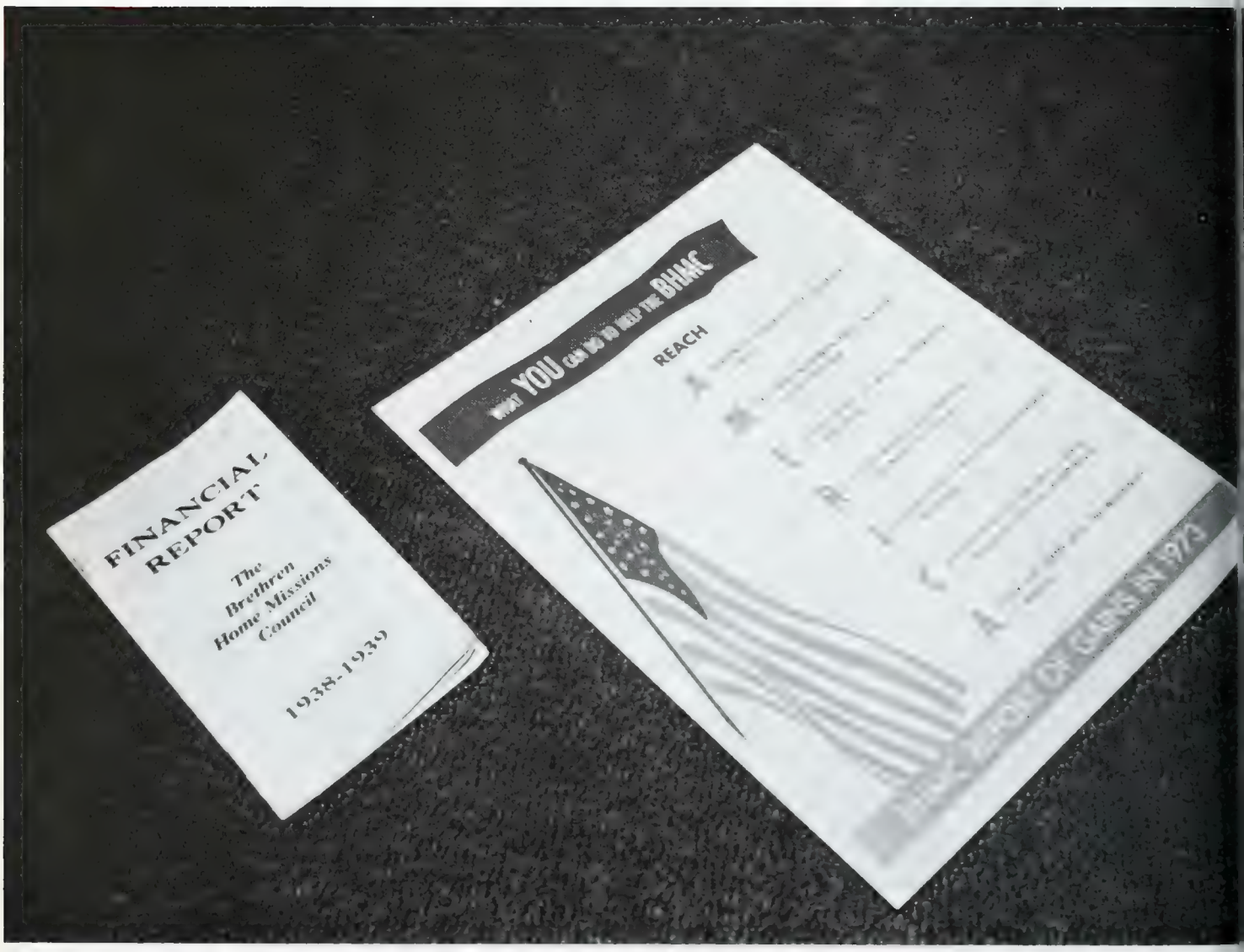
A BIF savings will do this for you: (1) Relieve the symptoms; (2) Eliminate acute attacks; (3) Strengthen your resistance; (4) Provide "first aid"; (5) Make breathing easier. Instead of a "check up" make a "check out" to the **Brethren Investment Foundation.** You'll enjoy the 5 percent interest and that "head-above-water" feeling.

Brethren Investment Foundation, Box 587, Winona Lake, Ind. 46590

Since 1939 the offering to Brethren Home Missions has increased by over $400,000. In that year 9 mission points received assistance compared to 52 in 1973. Though amazing things were accomplished in that time span, the future holds greater opportunities.

Historic Document Reveals: God Gives the Increase

By Lester E. Pifer



The other day a copy of the 1938-'39 financial statement of The Brethren Home Missions Council came into my possession. I was amazed as I contrasted this first report with the current one issued to our corporation at its annual meeting.

The statement, only a fraction in size of the present report, listed fourteen directors, seven of whom are now at home with the Lord. Our first president, Roy A. Patterson; vice president, R. E. Donaldson; and secretary, R. Paul Miller, are now with the Lord. The first paragraph of the report is of special interest: "*We Praise God.* It is with a distinct sense of thanksgiving and gratitude that we make this first report of The Brethren Home Missions Council. The favor of God has rested upon the ministry of the Council to such a remarkable degree during this first year of work, that we can only give Him all the praise. In no way could the remarkable progress have been realized but by the blessing of God. Our rejoicing is in that He has found in us a people whom He can use. Our devotion is to keep humble before Him that we may not limit the possible ministry He has for us." This spiritual pace of enthusiasm, gratitude and blessing has characterized the work through the years.

In that first year seven life members were listed; currently there are 4,122–remembering that some of our life membership are now deceased. Today we list a corporate membership of 9,661.

The church offerings during 1938-'39 were $16,964.55 with a total income from all sources of $17,417.83. Our current report shows offerings of $436,951.90, a total income of $522,359.41. Expenses that first year were only $12,610.07 compared to our current expense of $488,257. Interestingly, the direct assistance to mission points then was 67.9 percent, now it is 65 percent. In that day the cost of each mission point was $683, now it is $6,919. The average cost today to get a mission point self-supporting with a full-time pastor, property and building is $23,138. In comparison the office expense has remained approximately the same in its percentage of the total operating budget. In 1938-'39 nine mission points were on the support list as compared to fifty-two in our list this past year.

The Brethren Home Missions Council has had to face year after year the problems of escalating prices, unemployment, and the burdens of the American economy. Our aim has been to make each dollar go as far as possible. We have continued to pay our personnel a fair missionary salary, to build quality churches, and to expand in other ways with the growth of the National Fellowship of Brethren Churches.

Currently, our problems with inflation are at the highest increase we have seen. Costs in building materials on the latest building program are seven dollars more per foot than two years ago. Our missionaries' allowances have not been increased accordingly which represents a very real sacrifice. Many of our mission pastors have had to allow their wives to get outside employment to care for the costs of a family. We regret this and feel it is not ideal for a productive ministry. Ideally, a successful pastor needs his wife giving her full time to care for her family, her home, and her church responsibilities. We are faced with the necessity of increasing our gifts to each church and reducing the total number of mission points to keep within our income.

The 1973-'74 financial goal set before our constituency was five hundred thousand dollars. This amount will have to be spread over forty-two mission points, hoping that God will enable us to start at least four new churches in the year. Comparing notes in a gathering of seventeen evangelical home mission organizations recently, I was amazed to discover the amount of work we are doing on five hundred thousand dollars. Brethren, we are getting the job done. We are building quality churches that have a good Bible ministry, soul-winning capability, and missionary vision. Amazingly, we are running this entire missionary program on a budget much smaller than the income of some of the member churches of the Fellowship.

Every dollar given to the home mission program helps every other area of our Fellowship. Every home mission church is contractually obligated to receive offerings for foreign missions, home missions, Grace Schools, Brethren Missionary Herald, National Christian Education, and the other agencies of our NFBC. Thus we are weaving into the fabric of each new mission church a family-support program that aids in the overall growth of our Fellowship of churches.

We need your daily prayer support for our personnel, your weekly financial support, and your cooperation so that together we can build another successful year in church extension and home missions. As Dr. R. Paul Miller stated in the first financial report, "We Praise God" and take courage and look to Him to "supply all your [our] need according to his riches in glory by Christ Jesus."

McDonalds Commissioned by North Long Beach Church

In a special service on Sunday evening, December 30, 1973, the North Long Beach Brethren Church commissioned Mrs. McDonald and me to a full-time service for the Lord. Rev. Robert W. Thompson, western field secretary for The Brethren Home Missions Council, was the guest speaker for the occasion.

The reason for this service was my acceptance of the call to become pastor of the Grace Brethren Church, San Jose, California. I had candidated at the San Jose church on November 11, and the people gave me a definite call to be their pastor. My wife and I felt this was a call from God to a Brethren Home Mission Church to fill a need.

How does a young couple reach this point in their lives? We felt it was the providence of God that Judy and I knelt together and were being sent forth as "soldiers of the cross." We both came from Christian homes and as children were taught the Scriptures. God led me to East Pakistan to assist in building a hospital on a mission site.

By Fenton McDonald

And it was during this time that God put into my heart a desire to go into some kind of full-time Christian work. Judy always had the desire to be a pastor's wife, but the prospective pastor did not appear on the scene until we met at Moody Bible Institute, Chicago, Illinois.

We both received practical training at Moody Bible Institute, and while in Southern California we served in the high school department of the North Long Beach Brethren Church. It was at this time that we learned to love church work.

I was not willing to settle for anything less than God's best, and God seemed to be saying that the pastorate was His best for me. Then the telephone call came from San Jose; would I be interested in becoming their pastor? Interested! Of course, I was interested. And step by step God has provided the needed peace showing that this was His will.

We will always remember this service of commission. The speaker based his sermon on Acts 13, and I remember his three points: Work, Work, Work. It is not easy to leave a well-organized and established church. It is not easy to say good-bye to friends and loved ones, but the excitement of going to San Jose to start our first pastorate and the special commissioning service took care of all of these things.

After the worship service a farewell fellowship time was held in our honor. These Brethren encouraged us with the assurance of their prayers and blessings. Even though we felt like we were leaving the nest for the first time, we also felt like soldiers with our armor on and ready to go out to battle for the Captain who has never lost a battle.

Editor's Note: The North Long Beach Brethren Church sent out two missionaries in 1973 to fill vacancies in the program of The Brethren Home Missions Council. The first was Mr. Richard Vander Meulen who joined the staff of Brethren Architectural Service and now Rev. Fenton McDonald to a home mission post at San Jose, California. Our thanks to Pastor George O. Peek for a church with missions at the heart of its program.

Rev. and Mrs. Fenton McDonald were commissioned (right) by the North Long Beach Brethren Church. Pastor McDonald is welcomed into the work of home missions (bottom) by Rev. Robert Thompson, western field director of the Brethren Home Missions Council. The McDonalds' pastor, Rev. George Peek, and his wife, Mabel (below), have ushered many from their congregation into Christian work.







BMH NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Going . . . going . . . gone . . . in just eleven weeks! More than 10,000 copies (our entire press run) of *Prophecy, Things To Come,* being used this quarter in Brethren Sunday Schools, have been sold! This popular study guide, written by Dr. James L. Boyer, has had the largest sale of any book or quarterly offered for Sunday School use in the history of the Missionary Herald Co. It is now being reprinted, and the 95c half-price offer is still valid for church quantity orders placed through Feb. 28. Coming up next quarter . . . **Deuteronomy, a Favored Book of Jesus**, written by Dr. Bernard N. Schneider, pastor of the Grace Brethren Bible Church, Fort Myers, Fla.

Long Beach, Calif. A 77-hour volleyball marathon? In the winter? Yes, that's what the young people of Community Grace Brethren Church attempted and completed. A total of approximately 60 participated in the feat . . . there were participants from the Bellflower Brethren and Lakewood Brethren, also.

The local newspaper sent out a reporter and the end of the marathon was covered by TV cameras resulting in both a newspaper story and news feature story on two TV newscasts.

Several young people really got interested in the church through this attraction and attended church for the first time on the Sunday after the game.

Many of the players had sponsors for their playing hours, and a bus fund was started with approximately $800 given to date. A bus driver, a bus captain, and a bus mechanic have already volunteered their services.

"No, this is not a world record, but it is a California record and a Brethren church record! Final score of the game was 3,270 to 3,345," said **Pastor Ralph Colburn.**

Pacific Palisades, Calif. (EP)—The oil crisis in Arab-Israel conflict over Old Jerusalem "make the prophetic pattern immediately preceding the Second Coming even closer than I thought a year ago."
Lindsey, author of the best-selling book on Biblical prophecy, *The Late Great Planet Earth,* told *New York Times* reporter E. Russell Chandler that he believes the Israelis will not sacrifice the old sector of the city, which was unified in June of 1967 under Jewish sovereignty for the first time in 1,897 years. "There is no way the Israelis will give Old Jerusalem up," Author Lindsey stated in the interview. "It's nonnegotiable. They would rather see their nation destroyed."

The 41-year-old former Mississippi riverboat captain said sales of his book have reached the five million mark. A sequel titled, *There's a New World Coming,* sold 400,000 copies the first month out. A third book sandwiched in between the two titled, *Satan Is Alive and Well on Planet Earth,* has sold two million copies.

Boswell, Pa. The Laurel Mt. Grace Brethren Church is happy to announce that **Harry Nonnemacher,** who recently completed his work at Grace Seminary, has accepted the pastorate of this comparatively new congregation and will soon be assuming his duties.

An extensive remodeling project on both the parsonage and interior of the sanctuary is in progress. Rev. James Hoffmeyer has been the interim pastor.

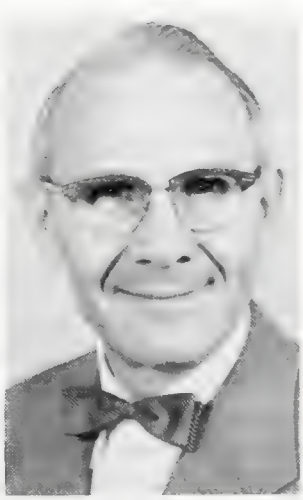
Whittier, Calif. Faith-Promise Sunday was observed on Jan. 13 at the Community Brethren Church. Posters depicting the 1974 mission projects were hung in the narthex to greet people as they arrived. In the evening **Rev. Leo Polman,** Brethren stewardship counselor, gave a clear-cut mandate from the Word concerning giving. This was followed by the making of faith-promise commitments for missions. In 1973 the Lord blessed commitments made by exceeding every missions goal. The church is praying for the same end results in 1974. John Mayes, pastor.

Urbana, Ill. (EP)—The five-day international missionary convention sponsored by Inter-Varsity Christian Fellowship opened here Dec. 27 with a record registration of 15,000 students for the tenth triennial convention on the campus of the University of Illinois.

California had the largest delegation with 1,288. The host state, Illinois, was next with 1,283, followed by Missouri, Pennsylvania, New York, Minnesota, and Wisconsin. Chartered facilities during the energy crisis were undependable, leaving most students to find their own transportation.

On Dec. 26, a bus carrying I-V staff members skidded and overturned on a rain-slick road 15 miles south of O'Hare Airport, killing William Scadding of Toronto and Sue McClure from Bethlehem, Pa., and injuring others.

Rev. and Mrs. Henry Rempel spent much of the past year in itinerating in Brethren Churches in the interest of GROW 73 and in conducting evangelistic crusades. The beginning of this new year finds the Rempels ministering in a 10-day Latin American Tour whereupon they will be speaking in Mexico City, Argentina, Brazil and Puerto Rico. Upon the Rempel's return to the States, they will continue to work throughout the Brotherhood by conducting gospel crusades.



Rev. Henry Rempel

Glendale, Calif. Spring 1974 brings to a close 13 years of ministry to Sunday School teachers and leaders by the award-winning *Teach* magazine. These have been years of steady, dynamic growth for Gospel Light in the distribution of its Living Word curriculum materials, Regal books, and supplementary teaching guides and aids.

The Spring quarter issue of *Teach* magazine will be the last. The main features and offerings of *Teach* will be provided in other forms by one or more of the other divisions and publications of Gospel Light so that the help *Teach* has given through the years will continue.

Kittanning, Pa. After much prayer and heart-searching, **Rev. Roy Kreimes** has accepted the pastorate at the North Buffalo Brethren Church. Pastor and congregation are now expecting great things from the Lord and are praising God for several who are showing interest in uniting with the church.

The contractor has been authorized to order the arches and decking for the new building which has been under construction for the past two years. Roy Kreimes, pastor.



Church road signs available. The Missionary Herald Co. is offering a new style road sign for Brethren churches. They can be adapted for any church name by changing "Grace" to "First," adding a town name or "community" under the word "welcome," and so forth. The area at the bottom can be used for a line giving directions or a street address. Designed for outdoor use, the surface of the sign is chemically prepared, primed and finish coated. Two colors of paint are used, red and black. The signs are 18" deep and 24" wide, and are priced at $18.50 each, plus postage. Write to the Herald Co., Box 544, Winona Lake, Ind. 46590 to place your order or for further information.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

HETZ, Harrison, 54, Jan. 6, Meyersdale Grace Brethren Church, Meyersdale, Pa. Robert Burns, pastor.

KLINK, Ruben, 96, Jan. 1, Meyersdale Grace Brethren Church, Meyersdale, Pa. Robert Burns, pastor.

SHULTZ, John, 26, Jan. 6, West Homer Brethren Church, Homerville, Ohio. Robert Holmes, pastor.

Three Housing and Meal Plans Offered for 1974 Conference

In view of the excellent response to the housing and meal plan at last year's national conference in Gettysburg, a similar arrangement is being offered for the 1974 conference. The following plans for housing and meals are offered by Grace Schools:

PLAN A — **Not air-conditioned—Share bath**
Room, $3.50 per person
Meals, $6.50 per person
Total cost $10 per day per person

PLAN B — **Air-conditioned—Share bath**
Room, $4.00 per person
Meals, $6.50 per person
Total cost, $10.50 per day, per person

PLAN C — **Air-conditioned—Private bath**
Room (with room makeup), $5.00 per perso
Meals, $6.50 per person
Total cost, $11.50 per day, per person

Dates for this year's national conference will be August 2-9. All of these plans are on a first come, first served basis. Reservations should be addressed to Rev. Leslie Moore, director of Campus Housing, Grace Schools, Winon Lake, Ind. 46590, and should be accompanied by a $10.00 deposit which will serve as a registration fee. This housing arrangement is possible in that the Youth Conference will be moving to Goshen College, thus freeing Grace Schools facilities.

A mini-program bulletin insert will be distributed to our churches in the near future, but some of the new features for this year's national conference include a pastors and pastors' wives fellowship breakfast on Sunday morning, August 4, and an all-conference picnic supper on Wednesday evening, August 7. Also planned are the usual stimulating Bible messages, a great Sunday afternoon missions rally, corporation and NFBC business sessions. Put the dates on your calendar . . . plan to enjoy fellowship with Brethren from around the world.

Johnstown, Pa. Stephen Mark Rough made his appearance on Dec. 16 and was dedicated to the Lord on Dec. 26 at th Riverside Brethren Church by his parents, **Pastor and Mrs. Don Rough**, with his grandfather, **Rev. Robert Crees** of Goshen, Ind., officiating.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Counselors, N. Mex. Feb. 17-22; Larry Wedertz, superintendent; Becker Evangelistic Team.

Taos, N. Mex. Feb. 24-Mar. 1; Robert Salazar, pastor; Becker Evangelistic Team.

Colorado Springs, Colo. Mar. 3-8; Thomas Inman, pastor; Becker Evangelistic Team.

Kent, Wash. Mar. 3-8; James McClellan, pastor; Allen Herr, speaker

Palmyra, Pa. Mar. 3-8; Roy Dice, Jr., pastor; Nathan Meyer, speake

We need more cheerleaders to yell—"Go! Study! Think!" If education, along with evangelism, is God's twin interest in our world, we should get more involved with brain power.

Christ, You and Education

By Knute Larson

Most of us give Solomon an A for saying, "Much study is a weariness of the flesh" (Eccles. 12:12).

There's one test that wise man didn't flunk.

Education is one thing you pay for and then try not to get. So for those who are students, and for all Christians who are called to use their heads right, we must come up with a philosophy of education that makes us make sense.

Big lie No. 1 that needs smeared if we are to have a good philosophy of education is this: **The Physical Is Everything.**

The body first and foremost!

Our society is so big on bodies and brawn and bosoms that brain seems second-string bench warmers. In many colleges the closest they come to a scholastic scholarship is when the fullback with a full ride sweeps out the library as his monthly chore.

I know we can't schedule study games and call the audience to cheer as the librarians and the dean of academics put their best students in snappy sweatsuits for the big skirmish. Can't you hear the fans yelling, "Two bits, four bits, six bits, a dollar . . . all for Grace, stand up and think!"

It doesn't even rhyme.

But we sure could come closer to using our heads and not going for "body everything." Our whole culture is so big on the body that without a Biblical understanding many people will never start using their brains for spiritual welfare, not just physical whims.

But we Christians react *too* much. And sometimes we react to *The Physical Is Everything* by saying *The Spiritual Is Everything.* ("The Lord led me to say it.")

In our reacting to the emphasis on physical, we must not forget the mental. The Christian has obligations as far as his study habits whether he is a professional student or a pastor or a factory worker who loves Christ with his heart and his head.

The mental is very important too.

Big lie No. 2 also gets a faulty reaction from Christians. The lie is, **Knowledge Is Everything** (as far as we know!).

There's humanism with its emphasis on man's use of facts, and scientism with its emphasis on the facts themselves. Knowledge is the god of many, and was even before Sputnik.

But sometimes we react with something like, *Knowledge Is Nothing.* ("Trust in the Lord with all thine *heart,*" we know!)

So we put down study as if it were dirt. *God will teach us what He wants us to know,* we think.

There's the person who is "all set to go out and do God's work," with no need for college or seminary. I mean the one called to the pastorate or missions who needs that head stuff.

There are the people in church who feel that they need no instruction in the organized church, no disciplines. There are the Christians who are scared of science and fight liberal arts as if it were out of God's area.

The truth is, *knowledge is important.* "It is the glory of God to conceal a matter, but the glory of kings is to search out a matter" (Prov. 25:2 NASB).

So let's get at a good personal philosophy of getting smarter. Let's include the Trinity and the three parts of learning—our head, the facts, and the harder step of getting the two together.

I. GOD IS THE GIVER OF OUR ABILITIES

He is creator. He gave us our heads. He told us to learn. Genesis has the creation account and Psalm 139:14-24 says that God is the sovereign Lord of our abilities and our thoughts.

So I accept my brain as God-given; and the orders to learn as nondebatable.

The **universal understanding** this fact should give me: *appreciate man's accomplishments with his head.*

Sometimes Christians talk about "scientists" as if they're part satanic. The church was the one that asked Copernicus and Galileo to recant their discoveries, and Christians were the first to react to radio (and television) because they used the devil's airwaves.

Truth is, we are co-researchers with other people using their abilities to learn facts. (We may not be their allies!)

The **practical and personal response** to this fact—*learn!*

There is no room to wallow in ignorance. Learning is human. It is God's idea for us. If all of your time is spent in front of the tube, you refuse verses like Proverbs 23:23: "Buy truth, and do not sell it, get wisdom and instruction and understanding" (NASB).

Learn! And here are some other implications that are practical:

Don't do it with a big head. *Be grateful.* If God is the giver of your abilities, then you have no room to brag (I Cor. 4:7).

Accept your IQ and your A's and your abilities as gifts, and be grateful.

Study the best you can. When God tells you to do something, do it that way. "Whatever your head finds to do, do it with all your might," is an appropriate paraphrase of another command about the hand.

(Continued next page)

Be honest in your studies. Forget the term-paper factories—"let him that stole, steal no more." And the rest of the verse says that you should work with your own hands so you could have to give to other people who don't have (Eph. 4:28). That's why you are learning—so you can share it and help others.

II. JESUS CHRIST IS THE SOURCE OF ALL TRUTH

That's the **fact of faith**, based on descriptions of Christ like Colossians 2:3: "In whom are hidden all the treasures of wisdom and knowledge" (NASB).

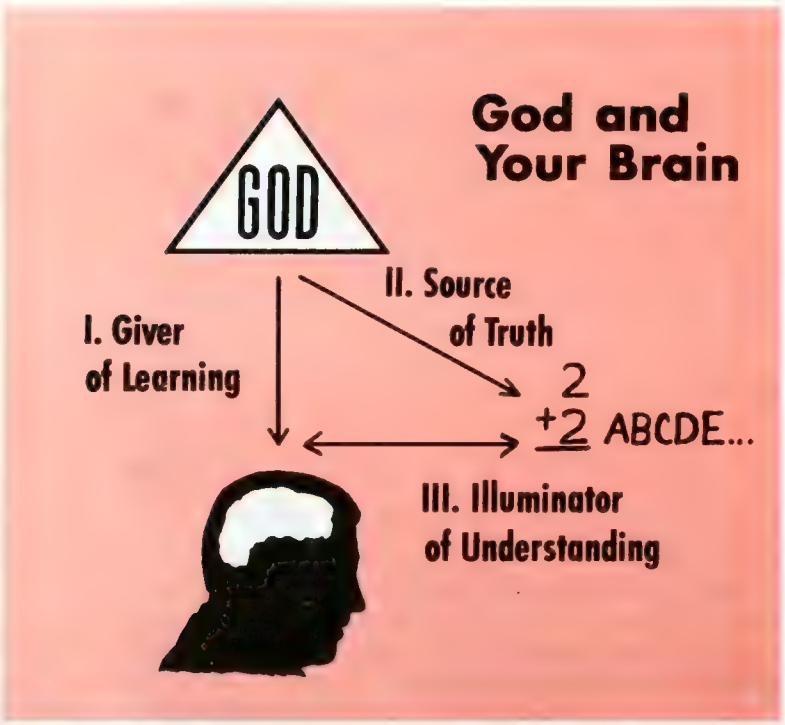
That means He knows everything and is the source of all reality and truth.

After the Communists overran Peking in China, they were told, "Any fact which is not in accord with revolutionary theory is not a true fact." A Christian says something similar but bigger, "Any fact which is not in accord with Jesus Christ is not a true fact."

"The earth is the Lord's, and the fullness thereof" (Psalm 24:1). All of life and history is related to *creation or redemption*—the making of the world or the way that it is moving. Christ is in charge of both. This makes Christ wisdom, and our fear of Him, the beginning of wisdom for us. Not just "Christian wisdom"! There is no such thing as sacred and secular.

God didn't whisper to Adam, "Meet me here twice a week—Sundays and Wednesdays. What you do between times or how you eat or how you treat Eve isn't important to me." God meant to be Lord of all of life.

"All things have been created through Him [Christ] and for Him" (Col. 1:16 NASB). If this is not true, there is no explanation for the world and its directions.



"In Him *all things* were created" (v. 16). And God is "through Him to reconcile *all things* to Himself" (v. 20).

That's heavy theology and practical stuff.

> *A noted astronomer sat next to a Christian on a plane once and gave him a little touche with, "I've never had much interest in theology. My religion can be summed up in, 'Do unto others what you would have them do unto you.' "*
>
> *The Christian was quick: "Well I've had little time for astronomy. My views are summed up in, 'Twinkle twinkle, little star . . .' "*

God is not sleeping, and we offend Him when we look at history as if He were. Either these verses are true or they are just pretty poetry—and if so, let's not worry about infiltrating all of truth with God's side of the picture!

But if He is Creator and Sustainer, if all things were made by Him and for Him, then we must hear His ideas when we study how man started *but also when we see the social studies of how man gets along now!*

We must study God when we dissect a daisy, *but also when we determine how better ecology can make better daisies, and forests, and rivers . . .*

We must not for a moment leave out God when we see how man was made, or when we see how a baby is born—*the teaching of sex education without moralizing, which "SIECUS" calls for, is like teaching driver's training without defining speed laws.*

We must not only see God in the biology of the human body and animals *but also honor Him with our competition and love when we play sports with our bodies.*

We must look at the world through the sacred glasses—Christ and the Bible.

And here is the secret of what a Christian school can do.

It takes the indirect revelation of life and relates it to the direct revelation, filtering out all the fallacies with the Bible. And then it ties all that truth in with all of life.

The natural man sees the world like I see an orange with its skin on. The spiritual man slices that orange in the middle and can begin to see it as God sees it.

The **universal understanding**, therefore, is that *all truth is compatible with Christ.* If it doesn't jibe with His character or what He taught, it just is not true!

The **practical and personal** part of this fact—that *we should see everything in the light of Christ.* And that means . . . *studying the Bible* (II Tim. 2:15). If we're going to look at life as Christ-centered we must know what Christ is like and what His Word says.

But we must also *study other subjects.* If all of life is part of creation or redemption (and the negative fall and continued sin of man), then a righteous man will be free to study all good subjects and to correlate them with truth.

The goal of this kind of education—at Grace College or in the kindergarten at Ashland Christian School or as you study the newspaper or read magazines and books—is to destroy speculations and proud ideas, and to bring every thought into captivity to be in obedience to Christ (II Cor. 10:5-7).

So we find a fossil and label it sixty million years old.

That's *speculation*—put it down. It might bring on *lofty thinking*—that man is his finest and okay by himself because he has evolved and come a long way. Get rid of that too.

Now take the thought *into captivity* to the obedience of Christ—He made all—trust Him. We don't know everything. What a way to watch television! What a way to read a book—with this kind of a look at truth!

III. THE HOLY SPIRIT IS THE ILLUMINATOR OF UNDERSTANDING

The **fact of faith** here is that the Spirit will guide us into all truth. Jesus promised that in John 16:13 (see also Isa. 28:9-10; John 14:26).

If all truth is God's, He wants us to know it as He sees best. The Spirit of the Lord is the spirit of wisdom and understanding (Isa. 11:2-3).

The **understanding** that that fact ought to give us: *we need the Holy Spirit and guidance* if we are to sort out truth and use it wisely.

This doesn't mean you can't know much at M.I.T., but it means that to shuffle the facts into the right order, and to see things in the right way, you need the Holy Spirit.

The **practical and personal**: *we must seek understanding and wisdom with the help of the Holy Spirit.*

Pray. If you lack wisdom, pray, and believe you will have it (James 1:5-6).

Solomon's request for knowledge of right and wrong ought to be yours (I Kings 3:9-14). To judge between the good and the bad—to see facts in the proper way . . . What a reason for a teacher who is a Christian and an approach to education that's Christian. Bring things in through the spiritual and let your physical decisions and actions be based upon a spiritual understanding that's the result of prayer.

> *I was water skiing recently and panicked on a corner. I let go of the rope so that I wouldn't fall when it jerked. I was the jerk, because I went nowhere without the power!*

"Our sufficiency is of God" (II Cor. 3:5) and we must pray for His understanding. Before we got to the ocean, our daughter heard it had salt in it and asked why. When her mother didn't know, Elise decided to ask God. Okay. "Dear God, why does the ocean have salt in it?" she prayed aloud. And with the opening of her eyes, "He didn't tell me!"

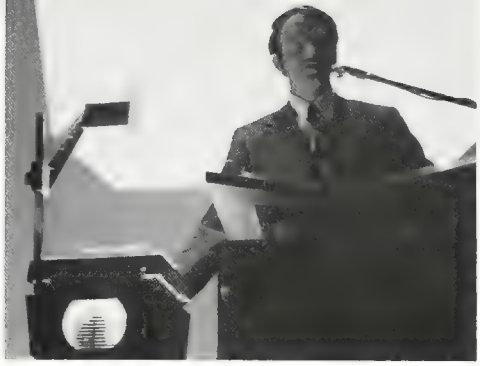
And there will be need for more than prayer as you seek for truth . . .

Work. Study.

Don't quit studying when you are out of school. Don't loaf mentally every evening if you've got that time! Turn off the television and start reading something!

Cooperate. Work together with the Holy Spirit so that you really learn. Learn from others. Your mistakes. Tough situations of life.

Submit. True education is part of a plan where you submit to Jesus Christ as Lord of your life (Col. 3:17—doing all in His name). The student would do well to be reborn, submitting his mind and all of life to Jesus Christ.



Rev. Knute Larson is pastor of the Grace Brethren Church of Ashland, Ohio. This article is a condensation of a message delivered to the Grace College student body.

And that will mean being submissive to teachers and administration, given by God to schools and churches. Your teachers should be ones who recognize God's lordship not only in the universe but in their personal lives, which is the heart of the matter.

Go to it. You are ready for years of shoveling and digging to go get God's truth. You will feel like quitting, or majoring on extracurricular activities and barely making a sweat with the mental—but don't do it!

If the pansy picture of the bookworm always reading *Brittanica* doesn't fit you, neither should you let yours be the image of the proverbial goof-off who gets saved with a D, yet so as by fire.

Education, along with evangelism, is God's twin interest in our world, so He will watch what you do here.

If we can't expect cheerleaders to yell to students, "Go! Study! Think!" may I call you to hear *the life of Jesus*—"increased in wisdom" (Luke 2:52); *the cheers of Paul*—In Christ "are hid all the treasures of wisdom and knowledge" (Col. 2:2-3); or *the glee of Solomon*—"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter" (Prov. 25:2).

Proceed—with a balanced life—but *as a student,* if that, after all, is your calling for now. And if you go at this calling in a shoddy way, what hope is there for a better position in God's factory, the world, when you graduate, if indeed you do?

If you could see studying as a mountain to be climbed—not just, as those Mt. Everest hikers used to say, "because it is there," but because Jesus Christ is there—then climb, man. Use your head. Put your heart in submission to His lordship—and then get your feet digging.

Go. Use your picks.

The higher you get the more you will know this is God's world, and you are discovering Him.

And He is worth knowing better!

In the name of *the Father*—giver of abilities
the Son—center and source of all truth
and *the Spirit*—illuminator of our understandings . . .

Amen.

A New Age of Anxiety for the Jews

Dr. Herman A. Hoyt
President, Grace Schools

The above caption appeared in *Newsweek* for December 17, 1973. To describe its significance the article made reference to rumors of bumper stickers carrying ominous threats to the Jews. In the Midwest one was reported to read, "We can do without Jews, but not without oil." Near Los Angeles another was said to carry these words, "We want oil, not Jews." In the Boston region a man declared he saw one that carried these words, "Burn Jews, not oil." Whether the bumper-sticker rumor is fact or fiction, it must be admitted that there is a new wave of anti-Semitism stretching across the world.

Japan has finally yielded to the intense pressure of need for oil in its commonwealth, and has made concessions to the Arab oil magnates calculated to work ill toward the nation of Israel. European nations have turned a cold shoulder to the United States in its effort to support Israel in the present Arab-Israeli crisis. Our country is today teetering on the edge in its effort to mediate the present crisis, and, if anything, is leaning in the direction of bringing pressure on Israel to yield to Arab demands.

There is no question but that the Geneva peace negotiations are weighted against Israel. As one *U. S. News and World Report* correspondent put it, as recorded in the issue of December 24, 1973: "Israel goes into the peace conference in a mood of profound skepticism. There is genuine desire for a settlement but a strong suspicion that the ultimate Arab goal is liquidation of the Jewish state, not a durable peace. As Golda Meir, prime minister of Israel, expressed it, a peace requiring withdrawal from all territory occupied in 1967, 'would only be a quiet interlude of a few years between wars!' "

What Does the Immediate Future Hold?

There is no question that Israeli officials feel strongly that they enter the peace conference at a distinct disadvantage. They face the clever arguments of Arab and Soviet nations with only one nation displaying any friendliness, namely, the United States, and it is feeling the mounting pressures of the rest of the world crying out for oil. For far less than an energy crisis, the rights of small nations have been sold out. It was a Jew, who was God incarnate in human flesh, that was sold out to Rome by Jewish officialdom 1,900 years ago. "Consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:50).

The experiences of the Children of Israel have followed this pattern down through the centuries. It was an Egyptian monarch who felt that his nation was more important than the Children of Israel who dwelt within the borders of his land, and he plotted their extermination (Exod. 1:7-16). This Pharaoh forgot that it was one of those Jews who decades before had saved the entire empire from starvation. Centuries later a clever politician in the Persian court plotted the massacre of the entire Jewish population (Esther, chap. 3). In this instance the king unwittingly agreed to the plot, not realizing that one of those Jews had saved his own life (Esther

Though a cease fire has temporarily quieted the Middle East, the nation of Israel continues to take on the characteristics of a "heavy stone" in the path of surrounding nations. Prophecy warns them against trying to "lift it."



2:21-23). In more recent history it was a madman who came into authority in Germany, and actually accomplished the extermination of six million Jews within a period of five or six years.

The world waits almost breathlessly for the outcome of the peace conference now in session. Is it possible that any good can be achieved in this parliament of nations where the hostility against Israel is so evident? Does the experience of the past twenty-five years cast any light on the immediate future? If so, then any negotiations, however bright they may appear at first sight, can only end in failure. From the moment that Israel became a nation, there has been a satanically devised scheme for the liquidation of this nation. One war after another has developed during the past twenty-five years. No peace or cease-fire has been any more than a temporary lull in the hostilities.

What Is the Long-range Outlook?

Five centuries before Christ a prophet of God uttered a word that unfolds the destiny of this people to the very end of the age. Zechariah prophesied:

> "The burden of the word of the Lord concerning Israel. Thus declares the Lord who stretches out the heavens, lays the foundation of the earth, and forms the spirit of man within him: 'Behold, I am going to make Jerusalem a cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah. And it will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it' " (Zech. 12:1-3 NASB).

The setting for this development is marked by the phrase "in that day" of verse 3. This points to the end of the age. The situation is a gradually developing one, extending over a period of time and then climaxing at the end of the age. This is suggested by the progressive idea in the words of verse 2, "am going." The significance is suggested by the fact that Judah and Jerusalem are regarded as a national entity. This idea has existed long enough so that it has created a feeling of hostility among the Gentile nations.

Three movements of thought run through these verses. Verse 1 consists of supernatural authentication of the prediction concerning Israel. Quite evidently there is something about this prediction concerning the nation of Israel that requires the strongest ratification to encourage men to believe it.

Verse 2 marks an international alignment of nations against the nation of Israel. Jerusalem is named as the seat of government, and Judah is named as the extent of governmental control. To the nations this national entity becomes a cup of reeling, or better, a basin of intoxication and confusion. As the nations direct their attention upon this Israel, they are thrown into a state of emotional intoxication which issues in a swirling concourse of mental confusion directed against this state.

The third verse is the climax. There is universal mobilization of the nations against the state of Israel. The text describes Israel as a "burdensome stone" (KJV, ASV) or a "heavy stone" (NASB) as viewed by the nations. It appears to be the kind of stone that the farmer feels mars his field and hinders its cultivation. In the eyes of the nations it must be that they regard Israel as in some way standing in the way of progress and welfare of rest of the world. But these nations who dare to try and lift it and remove it from the scene will be injured beyond redemption. In spite of this peril, all the nations converge on the state of Israel to destroy it.

Is it possible that we are seeing enacted before our eyes the progressive unfolding of this prophetic picture? Consider the fact that this nation is now in the full attention of the entire world. Consider the fact that its existence has precipitated a crisis, real or fancied, for because of it the Arabs have initiated an oil embargo. Consider the mounting emotion and the maelstrom of confusion that is running rife through the Gentile world. Could all this mean that the shadows of the closing days of the age are upon us? The parallels are so precise that we dare not shrug them off. Surely the coming of the Lord draws near!

Don't Call Me That Blin

By Lois Rapp
Grace College Senior

Contrary to public opinion, Gerri Lincoln is blind and not faking everyone at Grace College.

She walks up and down steps easily.

She is an art minor.

She identifies people coming toward her.

She can enter a room and tell it has been rearranged.

Seven years ago, Gerri, now a second semester sophomore at Grace College, learned the horrible news that within two years she would be blind. At age sixteen, she was told by her doctor that her problem reading the blackboard and books was one of three diseases. She was recommended to a clinic where the disease was diagnosed as one that affected the nerve endings and pigment in the eye. This was discovered through tests involving eye charts and watching a bouncing white ball.

Gerri had a lot of fun as well as much fear during this time. For example, through so many eye-chart tests she memorized them. A new doctor asked her to read a chart one day in his office, and Gerri asked him for the first letter, which is the key to identifying the chart. He told her, and she promptly quoted the entire chart. The doctor then said she could see fine and was not going blind.

But the fear was there, too. Her parents knew she had the disease from the time she was five years old, but since she likely would not be affected by it until she was about forty, they never mentioned it to her. "I really admire them for that," Gerri remarks.

In July of 1966, three months prior to Gerri's discovery of blindness, she accepted the Lord at a Wednesday night prayer meeting at the Grace Brethren Church in Des Moines, Iowa. She told God she was willing to go to the mission field, and, in fact, her heart was set on it. But in October, with the discovery of approaching blindness, Gerri's heart sank as she felt all doors to full-time Christian service had been slammed in her face.

Because her parents knew of the blindness they accepted it a lot faster than Gerri, which was an advantage. "My four sisters and two brothers accepted it, too, and they kept on teasing me as they always did." This was also a help in periods of despondency. Her newfound faith and words of encouragement from her pastor helped to keep her going.

The first step in the long process of learning to live as a blind person began immediately at the Iowa Braille and Sight Saving School in Vinton, Iowa. Here she attended regular high school classes along with concentrated Braille and travel courses.

Three of Gerri's teachers at the school were blind: the English teacher, the piano teacher, and the Braille teacher. The latter teacher was also a Christian, and Gerri found it particularly easy to relate to her.

Gerri Lincoln



Gerri's experiences became a challenge to her. The times she was put out on the street and told to find her way back and the learning of a "new language" all made her "more determined not to be pitied."

Perhaps her greatest challenge came when the ambitious girl thought her dream to work with children had vanished. As a junior in high school she was allowed to work with the children at the Braille and Sight Saving School. Then the big challenge came her senior year when her principal took her to a local elementary school where she worked with the children.

She was taught, in the special school, new ways of using her senses. Her hearing became so finely tuned that she could hear the vibrations given off by various objects. She can walk into a room and tell where things are because of these vibrations.

One of the strongest impressions was that "being blind isn't as bad as society makes it." Gerri often reminds people—"I can do anything a normal person can do, within reason." The teachers at the school made Gerri very aware of this. If any student had a problem with work, the teacher would locate the problem. The next step would be to "show" the student how to do it, "undo" it, and then allow the student to accomplish it on his own.

Blindness is not at all like she expected it to be. "It isn't darkness, it's just seeing nothing." Her blindness became a reality in an odd situation four and a half years after her diagnosis. "I had learned to do things as though I was blind, so when the pastor came in and told me I was in the dark I didn't



Many are surprised when they learn Gerri will graduate with a minor in art. Because of her keen senses, she works well with clay and mosaics and draws with felt tip pens.

Girl

believe him." When told what time it was, she realized it was indeed dark and that she was blind.

Gerri graduated in June of 1971 from the Iowa Braille and Sight Saving School. Since the school was on the modular system, Gerri, an alert student, advanced at her own rate and caught up on the courses she lost while concentrating on studying Braille and travel.

The summer of her graduation Gerri attended classes at the Iowa Commission for the Blind in Des Moines. Here she learned new techniques in walking with "Seemore," her white cane. Philosophy classes centered around the problems blind people face.

Illness struck and Gerri's plans to enter Grace College in the fall of 1971 were delayed. During the four and a half months of waiting, Gerri increased her ability to read and write Braille.

Finally arriving in Winona Lake, Indiana, in January of 1971, she met the person "who taught me the most about being independent—my roommate. Debbie never let people do anything for me that I could do for myself." Deb Cahill became Gerri's teacher in "learning the difference between being independent and being stubborn."

Soon after arriving, Gerri declared a major in Bible and a minor in art. Many marvel at the art minor, but because of alert senses the talented girl finds work with clay and mosaics quite easy. She does drawings with felt tip pens; for with the tip of the pen she can feel where previous lines end.

Those touched by her life often find it an interesting experience. One may walk into her room, find her doing something strange, and hear her explain, "I lost something and am 'braillling' the room for it." She never sits in a dark room, even though she doesn't need a light. "People think you're weird if you sit in a dark room," she explains.

Her courses are planned a full semester in advance so that her books may be sent to the Iowa Commission for the Blind to be put on tape. A few of her books are in Braille. Her Bible, given to her by the faculty of Grace College, is eighteen volumes and is in Braille. There are students who read to her and help her with her homework, some of these are paid by the Commission.

Frustrations come to the blind girl who perhaps knows more about walking by faith and not by sight than any of us who take sight for granted. One frustration is when she is sitting in a class and a professor puts something on the board and then says: "This is how I want it to look . . ." or "In this example . . ." Gerri does feel good about this at the same time as being frustrated. "I know then that they aren't thinking, 'Oh, Gerri's in the class—I have to explain it.' They consider me a normal person." One of her biggest frustrations is people who want to help because they pity her—not because they want to help.

Winter is the time of the year the sensitive hearer does not like. Snow changes the sound of things and it makes it harder for her to identify her location.

She appreciates the people at Grace because they have taught her so much about accepting herself as a blind person. She is not totally blind, for on bright days she can see the sun and on the snow she can at times see the outline of buildings. For this reason, and because she feels that blindness is her characteristic just as hair color is a characteristic of another, she asks, "Don't call me that blind girl."

Last summer Gerri wanted to use her blindness for the Lord, so she worked at the Christian Fellowship for the Blind in South Pasadena, California. Here she made copies of Braille books by the thermoforming process where a Braille page has a plastic sheet placed over it, and through oven heat the plastic melts to the formation of the Braille page.

There is an organization being established to find a cure for this specific disease that Gerri has, so someday she may regain her sight. But for now the Lord is using her in many ways to reach many people for Him. She has ended up in the hospital a few times but has used these times to bring honor to the name of her Lord. One time she quoted verses to the doctor and another time she quoted verses as she was preparing to go to the operating room.

After graduation from college, she plans to enter some area of full-time Christian service—a dream renewed.

Fanny Crosby - 1820-1915

Safe in the Arms of Jesus

by K Marie Stolba, Ph.D.
Grace College Music Department

It has been said that since Isaac Watts and Charles Wesley no one person has written as many hymn texts as Fanny Crosby, who authored more than eight thousand of them during the last fifty years of her life. Approximately sixty of these hymns remain in current use and are included in standard hymnals; others may be located in Sunday School books. Her songs are sung both in the United States and abroad.

Frances Jane Crosby was born at South East, Putnam County, New York on March 24, 1820. Within six weeks she became blind, the result of improper treatment of ocular inflammation. Her first poem, published when she was eight, reflects her attitude toward this affliction:

"Oh, what a happy soul am I,
Although I cannot see!
I am resolved that in this world
Contented I will be."

And she did seem to be always contented.

She was educated at the New York City School for the Blind—one of her instructors there was Grover Cleveland. After graduation she served that school for eleven years (1847-1858) as teacher of English grammar, rhetoric, and Roman and American history. Three volumes of her verses were published during her association with the school: *A Blind Girl, and Other Poems,* in 1844, while she was still a student; *Monteresy, and Other Poems,* in 1849, and *A Wreath of Columbia's Flowers,* in 1858. Her teaching career ended in 1858 when she married Alexander Van Alstyne, a blind musician who provided music for some of her poems.

Between 1853 and 1858 Miss Crosby wrote twenty "popular" and minstrel songs set to music by George F. Root. William B. Bradbury (composer of "Sweet Hour of Prayer") was the first to encourage Fanny to write poems for hymns. Her initial venture in this area was a song for death and burial entitled "We Are Going, We Are Going," which was set by Bradbury and published in the *Golden Censer* in 1864.

National success came to her with the publication of "Safe in the Arms of Jesus" which may be found in many of today's hymnals. Those verses were born in 1868 when the composer, W. H. Doane, requested Fanny to furnish him with stanzas on that subject while he waited. Reportedly, she composed the lines within half an hour. Fanny Crosby's career as gospel song writer had been successfully launched.

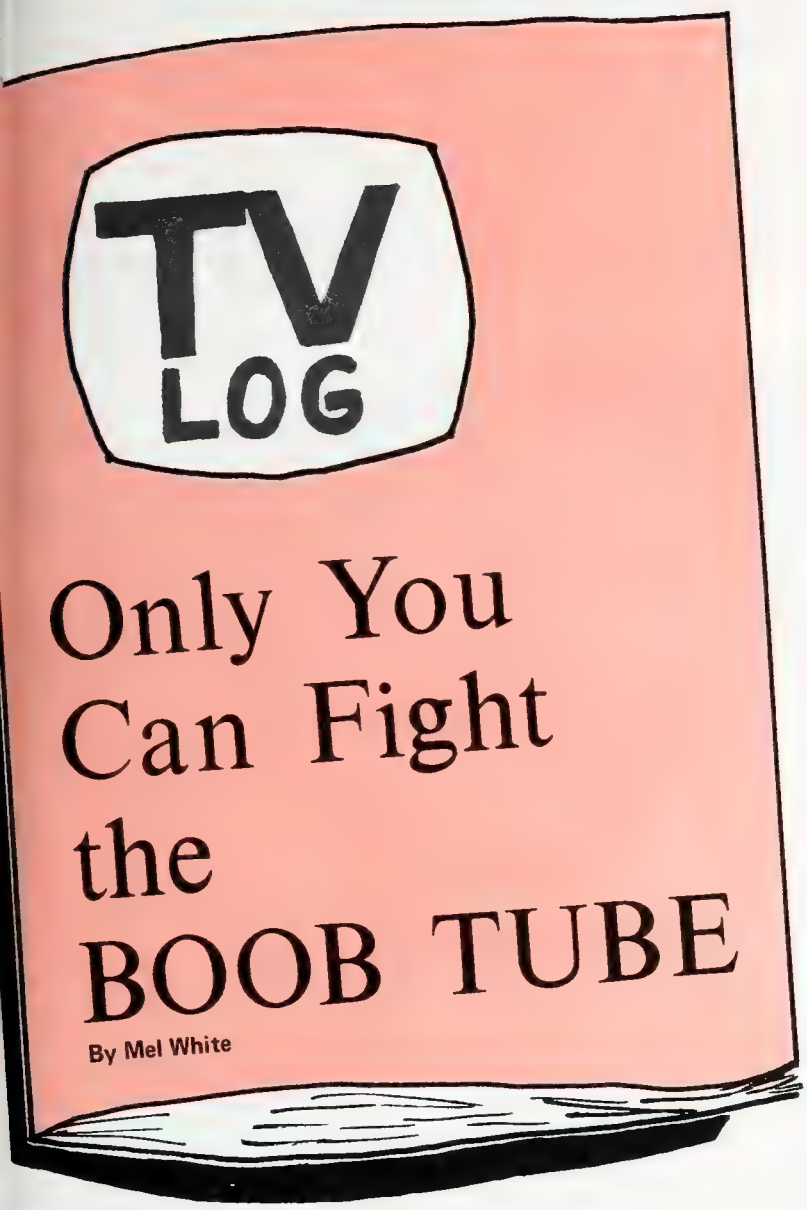
Many stories have been written about the production of individual Crosby hymns. A similar thread runs through them all: how an evangelist or composer needed a song for a specific occasion or a text for music already composed, and how Fanny supplied it either while he waited or within a few hours of his request. George Stebbins claimed that prior to composing her lines Fanny held a small book or a Testament close to her sightless eyes, then retired to a neighboring room to ponder and form the verses.

Fanny Crosby's lyrics are not great poetry but are characterized by simplicity and earnestness; their continued popularity is due largely to the music to which they have been wedded. Evangelist-composers sought her out for poems to incorporate their ideas or to fit their melodies. For several years she was under contract to write three hymns per week for Bigelow & Main, New York music publishers. She could retain in memory many stanzas; instead of having them written down for her customers, she remembered them and recited them for the customer to take down from her dictation. Only rarely did she sign a work with her married name, Frances Van Alstyne. She preferred to use Fanny or Fanny J. Crosby, to sign with varying initials or with one of many *noms de plume*—Grace J. Frances, Edith G. Cherry, Kate Grimley, Jenie Glenn, and Ella Dale are but a few of these.

In later years she resided in Bridgeport, Connecticut. Although it is recorded that she was a member of the Methodist Episcopal Church, nothing has been written concerning her conversion experience.

On February 12, 1915, newspapers reported the death of Frances Van Alstyne in Bridgeport. Fanny Crosby, in her ninety-fifth year, was "Safe in the Arms of Jesus." The Fanny Crosby Memorial Association was established in Bridgeport and a drive was launched to "erect a fitting monument to her memory which shall not only be a blessing to humanity, but shall add a glorious, fittingly attractive institution to our city!" On November 1, 1925, the Fanny Crosby Memorial Home for the Aged was opened. Homer Rodeheaver asked to be permitted to furnish the prayer table for the chapel and to donate all of the recordings of his songs.

But perhaps the best memorial to Fanny is the one she herself wrote—hymns like "Blessed Assurance," "Tell Me the Story of Jesus," "Saved by Grace," and "Safe in the Arms of Jesus."



Only You Can Fight the BOOB TUBE

By Mel White

Recently, six youths forced a young woman in Boston to pour gasoline over herself. Then, they set her ablaze. The nation read the headlines with horror and disbelief. Police Commissioner Robert diGrazia blamed the victim's death on a television film, *Fuzz*, shown the night before on ABC TV in which similar crimes were vividly depicted.

The executives responsible for cluttering the airwaves should receive our constant protest against programs that demean human life and glorify violence, revenge, deviate behavior or murder. There are enough examples to prove that in some cases there can be a direct causal relationship between a crime and a television program modeling criminal behavior.

But the growing public cry against television is still only one side of a very complicated story. The problem is not just the boob tube but all us boobs who sit staring at it with no apparent discipline or self-control.

Before you write me off as another snooty educator let me confess my own guilt. We are in this thing together and only together will we find an adequate Christian position on media use.

Last year Gospel Films, Inc. released my film *TV and Thee*, a 20-minute montage of questions and answers about television featuring comedy, satire, drama, interviews, historic and current television and film footage. The feedback on this film, which was produced to get Christian families thinking and talking about their television habits, has been fascinating. Four points stand out:

1. *Most Christian families have no idea how much time they spend watching television.*

We claim the lordship of Christ over our daily lives yet, according to the research director of the St. Clement Film Society, "Churchmen join with the rest in spending more time looking at television than they do at any other activity aside from sleeping and working." Reputable survey organizations report that the average American spends twenty hours a week watching television; the average set is on eight or nine hours every day. That amounts to approximately one and a half months a year (24 hours a day) we spend watching television. A graduating senior has watched about 15,000 hours on TV in comparison to the 10,800 hours spent in school. Compare that to the little time spent in church or church school classes, family worship or play.

Time yourself

You are tired of polls and surveys, right? You don't believe you or your family spend anything like that much time watching TV, correct? But have you ever tried to determine how much time you actually spend in the TV room? Try it. Put a note pad and pencil on the top of the set. Instruct the family to write down when it goes on, when it goes off, and how long each person watches it.

If you prove yourself innocent of video gluttony, hoorah! If you find yourself guilty, that is another matter. Think what could be achieved in personal and family growth in even half the time we spend watching television. Paul instructs us to redeem "the time, because the days are evil" (Eph. 5:16). That verse might find some painful application here.

(Continued next page)

Mr. Mel White is a film producer, author and assistant professor of communications at Fuller Theological Seminary, Pasadena, Calif.

It is not so much the results of one night that we need fear. It is the steady bombardment of ideas and acts that run contrary to God's will for man. A regular diet of unworthy inputs can set the whole human system off balance.

BOOB TUBE . . . *(Continued)*

2. *Too many Christian families are not really convinced that television influences their attitudes and behavior.*

We have the illusion that what we watch has no effect on what we think or do. W. W. Charters reported as far back as 1935 that "the attitude towards any social value can be measurably changed by one exposure to a film, and the effects are cumulative and of substantial permanence."

TV a person-bender

It has been aptly said that statistics only support statisticians; however, it doesn't take reading all the data available to get insight into television's power as a person-bender. My two children (ages two and three) have proved more to me than all the studies combined. "Sesame Street," "Mr. Rogers," and "Captain Kangaroo" taught my children the alphabet, numbers, colors, songs about brotherhood, philosophical responses to emotions ("It's natural to feel like Oscar the grouch."), and how to handle childhood fears and inadequacies ("Parents make mistakes, why can't I?" "Monsters are only pretend." "I'm too big to go down the drain." and "Dark is nice."). The other day my two-year-old shocked my wife at dinner with, "It tastes so good you hate to put it down."

That television is a powerful teacher is no longer questioned and fortunately the above mentioned programs have an army of educational consultants and quality control personnel. But what are my children (or what am I) picking up overtly and covertly from all the other programming?

Marshall McCluhan talks about the medium as message. It is not so much the results of one program on one night that we need fear. It is the steady bombardment of ideas and acts that run contrary to God's will for man. A regular diet of unworthy inputs can set the whole human system off balance. The general moral standard of the entire medium eventually gets to us and does its work.

What standards are set by television on such vital subjects as violence, sexuality, money use, family relationships, crime, minority races, poverty, the church and war?

Without accusing beautiful Burbank of conspiring to overthrow American morality, one still knows that writers and producers are out to snare the widest possible audience. They are not interested in moral truths or spiritual insights. They want viewers and will get them at most any price. If we sit there and lap it up like thirsty kittens it is because we don't really believe that television can substantially and permanently influence our attitudes and behavior. If you don't monitor what you watch and what your family watches, you are risking a great deal.

Commercials and stewardship

3. *Most Christian families believe that commercials are harmless and have no effect on general Christian stewardship.*

There is nothing wrong with watching a commercial that is interesting and entertaining. The problem comes as we sit silently by while Madison Avenue directs some *twelve billion* dollars through media, especially television, to brainwash us to "buy some _____ [fill in the blank] today!" Now, if those commercials really don't affect us, why does business lavish so much on the effort?

Commercials have little to do with truth or information or actual need. They teach us to reach blindly for products because their names are familiar, even though another product on the merchant's shelf may have more and better content. If you're not fussy about your health, if you don't care about getting your money's worth, it may not matter. But now even Senators and Presidents are marketed like gasoline and soda pop, and we get less and less information and more and more deceiving jingles and slogans on the most pressing issues of our times.

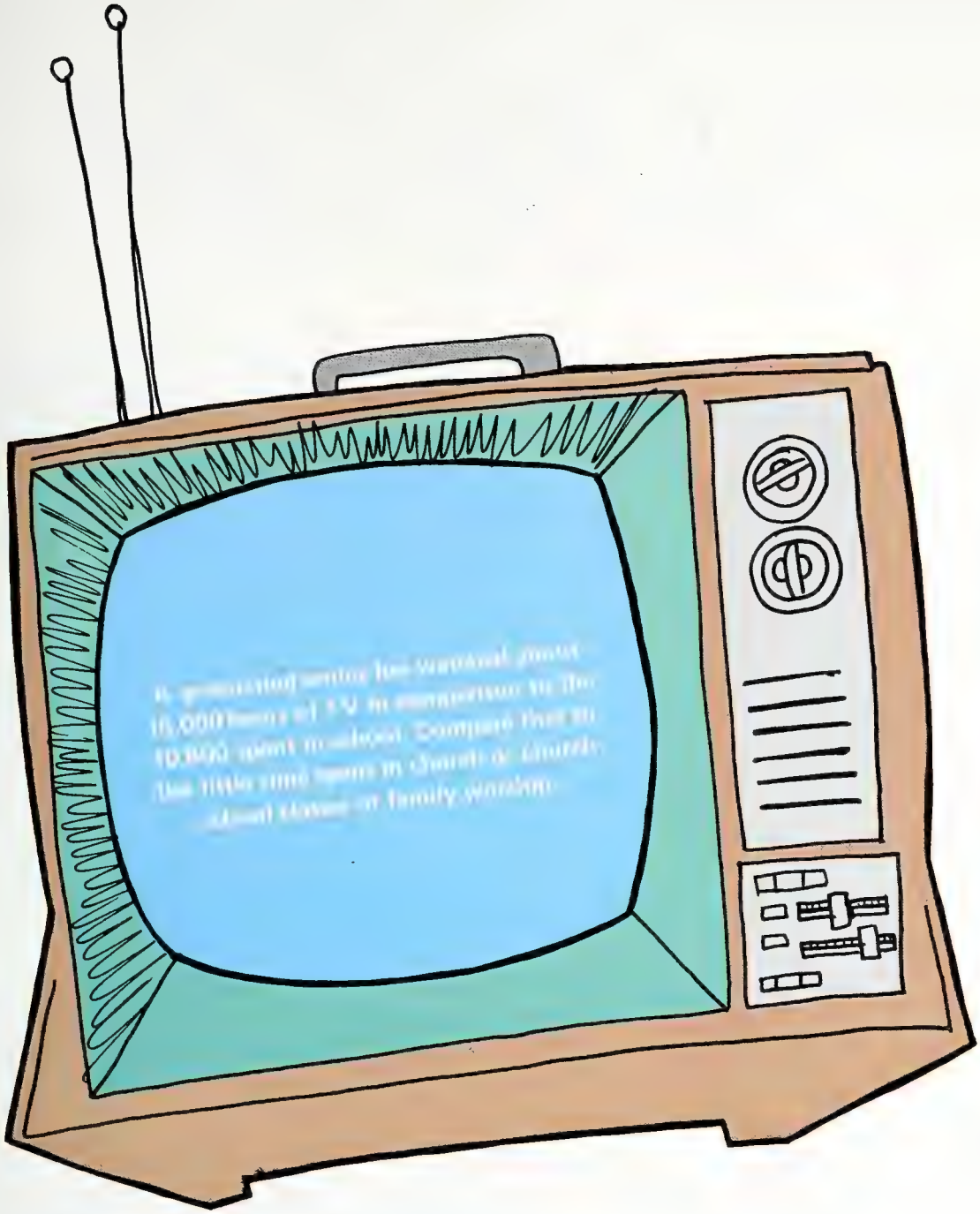
God's voice drowned out

A lot more could be said about commercials but one issue particularly irks me. Madison Avenue delights in raising our "necessity" level every year. They have convinced us that it is not only good for the economy to spend lavishly on ourselves but that we really *need* all those extras. No wonder we have lost track of the two billion starving and deprived peoples of the world. We are too busy spending it to give any away. Jesus talked of God's care for the lilies of the field and birds of the air, but how hard it is for us to hear. Commercials drown out the still small voice of God.

4. *Most Christian families have no particular standards, goals or strategy for using their television set.*

Apparently, television is not a Christian issue and few, if any, feel any tension about using TV creatively as Christian stewards of this God-given medium. Yes, some of us talk about how bad television is, but that argument has a hollow ring. Television is not evil, but our use of it requires a lot of prayerful consideration. Here are a few suggestions:

- Keep your television set in a closet, away from your family's main living space. (Get a portable that can be moved, not those huge, altar-like console models.)
- Subscribe to a complete television guide. Read and underline it weekly, well ahead of time. Plan what you want to see.
- Roll out your television only for your scheduled programs and return it immediately to its cubbyhole after the



program.

• Whatever you watch, watch it actively, not passively. Don't let anyone manipulate you. Keep asking yourself, "What is this program doing to me?"

• Don't just stare at commercials. Discuss them with your family. Stretch and squelch. Laugh at the obvious distortions and stupid claims. But the best thing to do may be to get up, walk over and turn it off.

• Begin your own personal study of media and their power. Discuss television and its power with your family. Set standards, limits, goals together.

• If your set is not equipped to receive the Public Broadcast Service (N.E.T.), get a set that does. You and your family are missing the finest and most consistent source of quality television programs.

• Get *TV and Thee* for your church. The whole church should be talking about this important medium. (That was a commerical I hope you didn't squelch.)

• Practice turning the TV off to do something better!

This last suggestion represents perhaps the saddest thing I have learned about the Christian family. We use free time so badly. We watch television as if we know of nothing else to do. We talk about being too tired or too poor or too disorganized to do anything else. In truth we are too lazy. The coming year can give us all a chance to experience God's grace and learn to control television before it controls us.

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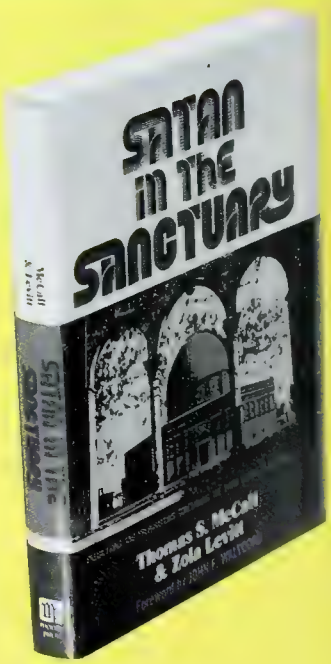
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There's a New World Coming

BY HAL LINDSEY

After two very successful books, *The Late Great Planet Earth* and *Satan Is Alive and Well on Planet Earth,* Mr. Lindsey returns with a prophetic odyssey, *There's a New World Coming.* His former books have sold several million copies and this new one is destined to be a best seller, also. It deals with the Book of Revelation, but is not a deep, exhaustive study; rather, it is an effort to tell a mysteriously complicated saga in a simple and exciting story. 308 pages, paperback, regular price $2.95.



Satan in the Sanctuary

By Thomas S. McCall and Zola Levitt

There has been a great deal of discussion about the rebuilding of the temple in Jerusalem. Since 1967 Israel has had possession of the site of Solomon's Temple. *Satan in the Sanctuary* discusses the first two temples and the prospects of the Antichrist in the temple during the Tribulation Period. The authors state: "The stage is being set for the final outworkings of God's plan for mankind. World events are falling into place like pieces of a gigantic puzzle." This book is the basis of a forthcoming film. 120 pages, paperback, regular price $1.95.

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BRETHREN MISSIONARY

HERALD

MARCH 2, 1974



Happiness Is . . .

HERALD

Volume 36 Number 5 March 2, 1974

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Cover Photo: The Lumieres (little lights), ranging in age from five to eleven, love the weekly program and work hard to earn their head scarves and merit badges. In the Central African Republic the work among the "Little Sisters" is booming. (*Photo by Roy Snyder*)

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

I greatly appreciated the "Beginnings at Germantown." I hope you can give me the address of Medford Neher. I have heard of his art abilities. I would like to tell him where I first went to a Lord's Supper in a stone church building in Hygiene, Colorado, in the days of the hitching rack when I was a little girl. The building is still there but it is used as a museum now. On the walls inside are pictures of the "Old Timers." The cemetery behind it can tell the stories on the tombstones of some of the ministers. I have attended Brethren churches for 83 years.—*California*

Dearest Brethren,

Please send me copies of "Is It the Ark?" I don't believe anyone who just read it had anymore joy than I did. I am 81. I do not have a high school education, only a grammar school. Learned to type at the age of 75. But I have read God's Word (King James Version) since I was 19. Have read it daily except the times I was too sick to handle it and read. I read through it by 1937, 20 times. I do read it daily, like David said in Psalm 119:103, and in another place, "Sweeter also than honey and the honeycomb." That's why I can appreciate the description of the Ark. It exactly fits the Word of God. I read it all alone one Sunday evening. When I finished I felt like a "door neighbor" to Noah and his family. I got a genuine God's blessing out of it. I wish I could order more copies, but I am so glad I got to read it before my eyes which are failing got too bad. God bless every one of you.—*Texas*

And God bless you. Your warm letter of love tells me He has been with you for a long time.—*Editor*

Reflections By Still Waters

"Happy Birthday, Dad" or My First New Bicycle



By Charles W. Turner
Editor

Some things in life are best enjoyed if you wait a long time for them. So it was with great joy that this year's birthday brought a long-awaited prize—a new bike. My only other bicycle came to me early in life. It was a used one, and the chain slipped from the day it was purchased until it finally refused to go anymore. Nevertheless, it was some basic transportation for a few years. But my new one is something else. It is English made, ten-speed, with hand brakes, and has all the things that are supposed to be up to date. With it came the surprise greetings: "Happy Birthday, Dad."

What good is a new bike if you can't use it? So on the first day of possession I took off with my son, Jeff, and his buddy, Duane, for a ride on our bicycles. The temperature was thirty degrees because it was January in Indiana. The wind was blowing about twenty miles an hour and it was cold! We started out for the nearest town which was only eight miles away. (Since I had not ridden a bike for about thirty years, I didn't want to go too far!) With the wind to our backs and us full of energy, the problems were small. A few dogs chased us from their quiet rural homes, but we whizzed along with all ten-speeds working in perfect order. After a bit of refreshment, we started home. The dogs began to look bigger, in fact, a yellow cat walked out of a farm lot and she looked threatening to me. The wind was blowing in my face, and I had to pedal to get down the hills, and the ten-speeds stuck, and now I had only one left. For some reason my legs got tired of pumping. To put it briefly; at the end of the line I was convinced this was about the longest sixteen miles I had ever put in. Since the bike was so tired when I got home I have let it rest in the garage for the past two weeks.

Bike riding is a great deal like the Christian experience I soon learned. Much of the time you have to ride into the wind and that is never easy. It is so much more pleasant to have the breeze at your back to push you along. But ease is not what the Christian life is all about. It is more of a moving into the face of strong resistance caused by cross currents of worldly trends. It has never been the desire of God to have His people pushed along by the world, but rather He desires us to turn the world around with truth and right.

Another lesson I learned was that barking dogs never bite . . . as long as they are barking. When they quit, you had better watch out because they may be doing something else . . . this includes biting. Now I guess there may be any number of analogies from this episode. But the one I would like to emphasize has to do with distractions along life's way. There are many of these to threaten us, and they are a great deal like barking dogs. These diversions draw attention to themselves but generally are not big as problems go. We tend to worry and fret over circumstances that surround us. Some of the worries are real, some imaginary. The basic difficulty is that we get our eyes off of where we should be going and fix our gaze on where we should not be going. This can cause problems and a wandering from the right path. In fact, while we are transfixed by watching a small object we can well be run down by a much larger one. While looking at the small yellow cat we can be hit by a semi-truck. Or put it another way . . . while we are dwelling upon our small worries we could be getting into larger spiritual problems.

There are probably many other little illustrations that we could draw from my ride into the country and the experience of a middle-ager fighting the energy crisis with a bicycle. But I'll just let them go for now and remind myself that many pleasant moments are discovered when we are not really looking for them. Even a "Happy Birthday, Dad" sounds good from the family when you would just as soon forget it all. But I guess it is worth going through another birthday—if you get your first new bike.

Ray's Refractions

How do you teach the words of Jesus, "Ye must be born again," in a language which has no passive voice? Now complicate the problem by specifying that the teacher is a young lady from an Iowa farm and her pupil is an untrained African, an aspiring witch doctor whose tastes vary between native beer and a human enemy's flesh. Not only did the teacher, Mary Emmert, succeed, but her pupil was to become a spiritual giant as he in turn led many of his fellow Africans to faith in Christ and provided for them an inspiring "example of the believer in all things."

On Saturday, January 19, 1974, Mary Emmert joined Pastor Marc Voloungou and a host of other African believers who had gone before, in the presence of the Saviour.

A memorial service at her home church in Dallas Center, Iowa, conducted by Pastor Carlton Fuller with testimonies from fellow missionaries, Mrs. Minnie Kennedy and Dr. Floyd Taber, witnessed to the effectiveness of her Christian life both at home and on the field.

Is anybody listening?

We are certain someone heard during 1973. We cried ou for help when overseas the U.S. dollar took its worst beat ing in history. Each month saw our carefully planne budget eroded by unforeseen corrosive actions. Regretfull we had to tell field councils, "There is not enough mone for all your planned activities. Cut back!"

Now with the books closed on 1973 we can only sa once again: "Great is Thy faithfulness, O God my Father.' God heard and His people in Brethren churches across th country responded with a 25 percent increase in offering for the work of foreign missions. Rejoice with us as yo read the details in this issue.

Let's set the record straight!

Recently I was asked if our mission work in Afric stands in jeopardy of being forced to close and the mission aries leave the country. The answer is an emphatic no! No from the government of the Central African Republic a emphasized by no less an official than the President wh personally decorated missionaries last year for service to hi people. No, from national church leaders who are appealin to us for more workers. No, from missionaries who see vas areas of opportunity still untouched.

The confusion has arisen because of uncertainties in th Chad where missionaries from a sister mission have bee expelled. At this writing we are still welcome in the Cha Churches, other missions, and even one government offici are still encouraging our missionaries on furlough to retur

Dr. and Mrs. Jake Kliever are planning to return thi spring, to be joined later in the year by new missionarie Jim and Mary Hunt and family.

Our appeal to help drought-stricken Africans throug Relief Agency Brethren has been met with a response b yond our happiest expectations—over $8,800 has been r ceived. This fund will be administered by Dr. Kliev through his contacts in the area.

Africa closed? Not by any sign we have. Keep prayin there is much work to be done.—*Ray Thompson*



Furlough was great - but -

I LOVE YALOKE!

By Carol Mensinger
Missionary to Africa

The past few months in America have been like a beautiful dream. So many rich and wonderful experiences have been mine. My first happy surprise came when I landed at O'Hare airport and saw my father waiting for me. I had received word just before leaving Africa that he'd had a heart attack. So it was with much concern that I looked for my family at the airport. What a relief and joy to see my father with the others who came to meet me, and to know that he was going to be all right.

Since this furlough was to be only six months, I tried to mix deputation and time with my family and friends. During September my sister and her husband took a three-week vacation to the West Coast. Since I had never been to California and one of my supporting churches is at Bell, they suggested that I vacation with them in their camper and stop off to speak at a few churches along the way. It was a double joy for all of us to be able to spend these three weeks together and to meet some of our choice Brethren families at the churches where we stopped.

During October and November I took a four-week trip to the Eastern states. It was just the time of year when the leaves were their most beautiful. This was a precious time of getting to know better the members of my supporting churches, especially the WMC ladies. Between these trips I visited churches in Michigan and Indiana and spent some time with my family at New Troy, Michigan. Christmas was the climax as the whole family (except for my brother Eddie, his wife, and little Suzie—still at Yaloke) were able to be together. All these happy memories I cherish as I prepare to return to Yaloke, Central African Republic. But when I think of these happy memories of America, I also think of my experiences in Africa as a new missionary, the friends who helped me, and the lessons I learned.

Life in Africa held very few surprises for me. It was almost as if a slide presentation came to life. But now instead of just me looking at the people in the pictures, they were looking back at me. Eddie and Linda had spent many hours telling me of life as a missionary in the Central African Republic, and although they did not try to paint a rosy, unreal picture of their situation, I could tell that they sincerely loved their work and the African people. Missionary life is not without its complications and discouragements, but knowing that you are in a partnership with Christ, working with Him at your side, is a very rich experience.

The first barrier to overcome was language. After nearly two years of studying French in Europe, I left for C.A.R. and began learning to communicate in this language with my African high school students. I was pleasantly surprised with their proficiency, and especially appreciated their kind spirit as they corrected my grammatical errors. Learning Sango was phase two in learning to communicate. I'm still working on that one. The Africans can usually understand what I'm trying to get across, even though I get lost when they start talking very fast. This is something to work on next term.

Missionary life is not without its complications and discouragements, but knowing that you are in a partnership with Christ, working with Him at your side, is a very rich experience.

The second barrier which we have to contend with is, of course, the cultural barrier. And it is doubtful that very many of us ever really cross that one. At best we try to meet one another halfway. It isn't really necessary that we completely understand one another, if we can learn to accept and even to love each other in spite of our differences. Unfortunately, lack of understanding does often lead to suspicion and distrust. The visits of our African pastors to America have done much to help them to understand us. They see why we do some of the things that may seem strange to them.

I think it is exciting that Pierre Yougouda is in America studying—not that he is lacking in Biblical knowledge. When I sat in his classes at Bible Institute (learning Sango), I was frankly impressed with his knowledge and

(Continued on page 11)

SOME AFRICAN LINKS

"In order to rescue those who had so long been in bondage to Satan, the Lord, too, forged himself a chain. Only His was a human chain. . . ."

Twenty years ago the Foreign Missionary Society of the Brethren Church published a book by Miss Mary Emmert, titled *Some African Links,* in which she chronicled events from the beginning of the Brethren mission in the Oubangui-Chari province of French Equatorial Africa, now the Central African Republic.

"In the heart of Africa," she began her book, "lay a good stretch of land locked in Satan's sway for many centuries. The chain with which the Enemy held the land bound had many strong links.

". . . the Belgians and the French had run a race to open up the new territory along the banks of the Congo. . . .

"They (the French) advanced up the northern branch of the Congo, the Oubangui River, as far as the river boats could go, and there near the rapids which blocked their further advance they started the little city of Bangui, which became the capital of that particular province. So the first link in Satan's chain was broken; the government of this earth had penetrated and subdued equatorial Africa.

"But the French were opposed to Protestant missionaries within their colony, and especially foreign ones. For many years they refused to allow them to enter, using the excuse that the people were still in an unsettled state. It took our pioneer missionaries three years of knocking on the official door at Brazzaville, with continual prayer throughout the Brotherhood, to break this second link in Satan's chain. What a thrilling victory it was when, at last, the miracle was wrought in answer to prayer, and the clause was written in the Treaty of Versailles that opened this territory to missions! The door creaked reluctantly on its hinges, and our first party of missionaries, who had for three years served as an opening wedge in that doorway, were given permission to begin missionary work. . . .

"The Brethren Church does not fully realize what she owes to the simple faith and dogged perseverance of those first missionaries, who 'kept on keeping on' simply because they believed that 'He is faithful that promised.'

"In order to rescue those who had so long been in bondage to Satan, the Lord, too, forged himself a chain. Only His was a human chain, formed of the many living links in our churches who banded themselves together to pray and to support the other links who serve on African soil. . . .

"But as to how I, myself, ever had the great privilege of becoming a link in the African chain, I still marvel. Truly the Lord performed a miracle in my case, for I was most unlikely material, scarcely understanding what it was all about. My first missionary contact was in 1917, and up until that time I had never even read a missionary book! I had not the faintest idea of ever becoming one of that strange tribe of people called missionaries! But the Lord does not choose as man chooses; His ways are past finding out."

Although this book was widely distributed in past years, a whole new generation has grown up, and also many new members have come into the National Fellowship of Brethren Churches in the intervening years. The Foreign Mission Office still has a supply of Miss Emmert's book, and will be glad to send one to any person making request for a copy of *Some African Links,* available for one dollar, postpaid.

Miss Mary L. Emmert, 78, who spent 26 years in missionary service in Africa, passed into the presence of the Lord on January 19, 1974, at Spurgeon Manor, a nursing home at Dallas Center, Iowa. She had been ill for quite a long time.

Services were held at the First Brethren Church, Dallas Center, on Tuesday afternoon, January 22, with Rev. Carlton Fuller officiating. Burial was at Panther Creek Cemetery, Dallas Center.

Rev. Raymond Thompson of the foreign missions office was present at the final services, along with Miss Emmert's fellow missionaries, Mrs. Minnie Kennedy and Dr. Floyd Taber.

Tributes and further information will be carried in later issues of the *Missionary Herald.*

Seventy-one Churches Exceed $3,000 in 1973 BRETHREN FOREIGN MISSIONS OFFERING

1.	Long Beach, Calif. (North Long Beach Church)	$53,041.11	
2.	Telford, Tenn. (Vernon)	42,152.42	
3.	Wooster, Ohio	39,296.42	
4.	Long Beach, Calif. (First)	38,559.68	
5.	Rittman, Ohio	14,178.39	
6.	Whittier, Calif. (Community)	13,242.57	
7.	Worthington, Ohio (Columbus)	12,452.59	
8.	Winona Lake, Ind.	12,293.33	
9.	Dayton, Ohio (First)	12,214.28	
10.	Johnstown, Pa. (First)	12,154.36	
11.	Modesto, Calif. (La Loma)	11,544.94	
12.	Dayton, Ohio (North Riverdale)	10,875.60	
13.	Osceola, Ind.	10,824.74	
14.	Akron, Ohio (First)	10,361.15	
15.	Sunnyside, Wash.	9,981.82	
16.	Mansfield, Ohio (Grace)	9,361.00	
17.	Middlebranch, Ohio	9,094.95	
18.	Ashland, Ohio (Grace)	9,070.26	
19.	Kittanning, Pa. (First)	8,933.32	
20.	Martinsburg, Pa.	8,439.88	
21.	Fort Lauderdale, Fla.	8,357.58	
22.	Elkhart, Ind.	8,149.72	
23.	Bellflower, Calif.	7,966.49	
24.	Lancaster, Pa.	7,941.40	
25.	Conemaugh, Pa. (Pike)	7,787.46	
26.	Conemaugh, Pa.	7,437.34	
27.	Myerstown, Pa.	7,341.68	
28.	Philadelphia, Pa. (First)	7,336.21	
29.	Martinsburg, W. Va.	7,114.88	
30.	Warsaw, Ind.	6,833.39	
31.	Fort Wayne, Ind. (First)	6,803.11	
32.	New Holland, Pa.	6,663.43	
33.	Uniontown, Pa.	6,489.04	
34.	Berne, Ind.	6,437.12	
35.	Telford, Pa. (Penn Valley)	6,300.00	
36.	Beaumont, Calif.	6,188.48	
37.	Duncansville, Pa. (Leamersville)	5,914.29	
38.	Harrisburg, Pa.	5,907.20	
39.	Winchester, Va.	5,847.57	
40.	Whittier, Calif. (First)	5,794.62	
41.	Johnstown, Pa. (Riverside)	5,771.95	
42.	Englewood, Ohio	5,762.34	
43.	Hagerstown, Md. (Grace)	5,754.00	
44.	Canton, Ohio	5,646.29	
45.	Philadelphia, Pa. (Third)	5,515.00	
46.	Hollidaysburg, Pa. (Vicksburg)	5,483.21	
47.	Waynesboro, Pa.	5,463.27	
48.	Homerville, Ohio	5,269.11	
49.	Waterloo, Iowa	5,167.05	
50.	Brookville, Ohio	5,062.87	
51.	Fremont, Ohio	4,852.01	
52.	Dallas Center, Iowa	4,642.10	
53.	Hagerstown, Md. (Gay St.)	4,611.62	
54.	Everett, Pa.	4,552.39	
55.	Washington, D.C. (First)	4,195.46	
56.	York, Pa.	4,156.40	
57.	Bellville, Ohio (Ankenytown)	4,092.76	
58.	Maitland, Fla.	4,051.00	
59.	Garwin, Iowa	4,000.05	
60.	Long Beach, Calif. (Los Altos)	3,682.30	
61.	Mansfield, Ohio (Woodville)	3,618.36	
62.	Washington, D.C. (Grace)	3,557.92	
63.	Meyersdale, Pa.	3,504.97	
64.	Listie, Pa.	3,477.90	
65.	Harrah, Wash.	3,459.50	
66.	Phoenix, Ariz. (Grace)	3,409.11	
67.	Covington, Va.	3,295.02	
68.	Anaheim, Calif.	3,276.07	
69.	Portis, Kans.	3,067.71	
70.	Sterling, Ohio	3,062.95	
71.	Fort Myers, Fla.	3,010.00	

ANNUAL OFFERING REPORT

BRETHREN FOREIGN MISSIONS
JANUARY 1, 1973 to DECEMBER 31, 1973

ALLEGHENY DISTRICT

Accident, Md.	$ 1,095.00
Aleppo, Pa.	716.45
Boswell, Pa.	181.00
Coolville, Ohio	124.50
Coraopolis, Pa. (Pittsburgh)	773.56
Cumberland, Md.	1,448.98
Grafton, W. Va.	1,104.43
Jenners, Pa.	2,359.37
Listie, Pa.	3,477.90
Meyersdale, Pa.	3,504.97
Meyersdale, Pa. (Summit Mills)	995.67
Parkersburg, W. Va.	2,075.82
Somerset, Pa.	450.00
Stoystown, Pa. (Reading)	493.40
Uniontown, Pa.	6,489.04
Washington, Pa.	2,184.77
Westernport, Md.	479.46
Allegheny District, Misc.	50.00
	$ 28,004.32

EAST DISTRICT

Altoona, Pa. (First)	$ 1,909.25
Altoona, Pa. (Grace)	2,642.73
Conemaugh, Pa.	7,437.34
Conemaugh, Pa. (Pike)	7,787.46
Conemaugh, Pa. (Singer Hill)	2,258.29
Duncansville, Pa. (Leamersville)	5,914.29
Everett, Pa.	4,552.39
Hollidaysburg, Pa. (Vicksburg)	5,483.21
Hopewell, Pa.	557.77
Indiana, Pa.	406.73
Johnstown, Pa. (First)	12,154.36
Johnstown, Pa. (Geistown)	471.54
Johnstown, Pa. (Riverside)	5,771.95
Kittanning, Pa. (First)	8,933.32
Kittanning, Pa. (North Buffalo)	1,554.57
Martinsburg, Pa.	8,439.88
	$ 76,275.08

FLORIDA DISTRICT

Fort Lauderdale, Fla.	$ 8,357.58
Fort Myers, Fla.	3,010.00
Maitland, Fla.	4,051.00
Margate, Fla.	1,453.20
Pompano Beach, Fla.	1,292.70
St. Petersburg, Fla.	921.18
West Palm Beach, Fla.	115.00
	$ 19,200.66

INDIANA DISTRICT

Berne, Ind.	$ 6,437.12
Clay City, Ind.	735.00
Elkhart, Ind.	8,149.72
Flora, Ind.	1,899.11
Fort Wayne, Ind. (First)	6,803.11
Fort Wayne, Ind. (Grace)	1,344.46
Galveston, Ind.	106.54
Goshen, Ind.	1,534.73
Indianapolis, Ind.	1,365.08
Kokomo, Ind.	1,484.33
Leesburg, Ind.	1,759.94
Logansport, Ind.	510.76
Osceola, Ind.	10,824.74
Peru, Ind.	2,084.17
Sidney, Ind.	2,986.10
South Bend, Ind.	2,538.82
Warsaw, Ind.	6,833.39
Wheaton, Ill.	700.00
Winona Lake, Ind.	12,293.33
Indiana District, Misc.	150.00
	$ 70,540.45

IOWA DISTRICT

Cedar Rapids, Iowa	$ 694.26
Dallas Center, Iowa	4,642.10
Davenport, Iowa	937.80
Des Moines, Iowa	30.87
Garwin, Iowa	4,000.05
Leon, Iowa	2,489.25
North English, Iowa	1,383.00
Omaha, Nebr.	43.00
Waterloo, Iowa	5,167.05
Winona, Minn.	197.00
Iowa District, Misc.	490.37
	$ 20,074.75

MICHIGAN DISTRICT

Alto, Mich.	$ 2,324.81
Berrien Springs, Mich.	361.39
Hastings, Mich.	10.00
Jackson, Mich.	334.00
Lake Odessa, Mich.	1,158.10
Lansing, Mich.	176.78
New Troy, Mich.	2,980.00
Trout Lake, Mich.	195.48
Michigan District, Misc.	100.00
	$ 7,640.56

MID-ATLANTIC DISTRICT

Alexandria, Va.	$ 2,147.91
Hagerstown, Md. (Calvary)	1,143.63
Hagerstown, Md. (Gay Street)	4,611.62
Hagerstown, Md. (Grace)	5,754.00
Hanover, Pa.	1,949.87
Martinsburg, W. Va.	7,114.88
Seven Fountains, Va.	100.00
Virginia Beach, Va.	336.49
Washington, D.C. (First)	4,195.46
Washington, D.C. (Grace)	3,557.92
Waynesboro, Pa.	5,463.27
Winchester, Va.	5,847.57
Mid-Atlantic District, Misc.	200.00
	$ 42,422.62

MIDWEST DISTRICT

Albuquerque, N. Mex.	$ 38.46
Albuquerque, N. Mex. (Heights)	1,055.57
Arvada, Colo.	335.70
Beaver City, Nebr.	741.40
Cheyenne, Wyo.	130.00
Colorado Springs, Colo.	410.52
Counselor, N. Mex.	1,069.71
Denver, Colo.	1,190.75
Longview, Texas	350.00
Portis, Kans.	3,067.71
Taos, N. Mex.	622.00
	$ 9,011.82

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	$ 567.11
Dillsburg, Pa.	696.76
Elizabethtown, Pa.	1,821.23
Harrisburg, Pa.	5,907.20
Hatboro, Pa.	2,999.10
Lancaster, Pa.	7,941.40
Lititz, Pa.	1,599.76
Manheim, Pa.	2,691.96
Myerstown, Pa.	7,341.68
New Holland, Pa.	6,663.43
Palmyra, Pa.	924.20
Philadelphia, Pa. (First)	s 7,336.21
Philadelphia, Pa. (Third)	5,515.00
Stratford, N. J.	232.82
Telford, Pa. (Penn Valley)	6,300.00
Wrightsville, Pa. (Susquehanna)	769.87
York, Pa.	4,156.40
	$ 63,464.13

NOR-CAL DISTRICT

Chico, Calif.	$ 40.00
Grass Valley, Calif.	70.00
Modesto, Calif. (Greenwood)	1,722.00
Modesto, Calif. (La Loma)	11,544.94
Ripon, Calif.	1,219.00
Sacramento, Calif.	736.62
San Jose, Calif.	1,002.66
Tracy, Calif.	29.50
Nor-Cal District, Misc.	20.00
	$ 16,384.72

NORTHCENTRAL OHIO DISTRICT

Ankenytown, Ohio	$ 4,092.76
Ashland, Ohio (Grace)	9,070.26
Ashland, Ohio (Southview)	2,970.31
Bowling Green, Ohio	114.80
Columbus, Ohio (Eastside)	1,450.50
Columbus, Ohio (Grace)	12,452.59
Danville, Ohio	1,273.23
Findlay, Ohio	1,064.05
Fremont, Ohio (Chapel)	878.07
Fremont, Ohio	4,852.01
Galion, Ohio	583.70
Johnstown, Ohio	354.00
Lexington, Ohio	1,091.67
Mansfield, Ohio (Grace)	9,361.00
Mansfield, Ohio (Woodville)	3,618.36
	$ 53,227.31

NORTHEASTERN OHIO DISTRICT

Akron, Ohio (Fairlawn)	$ 43.50
Akron, Ohio (First)	10,361.15
Barberton, Ohio	725.01
Canton, Ohio	5,646.29
Cleveland, Ohio (Lyndhurst)	807.34
Cuyahoga Falls, Ohio	1,960.50
Elyria, Ohio	810.35
Homerville, Ohio	5,269.11
Middlebranch, Ohio	9,094.95
Minerva, Ohio	708.50
Rittman, Ohio	14,178.39
Sterling, Ohio	3,062.95
Wooster, Ohio	39,296.42
Northeastern Ohio District, Misc.	230.95
	$ 92,195.41

NORTHWEST DISTRICT

Albany, Oreg.	$ 1,573.15
Beaverton, Oreg.	195.28
Grandview, Wash.	563.95
Gresham, Oreg.	382.38
Harrah, Wash.	3,459.50
Kenai, Alaska	629.48
Kent, Wash.	1,576.90
Mabton, Wash.	1,273.25
Richland, Wash.	10.50
Spokane, Wash. (Opportunity)	622.34
Sunnyside, Wash.	9,981.82
Toppenish, Wash.	1,721.50
Yakima, Wash.	1,183.22
Northwest District, Misc.	17.21
	$ 23,190.48

SOUTHEAST DISTRICT

Atlanta, Ga.	$ 1,336.43
Boones Mill, Va.	100.00
Buena Vista, Va.	2,557.42
Covington, Va.	3,295.02
Hollins, Va.	2,383.84
Johnson City, Tenn.	491.74
Radford, Va.	766.02
Richmond, Va.	340.19
Riner, Va.	249.00
Roanoke, Va. (Clearbrook)	732.00
Roanoke, Va. (Garden City)	550.00
Roanoke, Va. (Ghent)	2,036.93
Roanoke, Va. (Washington Heights)	1,017.71
Telford, Tenn. (Vernon)	42,152.42
Willis, Va.	37.00
	$ 58,045.72

SOUTHERN CALIFORNIA-ARIZONA DISTRICT

Anaheim, Calif.	$ 3,276.07
Beaumont, Calif.	6,188.48
Bell, Calif.	625.00
Bellflower, Calif.	7,966.49
Cypress, Calif.	846.00
Fillmore, Calif.	5.00
Glendale, Calif.	581.29
Hemet, Calif.	133.50
La Habra, Calif.	664.64
Lakewood, Calif. (Artesia)	1,287.27
La Verne, Calif.	1,511.00
Long Beach, Calif. (Community)	2,869.67
Long Beach, Calif. (First)	38,559.68
Long Beach, Calif. (Los Altos)	3,682.30
Long Beach, Calif. (North Long Beach)	53,041.11
Los Angeles, Calif. (Community)	1,655.75
Montclair, Calif.	396.38
Norwalk, Calif.	2,150.88
Orange, Calif.	1,442.31
Phoenix, Ariz. (Grace)	3,409.11
Phoenix, Ariz. (Northwest)	310.16
Rialto, Calif.	1,276.75
Rowland Heights, Calif. (Hillside)	532.00
San Bernardino, Calif.	1,519.36
San Diego, Calif.	1,082.85
San Ysidro, Calif.	94.00
Santa Barbara, Calif.	532.19
Santa Maria, Calif.	117.74
Seal Beach, Calif.	2,534.36
Simi, Calif.	371.27
South Pasadena, Calif.	768.06
Temple City, Calif.	1,078.60
Tucson, Ariz.	450.00
West Covina, Calif.	350.00
Westminster, Calif.	2,213.97
Whittier, Calif. (Community)	13,242.57
Whittier, Calif. (First)	5,794.62
Southern Calif.-Ariz. District, Misc.	10.00
	$162,570.43

SOUTHERN OHIO DISTRICT

Brookville, Ohio	$ 5,062.87
Camden, Ohio	371.50
Clayhole, Ky.	218.00
Clayton, Ohio	1,584.81
Covington, Ohio	164.26
Dayton, Ohio (First)	12,214.28
Dayton, Ohio (Huber Heights)	458.86
Dayton, Ohio (North Riverdale)	10,875.60
Dayton, Ohio (Patterson Park)	2,208.00
Dryhill, Ky.	65.00
Englewood, Ohio	5,762.34
Kettering, Ohio	972.88
Sinking Spring, Ohio	2,178.12
Trotwood, Ohio	1,655.19
Troy, Ohio	270.63
Union, Ohio	1,487.84
Vandalia, Ohio	733.45
West Alexandria, Ohio	10.88
	$ 46,294.51

MISCELLANEOUS

Akron, Ohio (Hillwood Chapel)	$ 936.00
Grace College & Seminary	1,253.64
Aiea, Hawaii	20.00
Wahiawa, Hawaii	139.50
Maranatha Brethren Church	286.00
National Laymen	25.00
National Miscellaneous	76,402.79
National SMM	125.00
National WMC	17,726.10
Puerto Rico	21.75
	$ 96,935.78

TOTAL GIFTS TO FMS
$885,478.75



Wanted: More Men

By Denis Lane

Forgive the heat, but if I do not write it now I will probably think better of it and not write it at all. But it needs saying. This afternoon a man of sixty-one was sitting in front of my desk, facing the somber truth that his wife of sixty-eight may have a malignancy. He teaches at a Bible college.

"It's the first time in thirty-eight years," he said, "that I have had to go home before completing a term of service."

No, he is not rebelling against the Lord's disposal of his circumstances nor putting his work before his wife. If he wanted to do that he would stay. He knows he has to go, but his heart is heavy at a work still to be done. What makes me boil inside is that the young men of today are not coming out to replace him.

My thoughts go back a few nights to a report from a village in the north of Thailand. Five times the jeep had to be winched out of the mud before being left at the start of a one-and-a-half-hour trail. The speaker was a man, but his visit was to a single lady who lives in that tribal village.

Through the wooden walls of the house, she hears her next-door neighbors talking to the spirits and talking about her. She has no one with whom to share this. Is she just the striding athletic type who loves a good walk and doesn't care too much for company? No, she has to swing her left leg as she walks, for it's not quite the same as yours and mine. There just isn't a man to do the job, so she does it.

My thoughts fly again to the north of Thailand and to November of last year. Sixty kilometers we bused outside Chiang Mai before we alighted at the foot of the trail. Seven long hours we climbed and climbed and mighty glad we were to see the tribal hut where another single lady had the kettle boiling for tea on the open wood fire on the mud floor.

Never has tea tasted so good and never have I welcomed a private bathroom quite so much. Private bathroom, I say? Yes, all two foot by three foot of it with hot water to pour over yourself with a hand basin, and the side of the house as the drain. This lady lives alone, too, and several times a month she makes the seven-hour walk down and the seven-hour walk back to live with her people.

A surgeon accompanied me, and the next day a request for medical help came from a nearby village. "Quite near" was the description of the village. After five hours almost straight down and up, the last two in drenching rain again, we were glad to be back in her home. Does she like being alone? Of course not. But that area of North Thailand had had one addition to its missionary staff in the last six years. One man has come. If another came tomorrow it would be four years more before they were any real use in a tribal situation.

Just yesterday news arrived of another girl with two years of language training, working in a crowded modern land, who was left to address a congregation of six hundred women, mostly Muslims, because they had come expecting a film. Muslims respect men, not women. For fifteen years in another area of similar need the only

When I see what some of our women accept and endure and stick at, I feel like weeping for my own sex. What's wrong with the men? Have we no backbone at all?

workers who stayed were women.

I can almost hear the reaction of the reader. "The old sob stuff again. Another load of missionary heroics. That just turns me off. That will never move me." No, I don't expect it will, but then nothing else will, either. The command of the Lord is obviously not sufficient, the needs of the people are obviously not sufficient, the shortness of the time available is obviously not sufficient, and the importance to God of every single man, woman, and child is not sufficient, either.

What will move our young men to do a man's job that women are having to do instead? In the next thirty years Europe may add a hundred million to its population, but Asia sixteen times as many. The church in Asia is far less than 5 percent of the population today. What will it be at the end of the century? Do we care?

I come to my homeland to an evangelical church, and I am asked to preach once. I get a second invitation to another meeting in the church, "but don't talk about your work. We have heard all about that!"

Yes, I know there is much to be done in the homeland today. I know that Satanism and drugs and evil and sin thrive. But our countries have had a thousand years of the Gospel, and Asia not much more than a hundred and fifty. Let's evangelize our own backyard by all means. But are there no young men prepared to commit themselves to preach Christ where He is not known?

Are there no young men who are prepared to stretch their commitments beyond a year, to immerse themselves in another culture, learn another language, take the role of a servant, and sit and listen for perhaps as long as four years in order effectively to communicate to another nation?

"But you do not understand. Young people today are not prepared to commit themselves more than short term. They want to see where they are going." On that basis Abraham would never have strayed from Ur, for God told him to go to "the land that I will show you," and he never possessed more of it than a grave. Lifetime service then is out? Is this what Jesus meant by taking up the cross?

Lifetime service is probably out, anyway, for the Lord may come before your life and mine are finished, and missionaries may be asked to leave sooner rather than later. So what? Jesus said that this Gospel must be preached for a witness to all nations, and then the end will come. Mission finishes then and not before.

When I see what some of our women accept and endure and stick at, I feel like weeping for my own sex. What is wrong with the men? Have we no backbone at all? "We don't like mission organizations." Then what are you doing to show us a better way? Come and get your hands dirty with us, and then we'll listen to your strictures about our structures.

As I look at the gaps in our ranks and think of hundreds of young men who could fill some of those gaps but will not budge, I can only pray: "Father, forgive them. They know not what they are refusing to do."

(Used by permission. The author is Overseas Director of the Overseas Missionary Fellowship, Singapore.)

I LOVE YALOKE!

(Continued from page 5)

even more with his gift as a teacher. What is most thrilling about his being here is the prospect of a man of his ability giving leadership to the African church. The first time I heard Pierre speak he appealed to a group of young men at a Yaloke summer camp to consecrate themselves to meet the spiritual needs of their own people. He realizes the uncertainty of the help received from missionaries, especially in the light of an anti-missionary spirit in many countries near the C.A.R. This is also the thrust of the message we proclaim at our high school, so we were glad for this "Amen" to our message.

I praise the Lord for the fine missionaries it has been my privilege to work with at Yaloke. They are always looking for new ways by which we can have an even more effective ministry while the Lord gives us an open door. Of course, there is much more that could be done if there were more workers. There are many projects on schedule for the future: classes for pastors, training classes for youth workers, extension Bible classes, and summer camps. Will there be personnel to carry out these programs, or will they have to stay on the list of proposed projects?

I'm glad to be going back to Yaloke where I can have a part in building God's church in Africa. We'd love to have some of you join us.

(FMS editor's note: A postcard from Miss Mensinger, dated January 13 at Bangui, received at the FMS office, reports that she has arrived back in Africa safely, "with all my luggage intact," and that she would be leaving shortly for Yaloke.)

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Notice. The suggested daily devotional readings for use with *Deuteronomy, a Favored Book of Jesus* (this quarter's Brethren adult Sunday School study guide) are on a separate sheet which has been inserted in the front of each book.

Columbus, Ohio. Men from across the country met at the Grace Brethren Church here on Jan. 24-26 for the semiannual meeting of the National Fellowship of Grace Brethren Men. The first two days were spent in formulating plans for the new boys work to be presented to the NFGBM at national conference. On Friday evening a banquet was held with **Pastor James Custer** bringing the challenge. The final day of the meeting saw 22 men in attendance as district presidents met with the board. **Lyle Marvin, Jr.**, of Long Beach, Calif., serves as chairman of the board, and Ed Jackson is executive secretary.

Hatboro, Pa. "Fellowship and Idea Sunday" was enjoyed from 9:45 a.m. until 1:45 p.m. on Feb. 3 at the Suburban Grace Brethren Church. This special occasion included Sunday School and worship service, followed by a fellowship meal . . . a special four hours for God in 1974. W. Carl Miller, pastor.

Jerusalem (EP)—Israeli Radio, in a commentary on a recent anti-Jewish attack by Saudi Arabia's King Faisal, said it was concerned with the apparent ignoring of the attack in many parts of the world, especially by "well-known Christian leaders."

In a speech at a Muslim religious festival in Mecca, King Faisal, who has emerged of late as the backstage diplomatic leader among Israel's enemies, declared that Jews, "accursed of God," have "no right to Jerusalem."

Reiterating the hoary "Christ-killer" cliche, the king charged that Jews had "deviated from the teachings of Moses," and had "attempted to murder Jesus Christ because they do not want the directives of God to be achieved."

The Saudi Arabian chief of state, who is official protector of holy Islamic places, including those in Jerusalem, called upon Muslims to "liberate" the Holy City from "Zionist and Communist control," and return it "to the hands of true believers."

"Reaction to this speech," said Israeli Radio, "was clearly needed, but it went unnoticed in many parts of the world."

Portis, Kans. An open house is scheduled soon for the parsonage so that all may see the transformations that have taken place recently. Extensive remodeling included an addition of a bedroom and kitchen. Bill Stevens, pastor.

Seville, Ohio. Prayer is requested for **Rev. Joseph Gingrich**, a retired Brethren pastor, who is in Medina Hospital, Medina, Ohio, undergoing treatment.

Rittman, Ohio. A big step forward has been taken by the First Brethren Church . . . and that is the decision, made b faith, to hire an associate pastor. This advance was taken with the expectation that it was one more step in broadeni the home base and strengthening the outreach ministry. Robert Russell, pastor.

Mexico City, Mex. Rev. and Mrs. Henry Rempel had a delightful visit with the **Phil Guerena's** in this growing mission field. There are now three small churches sending forth the Word to the people of this area. The Rempels attended a midweek service where 30 had gathered to wor with the Guerenas. Inflation has hit this section of the country; and due to the many difficulties resulting from th situation, the missionaries and these three small congregati under their care need to be remembered in our prayers. (Submitted by Evangelist Henry Rempel)

Roanoke, Va. A new idea was sponsored by the youth at t Ghent church as invitations were issued to the adults to attend a "hard-time party." "All you can eat" was promis but the menu was a loner . . . home-made soup! The youth hosts and hostesses guaranteed an evening of fun and fellowship for the "hoboes." M. L. Myers, pastor.



"Would you mind placing your hand on this Bible and peating that estimate?"



he Ament children are anxious to try the fruit of a money tree.

emet, Calif. A birthday party with two special "guests" a real occasion, especially when it is a surprise and it in hŏnor of your pastor and his wife . . . at least that the way the Brethren folk at Hemet felt. The **James Aments** ere presented with a "money tree" that had generously roduced.

rasilia (EP)—A Lutheran general who is a student of the ible has been named by a government-controlled electoral ollege to become president of Brazil, the world's largest oman Catholic country.

eneral Ernesto Geisel, 65, will succeed President Emilio . Medici on March 15.

eisel's latest job in the military regime that took over 1964 was head of the government oil monopoly Petrobras. le is a Protestant in a country that has about 8 million rotestants and 98 million Roman Catholics.

enai, Alaska. Cold temperatures were felt on the outside ut warm hearts were evident at the Grace Brethren Church as welcome was given to **Rev. Robert Thompson**, western field presentative of Brethren Home Missions. Encouragement as given to pastor and congregation as they feasted on the ord and heard about other churches and the testimony that as being given by them in the States. The five-day ministry Mr. Thompson was a highlight for this group of believers. erman Hein, pastor.

nglewood, Ohio, Grace Brethren Village. Rev. Robert oeller, chaplain and administrator at the retirement home, s resigned effective in September. The board of trustees preciates the prayer interest of the Brotherhood that God's an will be secured for this ministry.

aynesboro, Pa. "It seems to me that a church where things e happening ought to be advertising the fact. For this ason we change our bulletin board twice a week and people ten drive by just to read the latest 'mini-sermon.' " uote from Pastor Wendell Kent in *The Church Mouse*—onthly publication of First Brethren Church.)

ange. Rev. Donald Bowlin, 500 N. 3210 W. Rd., Kokomo, d. 46901. The phone number for the Grace Brethren urch, Ashland, Ohio, has been changed to 419-324-1531. v. Robert Firl, 548 E. St., Ramona, Calif. 92065. Please ange *Annual.*

Dayton, Ohio. Rev. G. Forrest Jackson was extended a call to continue his ministry at First Brethren, which marks the beginning of his twelfth year of ministry as pastor of this congregation.

Having completed his work at Grace Theological Seminary, **Dale Forrest** was called as assistant pastor at the Dayton First Brethren Church and assumed his duties last month. G. Forrest Jackson, pastor.

Sacramento, Calif. Family Recreation and Fun Night is enjoyed by Grace Brethren of all ages every other Friday night from 7-9 p.m. in the recreation room at the grade school near the church. These facilities will be available through June 7 and afford an excellent time of Christian fellowship. **Ron Degler** leads the fun time.

The pastor of this congregation, **Rev. Richard Cron**, has the privilege of teaching each Tuesday night in a city-wide Bible Institute—Capitol City School of the Bible. The subject of study in Pastor Cron's class is "God's Plan for the Ages."

Akron (EP)—Requests for repayment of funds by persons holding securities of evangelist Rex Humbard's Cathedral of Tomorrow enterprise have exceeded the $4 million limit that was established for a trust fund set up to repay the noteholders requesting it.

Investors had been given until Jan. 3 to request repayment of their investments. The repayment offer had been established under the auspices of Common Pleas Court in Cincinnati as a result of two civil suits that had been filed by the Ohio Commerce Department and the U. S. Securities and Exchange Commission.

According to the state judge who is overseeing the repayment, the requests have now exceeded $4 million.

As a result, noteholders who met the deadline will be paid a pro-rata share of the amount owed, and will get the balance of their investment out of the $50,000 in monthly payments that the cathedral will continue to make.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Beaver City, Nebr. Mar. 10-15; Robert Wilson, pastor; Becker Evangelistic Team.

Portis, Kans. Mar. 17-24; William Stevens, pastor; Becker Evangelistic Team.

Kettering, Ohio (Calvary). Mar. 26-31; Percy Miller, pastor; Scott Weaver, speaker.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Karla Sue Helsel and James Jackson, Oct. 20, 1973, Vicksburg Brethren Church, Hollidaysburg, Pa.

Linda McNeal and Charles Maidment, Aug. 18, 1973, First Brethren Church, Fort Wayne, Ind.

Joyce Byrne and David Hinton, Nov. 17, 1973, First Brethren Church, Fort Wayne, Ind.

Peggy Schinzler and Thomas Byrne, Jan. 12, 1974, First Brethren Church, Fort Wayne, Ind.



I applied myself to SMM and applied SMM to myself

By Betty Grady

At the age of five, after hearing the story of the little lost lamb, I invited Christ into my heart. Even though I was at a young age, I remember even the smallest detail of that beautiful moment. Christ had given me a Christian home with wonderful parents. Throughout my life we honored God in our home, regularly attended church, and let our testimony shine in our community.

At the age of sixteen I realized that I was taking my Christian walk for granted. It was easy to live for Christ because my family did. At this time I rededicated my life to the Lord, allowing the Holy Spirit to fill and control my life. Since this commitment, the Lord and I have had a beautiful, exciting relationship.

The Lord enabled me to have the joy of leading several of my schoolmates to the Lord. And at this time, SMM began to have a very real meaning to me. I saw that I would get out of SMM what I put into it. So as I applied myself to SMM and applied SMM to myself, I received blessings too numerous to mention. One being that God enabled me to be in the "SMM Girl-of-the-Year" program in 1972. This was a highlight for my Christian life. Through being with the other girls and seeing their beautiful dedication to God, my life grew to be even richer.

When I finished high school, Christ led me to Grace College. Here I have enjoyed the fellowship of being with other Christian youth. I am finding that the more I put myself into my education and activities, the more I get from them.

Christ wants us to do our best in everything; not only for our own benefit, but mainly to honor Him. This is the way to a happy, exciting Christian life!

Betty Grady, a freshman at Grace College, is from the Iowa District. In 1972 she was second runner-up for national SMM "Girl of the Year."



THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director.



VIEWPOINT

Family Shock

Worldwide—the family is in trouble. The growing patterns of family-connected violence and divorce are well known to those who read or watch the news media. Is it shocking to you that the FBI reports that there were 18,520 murders committed in the U.S. during 1972? It should come as a greater shock that 24.3 percent of these murders were committed upon members of the attacker's own family.

We are hearing a great deal about the church becoming involved in family ministry these days. With all of the talk however, there is still a big gap between talk and performance.

Dr. Kenneth Gangel, in an address before the National Sunday School Association, listed ten shock waves that are having profound effects on the American family. These are (1) Abortion, (2) Homosexuality, (3) Deviant marital forms, (4) Updated idolatry, (5) Witchcraft and Satanism, (6) Sexism, (7) Crime, (8) Emotional illness, (9) Alcoholism and drug abuse, (10) Population overload. The church can react in several different ways to these shock waves.

The Pattern of "Chicken Little"

This character of literature is famous for his pronouncements that "the sky is falling." Viewing the present-day threats facing the Christian family, "Chicken Little" may have been somewhat of a realist. However, the message of God's spokesmen today must go far beyond the announcement of difficulties. It seems rather foolish to take great segments of Sunday preaching time to recount the problems that most parishioners observe firsthand every day.

The Pattern of the Ostrich

You've all seen illustrations of the noble ostrich totally oblivious to life around him with his head in the sand. Some churches view the disintegration of the family this way. It may be that the truth hurts so much or perhaps it is comforting to hold the myth that "God rules in the heavens and all is right in the families of the church."

The Pattern of Fragmentation

For years family night in many churches has meant every member of the family scattered in a different location for different necessary activities. In the cultural pattern common to the years when most of us who are church leaders were growing up, the slower more rural life-styles (common to many Brethren communities) made age-graded clubs and activities a necessity to a balanced life development. Today a few of our churches are coming to realize that planning and programming for the unifying of the family in church life has become an even greater priority. I am not depreciating the value of age-level programs. I am pleading for equal time for the family.



By Howard Mayes
Executive Director

The Pattern of the Church Supporting and Ministering to the Christ-Centered Family

This will not be an easy transition for many whose traditions are different. The following ideas may help.

1. *Focus preaching on the application of Scripture to the actual hurts and problems of fragmenting families.* The authority of God's Word must be brought to direct confrontation with issues such as leisure time, attitudes toward sexuality, entertainment media, and authority and submission in home relationships.

2. *Emphasize the development of "family-style" relationships within the body of Christ.* We mean here the kind of relationships which are personal as opposed to impersonal; intimate rather than bureaucratic; honest rather than hypocritical; caring rather than functional: in other words what the sociologist describes as "primary" rather than "secondary" relationships.

Even the church has been greatly infected with the wave of "future shock" that replaces most primary relationships with secondary ones. This has also affected man's opportunity to find a primary (personal) kind of relationship with God.

Since the family is the number one laboratory for the development of all primary (personal) relationships, the church that edifies the family will be well along the way toward meaningful communication of God's Word to the

(Continued on page 16)

(Continued from page 15)

personal needs of individuals.

3. *Balance interest in individuals with interest in families.*

4. *Evaluate church programming in terms of Biblical priorities.* The good things are often the enemies of the best things. It is not necessarily true that just because you cancel a given church meeting, all members will automatically give more attention to family life. However, sometimes we have been so programmed with meetings that the priorities of family life have been thrown out the stained glass window.

5. *Train pastors and laymen to identify family needs and provide help from God's Word.*

6. *Encourage honesty and credibility in the patterns of family devotional life.* The "family altar" will have some value even when practiced as a duty or ritual. But "family devotions" are best when they *naturally* and *consistently* reflect the parents' submission to God's authority with honesty and credibility (cf. Deut. 6:7).

7. *Encourage parents to spend time with their children.* My job takes me out of town a great deal and yet through guarding priorities I spend far more evenings with my family than were ever available for me in the busy Brethren pastorate. I would encourage congregations to stop grasping so selfishly for their pastor's evening hours. Some churches are quite proud that they have isolated one night per week for the family to be together. (That's better than none.) But the desperate nature of Satan's attacks on families will probably require a better application of priorities for a family in the world of "future shock." A report has recently come to my desk indicating that only one country of the world has a higher juvenile crime rate than the U.S. and that country is England. It is not surprising that recent research shows that England is the only country of the world where parents spend less time with their children than do parents in the United States. The waves of "future shock" are already breaking. Surely some priority adjustment must be made if our churches are to adequately support the development of Christ-centered families.

FEATURE

If M
Childre
Were Youn

By John M. Dres

"What should I have done differently? Where did I fail?"

These words burst from the burning heart of a father sitting across from me. His eyes pled for help. He was suffering the awful, empty, death-like feeling a father senses when his son has strayed. He felt he had failed as a father.

And this father's words stay with me, for they are not unrepresentative. In them are the questions which are uppermost in the minds of many parents—if they take parenthood seriously.

What has experience in counseling taught me? Where would I put the emphasis if my children were small again? I've pondered these questions. Some things have surfaced.

Love their mother. If I were starting my family again, I would love the mother of my children more. And I would feel more free to let my children see that love. When a child knows parents love each other there is a security, stability, and sacredness about life which is gained in no other way. And a child who hears them expressing love for each other needs little explanation about God's loving character or the beauty of sex.

True love is visible. Showing special kindnesses to one's beloved—such as opening the car door, placing her chair at the table, giving her little gifts on special occasions, writing her love letters when I'm gone from home, and taking her hand as we stroll in the park—all have their effect on children.

Does all this sound sentimental? Then I am persuaded many families need more of this kind of sentimentalism. Love is like a plant. It needs nurture. We must do the things love dictates or it will die.

Listen to their concerns. If I were starting my family over again, I would also do more listening. Most fathers find it hard to listen. We are busy with the burdens of work. We are often tired when we arrive home. A child's talk seems unimportant—like so much chatter. Yet we can learn so much by listening—especially to our children.

I would listen when my child shares his little hurts and complaints, his joys and what he is excited about. I would also seek to keep from staring into space when my child is talking to me and I would try to understand. For the father who listens to his child when he is small, will find that child more interested in seeking his advice later in life.

Mother smiled. "The circus keeps coming back you know." "I know," said father, "but childhood doesn't."

Mr. Drescher is editor of the Gospel Herald *and the author of many books.*



I would pay more careful attention to my child's questions, too. Someone has estimated that the average child asks five hundred thousand questions by the time he is fifteen years old. What a privilege for every parent—half a million opportunities to share something of the meaning of life.

Give them a sense of belonging. If I were starting my family again, I would use as many opportunities as possible to give my child a sense of belonging. When a child feels he belongs in his family and is of real worth there, it is not a big step to also feel accepted, loved, and of worth to others and to God.

How are such feelings generated? By doing things together. By sharing common concerns, and trusting each other with responsibilities. Celebrating birthdays, praying prayers on his behalf, valuing his opinions, and including him in the serious and fun experiences of the family—all these help. No part of child guidance is more important than assuring the child by action and word that he is important and he has a place in the affections of everyone in the family.

Don't forget to praise. If I were starting my family over again, I would seek to express more words of appreciation and praise. Children are reprimanded for making mistakes. But many children seldom hear words of commendation and encouragement when they do a job well or exhibit good behavior.

"If I were to start my family again, I would laugh more. While my children loved to laugh, I must often have conveyed the idea that being a parent was a pain."

Probably no other thing encourages a child to love life, to seek accomplishment, and to gain confidence more than proper, sincere praise—not flattery but honest compliments when he does well.

Take more time. If I were starting my family again, I would plan more time to do things together. In every father's week there are 168 hours. He probably spends about 40 of them at work, another 15 for driving to and from work, for overtime and lunch, and another 56 or so for sleep. That leaves 57 hours each week to spend elsewhere. But how many of these are actually spent with his family?

A group of three hundred seventh and eighth grade boys kept accurate records of how much time their fathers actually spent with them over a two week period. Most saw their fathers only at the dinner table. A number never saw their fathers for days at a time. The average time father and son were alone together for an entire week was seven and one-half minutes.

Arthur Gordon tells an interesting experience from his youth. "When I was around thirteen and my brother was ten, my father had promised to take us to the circus. But at lunch there was a phone call: some urgent business required his attention downtown. My brother and I braced ourselves for the disappointment. Then we heard him say, 'No, I won't be down. It will have to wait.'

"When he came back to the table, Mother smiled. 'The circus keeps coming back you know.'

" 'I know,' said Father. 'But childhood doesn't.' "

Laugh more. Finally, if I were to start my family again, I would laugh more. That's right. I would laugh more with my child. Oscar Wilde wrote: "The best way to make children good is to make them happy." I see now that I was much too serious. While my children loved to laugh, I must often have conveyed the idea that being a parent was a pain.

I remember some times when I laughed with my children—at humorous plays they put on for the family, at funny stories shared from school, at times I fell for their tricks and catch questions. I especially recall the squeals of delight when I shared in their stunts on the lawn or living room floor. And I remember the times—years later—when they told of these experiences with real joy.

I've jotted down all these reflections in answer to that distressed father who sat across the table. Like most of the really important things in life none of these ideas is either great or difficult to remember. Yet simple as they are, they can make relationships with our children more meaningful and can even shape our children's futures more surely than many things which demand a great deal of money or exceptional ingenuity. We can always manage enough muscle to handle the big things we face, but we often forget that life is largely made up of little things. It is, I believe, a father's faithfulness in such small things that really determines the happiness of the home.

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IDEAS

Richmond, Virginia

TWELVE APOSTLES CAMPAIGN

The Twelve Apostles Campaign at Richmond, Virginia, consisted of a thirteen-week enlargement emphasis with studies centering around biographical sketches of the apostles. The thirteenth Sunday was given over to a study of the Apostle Paul. Material for the Sunday School lessons was secured from Gospel Promotions, 104 S. Main Street, Randleman, North Carolina 27317. This material was augmented by studies done in the books: *Thirteen Men Who Changed the World* and *The Training of the Twelve.*

Those in attendance in Sunday School received a key ring or charm bracelet with an apostle charm given each week corresponding to the apostle studied. If a Sunday was missed, the correct charm could be obtained by bringing a visitor the following week. Classes with the greatest increases were awarded by the gift of a family Bible. Individuals in each department bringing the most visitors received a copy of the book, *Jesus and the Twelve.*—*Submitted by Pastor Ron Thompson, Richmond, Virginia*



The Grace Brethren Church of St. Petersburg is aiming at outreach through an efficient, aggressive bus ministry.

St. Petersburg, Florida

BREAKING RECORDS

Pastor William Tweeddale writes: "Our church has set goals and claimed great things for God. In a little over four years since being on the field, we have seen God do the miraculous. We have seen a building erected, a bus ministry established, a church go self-supporting, the calling of an assistant pastor, and the record attendance of two hundred eighty in morning worship and two hundred seventy in Sunday School."

Pastor Tweeddale and the people of Grace Brethren Church are aiming at mobilizing the church to "THINK OUTREACH." The next big event at St. Petersburg as they outgrow their new building is the dedication of another new building and "there is already talk of a third."—*Submitted by Pastor William Tweeddale, St. Petersburg, Florida*





Assistant Pastor Sam Baer receives the record from Sunday School Superintendent Floyd Hartman . . . and breaks it, of course.

LONG ON LEARNING



By James Long
Assistant to the Director

The "Gotta Get Throug

No matter how tightly you close your eyes, or how vivid your imagination, there is one image you would have grave difficulty conjuring up. Endeavor to picture—if you can—the Apostle Paul, junior high Sunday School teacher at Grace Brethren of Thessalonica. This Sunday morning his consuming passion is "to get through the quarterly." Absurd. Apostle Paul had reams of material he intended to cover, but his approach would not permit him to be so chained to what he was going to say that he failed to be chained to his hearers. Let him illustrate my point: "We proved to be gentle among you, as a nursing mother tenderly cares for her own children. Having thus a fond affection for you we were well pleased to impart to you not only the gospel but also our own lives, because you had become very dear to us. . . . We were exhorting and encouraging and imploring each one of you as a father would his own children" (I Thess. 2:7-8, 11).

Of a truth, Paul had much material to cover. It appears that he was in Thessalonica only a matter of *weeks* and yet managed to impart to them deep doctrinal truths and practical principles of holiness. His teaching resulted in their turning "to God from idols to serve a living and true God

Montclair, California

MONTCLAIR GOES BANANAS OVER VEGETABLES

Montclair Grace Brethren Church built their enlargement campaign around a vegetable theme with Pastor Allen Herr's wife as the coordinator. The Sunday School was divided between "the Spuds" and "the Yams." Each team fixed its *eyes* on growth. The teams were spurred on to higher numerical aspirations by a skit given each Sunday.

1. CARROT SUNDAY—"Do you carrot all?"

2. SQUASH SUNDAY—"Squash Absenteeism."

3. TURNIP SUNDAY—"Turnip with a car full."

4. BEET SUNDAY—"Beet the record."

The climax to the contest was a "Harvest Turkey Dinner." The losing team (as one might expect) got stuck with dishes.—*Submitted by Pastor Allen Herr, Montclair, California*

Some of these ideas may seem a bit heavy on *corn,* but they're hard to *beet* in building enthusiasm.

Bible Quiz Rules To Change

Each Brethren church should now have one free copy of the new *National Achievement Competition and Bible Quiz Rulebook.* This rulebook contains few changes or alterations from previous years except in the area of the Bible quiz team.

This year's National Youth Conference will put into effect the newly adopted rules for Bible quizzing. The rules will not necessarily affect any present district Bible quizzing. The only change would be in teaching the district quiz champions the newly adopted rules in preparation for national competition.

The reason for the change in quiz rules is to enable the Brethren Church to cooperate with the rules and regulations of the World Bible Quiz Invitational. A December meeting of the Youth Commission of the National Sunday School Association produced a consolidation of rules and guidelines for any interested denominational Bible quiz team. By cooperating with national quiz rules each local Bible quiz team will have more opportunities for competition with other churches or youth organizations. This will also allow the Brethren Bible quiz champions to compete in the first World Bible Quiz Invitational to be held on the Grace College campus at the end of August.

Relatively few changes need to be made in the present quizzing method to cooperate in this venture, since the jump method will be used. The only big change deals with ways of handling questions answered in error. District quizzers and coaches will find full details in the new rulebook.

PLUG INTO THE SWITCHBOARD

The Christian Education Department is anxious to see an atmosphere of sharing developed among our churches. We would like to publish good ideas which have worked in some field of Brethren Christian education in the Switchboard section of the *Herald.*

In particular we are looking for ideas in the areas of Sunday School promotion and methodology of Christian education. (See past CED Ideas pages for examples.) A line drawing or photo illustrating your idea will add to its value for publication. Send your ideas to the Christian Education Department, Box 365, Winona Lake, Indiana 46590.

My Quarterly By Noon" Syndrome

and to wait for His Son from heaven . . ." (I Thess. 1:9-10). Have you ever considered Paul's relationship to this church in terms of teaching and learning?

The frustration of having so much to say and so little time to say it in is probably not unique to users of any type of Sunday School curriculum. However, here's a needed note of balance: the writer of the Book of Hebrews had the time, talent and parchment to write on (very literally). He indicated that there was much he would like to have shared, but his limitation was *not* the press of the clock or threatening buzz of the superintendent's bell. The restriction *he* felt arose out of his sensitivity to the people to whom he was ministering. Their maturity limited what he could share (Heb. 5:11-12). It is evident also in the Book of Jude that an alteration of message—and probably length—took place due to Jude's concern for *his* hearers (Jude 3). There is, likewise, a hint of the same sort of mentality in Paul's lamentation over Corinthian carnality (I Cor. 3:1-2).

Point: Our aspirations for our learners *should* be high. We *should* lament over sluggish, hard-to-teach, learners.

Point: We cannot, however, run six car lengths ahead in our teaching. We must slow down enough to communicate if there is to be any point whatever in opening our oral aperture in a teacher-learner encounter. In other words, why snow them with facts if it is true that "a teacher has not taught until the pupil has learned."

Point: As at Thessalonica, more truth is communicated in less time when, rather than being "tied to the quarterly," we are tied to our learners with cords of father-like concern. That may involve more than one hour a week.

Lines from Lewis



By Ed Lewis
Director of Youth Ministries

How is your district camp? Are you tired of trying to encourage youth to attend? It gets discouraging when battling the schedules of today's teenagers. Some of them work, travel, or attend summer school. Others claim they need money for clothes, a car, or college.

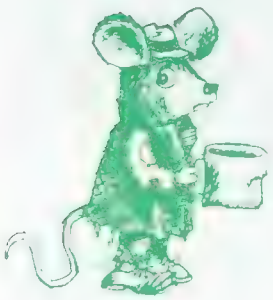
Are there other reasons teens do not attend the district camp? Is it the program? Location? Need for updating? Perhaps it's the fact that fewer older teens go to camp or are really encouraged to attend.

Vacation Bible School may be a problem for your summer as well. There is the increasing difficulty of finding willing people to staff the school. Also there is the temptation to cut down the daily time or length of the school because of the many busy summer schedules, or building programs, and so forth. Some churches may find it best to postpone or even drop the school because of the above problems.

Be careful! It's easy to overlook priorities. According to the recent Brethren *Annual* over eight thousand professions of Christ were made in Brethren churches last year. Twenty-nine percent of these professions were made in either camps or summer Bible schools! Think about that percentage. I realize that statistics don't prove everything, but in this case they show that the only place where more persons made professions of faith was in the regular church services.

Needless to say, camps and Bible Schools make a real impact on both youth and adults. The 29 percent becomes even more significant as one realizes that these decisions are made in only one or two weeks of the year as compared with the continued services of the church. We must do our part to encourage unsaved to attend these summer ministries. And besides the first-time decisions, numerous commitments are made by teens each summer regarding the call into full-time specialized service.

Think twice before you decide to drop or reduce that vital summer ministry. Instead plan well in advance and begin praying for these evangelistic endeavors in your home and church.



By Rev. Wendell E. Kent

The Churchmouse

With all the miniaturized bugging devices that are available today, it is becoming more and more difficult to be sure that what you are saying isn't being recorded. A lot of people, including our President, are embarrassed to hear themselves played back on the Watergate tapes. They would like to start all over if they could and go back to a time when recordings of conversations were an impossibility. One thing that was definitely not on the White House Christmas want list was a new Sony!

The Watergate tapes may be embarrassing and even devastating, but have you considered the Pearly-gate tapes? Long before transistors were even heard of, God was keeping records. The Bible says "every one of us shall give account of himself to God" (Rom. 14:12). It further says, "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). It sounds to me as though the Pearly-gate tapes are pretty complete. There are no "missing eighteen minutes" or garbled recordings. God has a perfect record of every conversation.

There is good news for the Christian though. There is reason to believe that God has pushed the erase button for those who have sought the Lord's forgiveness. We must still give an account of our service, and we will be rewarded accordingly. But the black record of our sin has been erased and is remembered no more (Isa. 44:22).

Seek 800 at National Youth Conference

Eight hundred persons are expected to be in attendance at National Youth Conference in Goshen, Indiana, this summer. Those attending the August 2-10 conference will be challenged and excited through the impact of the spiritual conference.

Speakers for youth conference include Rev. Knute Larson from the Grace Brethren Church of Ashland, Ohio. This contemporary and challenging speaker will unfold messages each evening on the conference theme, "Take Me To Your Leader." The teens will be challenged as they meet in the circular chapel located on the Goshen College campus. (We've outgrown Grace, but we'll visit the campus.)

Another extremely talented and challenging speaker for the week is Rev. Joe Shultz. Joe is a dynamic, fiery youth speaker who is head of Campus Living Associations from Canton, Ohio. Joe attends the Grace Brethren Church in Canton.

The cost for this year's conference will be seventy dollars per person. A five dollar discount is available to each district that meets its "expansion quota," increasing the number who came from that district last year. To get the sixty-five dollar cost the youth must be registered by the deadline of July 1.

Churches will want to encourage their youth to attend this Brethren Youth Conference. Perhaps teens can be encouraged to begin saving money and making plans for this highlight of the summer.

Record Attendances—Sacramento, Calif.—120; Pompano Beach, Fla.—82; Bowling Green, Ohio—70; Telford, Pa.—242.

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* January 1973—142
. January 1974—146

GROWTH INDEX BASED ON 187 REPORTING CHURCHES

January 1973 weekly average attendance 27,419
January 1974 weekly average attendance 27,642
NET GAIN in reporting churches 223 persons or up .813 percent

SUMMARY

91 churches registered increases totaling 1,744
96 churches registered losses totaling 1,521
Largest numerical increase Myerstown, Pa.
Largest percentage increase Cypress, Calif.

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

DIVISION WINNERS — JANUARY SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Donald Garlock
B	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C	Radford, Va.	Roy E. Glass	Leslie Boyd
D	Warsaw, Ind.	- - - -	Don DeYoung
E	Lakewood, Calif.	Duane Jorgens	Q. B. Swan
F	Johnstown, Pa. Riverside	H. Don Rough	Terry Chamberlain
G	Berne, Ind.	Earle Peer	Paul E. Miller
H	Sacramento, Calif.	Richard Cron	Loren Zook
I	Montclair, Calif.	Allen Herr	- - - -
J	Cypress, Calif.	Charles Mayes	Robert Barnett
N	No one qualified		



By Dr. Harold H. Etling

Time marches on, and we are now well into 1974. With a new year we are given some most valuable commodities which each of us must guard carefully. There are precious hours for study which each of us should use with care—make the best use of every moment of time. Take a look at the question, "Where am I going?" This is really another way of asking, "What do I expect to get done in this year of my life?"

This means now is the time you must decide which things are imperative, which are important, what things are good (but actually not necessary), and what ones can immediately be discarded. Jesus gave great emphasis to this total idea when He said, "Seek ye first the kingdom of God, and his righteousness"—this is His method of determining life's priorities. Your year in the Sunday School is divided into quarters, then months, and finally Sunday by Sunday. One of the advantages of this arrangement is that you as pastor, superintendent or teacher can best organize your work so that every minute of 1974 may be used to work on your master plan.

Every teacher would do well to ask himself the following questions: "How many were on my class roll at the beginning of the year?" "How many on this roll are involved in the regular study of the lesson each week?" "How many of these in my class are walking in the truth as a result of last year's work?"

Press the claims of Christ faithfully and wisely. Do you note lives have been changed? Is there growth in Christ? As we center our teaching and study toward the goal of "changed lives," we may be sure of "where we are going."

New AC'CENT

The first issue of the new *Ac'cent* magazine is now in the homes of Brethren youth! The second issue is on its way. This free, twenty-page youth magazine already has a circulation of 8,000.

Ac'cent has an emphasis on missions. It also presents various opportunities open to youth in the Brethren Church and introduces interesting Brethren people. Through helpful articles and suggestions it is hoped this denominational publication, issued quarterly, will be used to make a strong spiritual impact on Brethren youth.

With a circulation to 3,200 college-age adults, the monthly *Maranatha* publication is receiving wide acceptance. Not only are Brethren pleased with the thrust of articles, but several other evangelical denominations are expressing interest in this contemporary and collegiate publication.

Both *Ac'cent* and *Maranatha* are free to our Brethren youth and adults. A postcard with a name, address, and school grade is all that is required to be included on the mailing list. Write to the Christian Education Department, P.O. Box 365, Winona Lake, Indiana 46590.

Send the Light to Argentina

Brighten Your Corner

Staying Home Is No Sacrifice

By Phyllis Smith



Phyllis Smith is happy at home while her husband, Bill, travels to crusades.

"Mrs. Smith, how do you stand it to stay at home when your husband is away in crusade meetings for weeks at a time?" This is a question I have been asked a number of times. Several ladies have even told me that when their husbands had been gone one night, or at most a week, they were hardly able to sleep at night.

As to being able to sleep at night, the Lord caused me to discover Proverbs 3:24 when Bill first started being away in meetings without me after we were first married. If ever I had any trouble going to sleep, I would repeat this verse which would bring a real sense of peace to me.

I have never considered it as a sacrifice on my part to stay at home and see to the many duties of keeping a household with two children, both teenagers now, in good order. I can only count it as a most blessed privilege to be able to serve the Lord in this way.

Bill spoke in seventeen crusades throughout the United States last year, with five weeks as his longest period of time away from home. Only people who have been in the same type of ministry can appreciate the strain that comes with a schedule like this. Our home and homelife must not be an added strain, but a place of wonderful retreat for him when he returns.

If I have helped our home to be a place of comfort, happiness, warmth, and love for Bill to come to for refreshment between meetings; then I feel I have had a real and vital part in his ministry.

There have been many times when I have had to make major decisions as to the household, business or children. But the Lord was always there to guide me, for instance:

Should I call a plumber or can I try to fix it?

Should I go to a certain meeting that involves me, or stay home with the children?

Is our son ill enough to take to the doctor, or can I handle his sickness with home remedies?

Do I tell the doctor to go ahead and line up a tonsillectomy for our daughter, or wait till my husband gets home?

These, and many other decisions I have had to make on my own, but not really on my own because God's leadership and wisdom were mine for the asking.

For eighteen years the Lord has permitted me to be a small part of a ministry of evangelism that has seen hundreds come to Christ and trust in Him. What a privilege!

Yes, it is a privilege to stay at home with the children while my husband is away serving the Lord in evangelism. In my experience any problems or difficulties have been far surpassed by the blessings and rewards the Lord has given.

MISSIONARY BIRTHDAYS — MAY 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 Brethren *Annual*.)

AFRICA

Mrs. Larry L. Pfahler May 17
Daniel Keith Hocking May 21, 1958

BRAZIL

Mrs. Earle C. Hodgdon May 13
Nathan Allen Johnson May 14, 1959
Mrs. Ernest H. Bearinger May 15
Marilyn Joy Johnson May 17, 1957

EUROPE

Mrs. Larry D. DeArmey May 5
Mr. Larry D. DeArmey May 9
Janine Marie Hammers May 11, 1971
Mrs. David W. Shargel May 23
Mr. Daniel L. Hammers May 25

MEXICO

Mrs. James P. Dowdy May 4
Laura Marguerita Guerena May 9, 1958

IN THE UNITED STATES

Miss Grace Byron May 7
Alfran Nursing Home, 2501 E. Center St., Warsaw, IN 46580.

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SMM "GIRL-OF-THE-YEAR" SCHOLARSHIP FUND

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TREASURER _____

ADDRESS _____

CITY _____

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Local treasurer: This offering slip is not included in your packet. Please clip this one and send it with your council's offering to Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590

A $500 scholarship to a Christian college awarded annually

You Are My Sunshine

The song that the title brings to mind was a great tribute. In the days of the January and February blahs just past it would have been wonderful to have brightened up a room just by walking in . . . to have brightened up a stranger's life by sharing a smile . . . to have brightened a friend's life by some small kindness.

Why is it that the small things are the ones that help the most? Why do we so often forget the small things? If what we do isn't in the spotlight or witnessed by a group of people or raved about throughout the community, why do it at all?

Because God's way is person to person. There is greatness in the eyes of man and greatness in the eyes of God. I'm no expert, but my opinion is that these two statements are not necessarily similar. Each of us has a place to be and a job to do. Be there and do it!

In some of the issues of the *Herald* we have had ladies write about where they live and what they do. Not only did this correspond with the WMC theme of the year, but it presented a way for encouragement to many. This poem came to me via postcard, and I want to share it with you.

NOTES

MARCH – APRIL – MAY are **FOREIGN MISSION** offering months. The project is the theological training and support of Pierre Yougouda from Central African Republic.

THESE THINGS I HAVE TRIED:

Laughing at difficulties and found them disappearing.
Attempting heavy responsibilities and found them growing lighter.
Facing a bad situation and found it clearing up.
Telling the truth and found it the easiest way out.
Doing an honest day's work and found it most rewarding.
Trusting God each day and found Him surprising me with His goodness.

BRIGHTEN THE CORNER WHERE YOU ARE

We cannot all be famous or be listed in "Who's Who,"
But every person great or small has important work to do,
For seldom do we realize the importance of small deeds
Or to what degree of greatness unnoticed kindness leads–
For it's not the big celebrity in a world of fame and praise,
But it's doing unpretentiously in undistinguished ways
The work that God assigned to us, unimportant as it seems,
That makes our task outstanding and brings reality to dreams–
So do not sit and idly wish for wider, new dimensions
Where you can put in practice your many "Good Intentions"–
But at the spot God placed you begin at once to do
Little things to brighten up the lives surrounding you,
For if everybody brightened up the spot on which they're standing
By being more considerate and a little less demanding,
This dark old world would very soon eclipse the "Evening Star"
If everybody Brightened Up the Corner Where They Are!

–Helen Steiner Rice

Discipline Diary

Correct thy son, and he shall give thee rest; yes, he shall give delight to thy soul.
–Proverbs 29:17

Sometimes discipline is better caught than taught–including the discipline of prayer. Our second son, a four year old, amazed us by his consistency in praying for a friend who had undergone surgery and suffered great pain. He prayed in the car, at meals, at play, at bedtime–anytime he felt he should pray for the friend. Great was his faith and his discipline.–*N.S., Virginia*

Contributions to Discipline Diary should be seventy-five words or less and should be sent to the national WMC editor.

WMC OFFICIARY

Pres.–Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964
1st V. Pres.–Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405
2nd V. Pres.–Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590
Secy.–Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902
Asst. Secy.–Mrs. Tom Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910
Fin. Secy.-Treas.–Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)
Asst. to Fin. Secy.-Treas.–Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580
Lit. Secy.–Mrs. Don Wardell, Box 325, Winona Lake, Ind. 46590
Editor–Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590
Prayer Chm.–Mrs. Harold Mason, R. R. 8, Warsaw, Ind. 46580

HATS OFF

(Continued from page 28)

sary, and the church buildings will sometimes not be in as good condition as they should be.

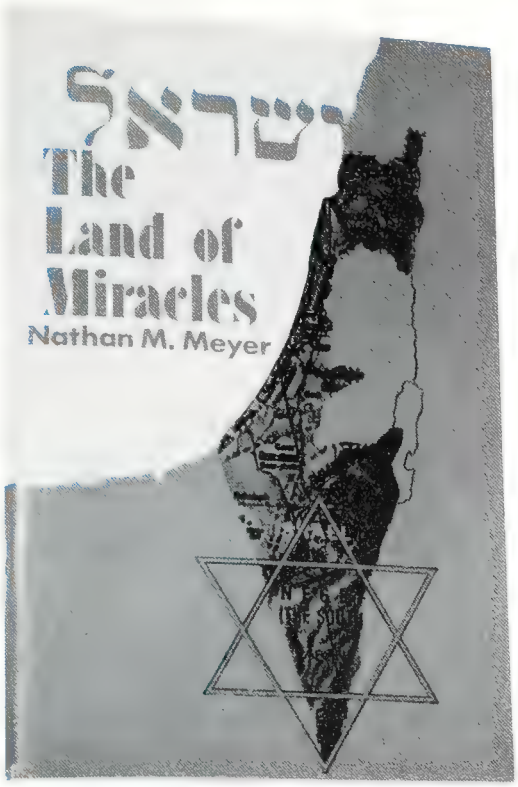
If it comes to the point of being able to afford more than one custodian, why not appoint the one who is already on your staff as the chief custodian, or even utilize the term "building superintendent." Let him begin delegating some of the responsibilities to the other custodians. He is closer to the problems than anyone else and he knows better what responsibilities can be delegated. Also, try to stagger the work schedule so that there are custodians on the premises as many hours of the day as possible, even though it means having only one at a time. Try to have different qualities in the second custodian from those found in the first. It is extremely helpful if there is at least one custodian on the staff who is a handyman, capable of fixing and repairing things around the church and thus eliminating the need for expensive servicing. After all, a dollar saved on expenses is worth just as much as the dollar registered on a pledgecard—and might be added to the custodians' salaries!

Periodically, perhaps no more than once a year, some official representative or a personnel committee from the session or board of trustees should visit with the custodian and appraise his job performance, make suggestions, compliment him, and assure him of the appreciation of the entire church. He has probably had enough complaints during the year that he'll be ready for a pat on the back.

To sum it up, the custodian as a person needs to be respected and as a worker appreciated. Make certain that some specific person is delegated to direct his work and assign to him as much responsibility as possible. Accord him the kind of courtesies that anyone would expect and remember that he can never be praised too highly. Point out his mistakes, when necessary, but let him know that he is an important member of the team engaged in the mission of the church with a congregation that appreciates him.

Dr. Palmer is pastor of the Westminster Presbyterian Church, Lincoln, Nebraska.

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Hats Off

to the church custodian

By Robert E. Palmer

I recently found myself involved in an uncomfortable predicament that affords me some new understanding of the church janitor. Due to a series of circumstances in which our business administrator left to accept another position and our custodial staff, one by one, either became ill, incapacitated, or mysteriously disappeared, I took some of the custodial duties myself. And let me tell you this—my hat is off to the church custodian!

When you think about it, he is usually the lowest paid on the totem pole and the least appreciated, but he is the first to be criticized, because, when he doesn't do his job, everybody knows about it. Most churches afford their custodian little more than a minimum wage from year to year, with no fringe benefits and little chance for promotion.

There are several things that can be said about the custodian's task in the local church. First of all, there is the matter of relationships. He must have someone on the church staff to whom he can relate in a very personal and confidential way. There is no point in telling him that the board of trustees or the sessions have set a policy, or that they appreciate him. (The only way he knows that is by an increased paycheck at the beginning of the year.) No, he must have a personal relationship with someone on the church staff. If you have a business administrator, well and good; let him be the one. If not, the minister of the church has this responsibility. Whoever supervises the work of the custodian should find out something about him, his interests, his habits, his homelife, what he has done in the past, what he wants from life, what his frustrations and satisfactions are from the job, and, very importantly, how the church members and his fellow staff members can help him do his job better.

There is also the matter of the custodian's personality. As a pastor, if I had my "druthers," I'd want a custodian who gets along with people. Many of the tasks he performs are somewhat mundane, and could be performed by almost anyone. However, it takes a rare person indeed to be able to satisfy the needs of scores of bosses —for that is what the custodian has in any church, large or small. He needs to know what has to be done, and yet be willing to have that job interrupted because someone wants a table moved, or a staff member just remembered that a meeting is being held tonight and a certain room needs to be cleaned.

One of the ways in which the custodian can be helped in his personal relations with the church is to treat him as a person! He is a member of the staff, and should be accorded privileges similar to those of other staff members, such as attending staff meetings. Moreover, his opinions on how and when a job needs to be done are often more valid than anyone else's, and his opinions should be sought on anything relating to his areas of responsibility. Too often we assume that we ought simply to tell the custodian what needs to be done and that we know more about it than he. The opposite is often the case! I have discovered that when his opinions are sought, not only is the job better done, but he feels a sense of pride in the work that is completed.

There is also the matter of professional relations with the custodian. I think it is important that the minister be a part of the hiring procedure, and that a business relationship be established from the outset. Even when a business administrator is also on the staff, there needs to be some sense of contact and communication with the pastor.

At the outset and periodically thereafter, I think it is important for the minister or his supervisor to take time to sit down with the custodian to discuss his responsibilities, to walk through the church buildings and grounds in order to discover any problems, and to discuss remedies.

He needs to know that the overall responsibility for the upkeep, maintenance, well-being, and readiness of the entire church plant is his. When things go wrong, items need to be purchased, or objects need to be repaired, he should have the freedom to do these things on his own. If he makes a mistake, he should be told of it, but unless he is given the freedom to exercise initiative, someone else must accept more responsibilities than neces-

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BRETHREN MISSIONARY

HERALD

March 16, 1974



A Good Plan for Expansion Begins with

BRETHREN ARCHITECTURAL SERVICE

HERALD

Volume 36 Number 6 March 16, 1974

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Cover Photo: A qualified staff forms the Brethren Architectural Service. Pictured are (l to r) Rev. Ray Clouse, Rev. Ralph Hall, Mrs. Kenneth Herman, Mr. Don Scearce, Mr. Richard Vander Meulen, Mr. Stephen Dearborn. *Photo by Lester E. Pifer*

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Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590 Subscription price: $4 00 a year; foreign, $5 00. Special rates to churches.


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Grace Schools—Dr. Herman A. Hoyt
Home Missions—Rev. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Bowman
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

The *Missionary Herald* continues to be a real blessing to me and my flock. Thank you for your continued good work. I for one appreciate the color very much. I am proud of our magazine, and when new people come into our church I am more than glad to show them a copy of the *Herald.* Thanks again and God bless you and the whole staff.—*Florida*

Dear Editor,

Just to advise you that I accepted the challenge you presented on the back page of Jan. 19 *Herald* (Protest regarding the current TV programming). Four letters are now on their way. Let's pray all Brethren will be willing to spend a little time and a few cents to register valid complaints, as you suggested. Praise God for a wide-awake editor.—*Ohio*

Dear Editor,

The cover on the January issue of the *Herald* was beautiful. I imagine that you are getting a little tired of hearing about how lovely the *Herald* covers have been.—*Ohio*

Nope!—*Editor*

Dear Sirs,

I have just recently received Christ and when I did I was given your booklet called, *What Is the Most Important Question in Life?* I was wondering if you could share Christ's love with some of my unsaved friends. Here are some names and addresses.—*Oklahoma*

Thank you for your very sweet note. We are praying for you and will send some gospel literature to the friends that you mentioned and with it a promise to pray for their salvation.—*Editor*

Reflections By Still Waters

HELLO, CELEBRATION!

By Charles W. Turner
Editor

Words are one of the well-known means of communication existing from the day of creation; in fact, possibly even before that time. Creation was by the power of God who said, "Let there be"—and there was. Today, when we want to convey a message, we can either write out our words—written communication; or speak—oral communication.

Some people are classed as "excessive talkers," while others are known as the "silent type." Oftentimes we as Christians tend to pick up certain words which are typical of our times. These words may have a meaning, or perhaps we are just filling up our sentences with vain repetitions. Special words (overworked words) may be "fad words" of our times. Perhaps we are just using them to prove we are up to date. A few years back everything was "in-depth." We studied our Bibles in-depth; we prayed in-depth; we worshiped in-depth, and I guess we even did some swimming in-depth.

We are witnessing the death of the late great word—"fantastic." What an impression this word left on all of us. We used it for everything. Our Sunday Schools were fantastic; our testimonies were fantastic; our prayer meetings were fantastic; our chili suppers were fantastic; our bus routes brought fantastic results; we had fantastic business meetings . . . beginning to get the pattern? I guess I am confused as to what fantastic means, but when I heard an advertisement about a fantastic nineteen cent hamburger I gave up in despair.

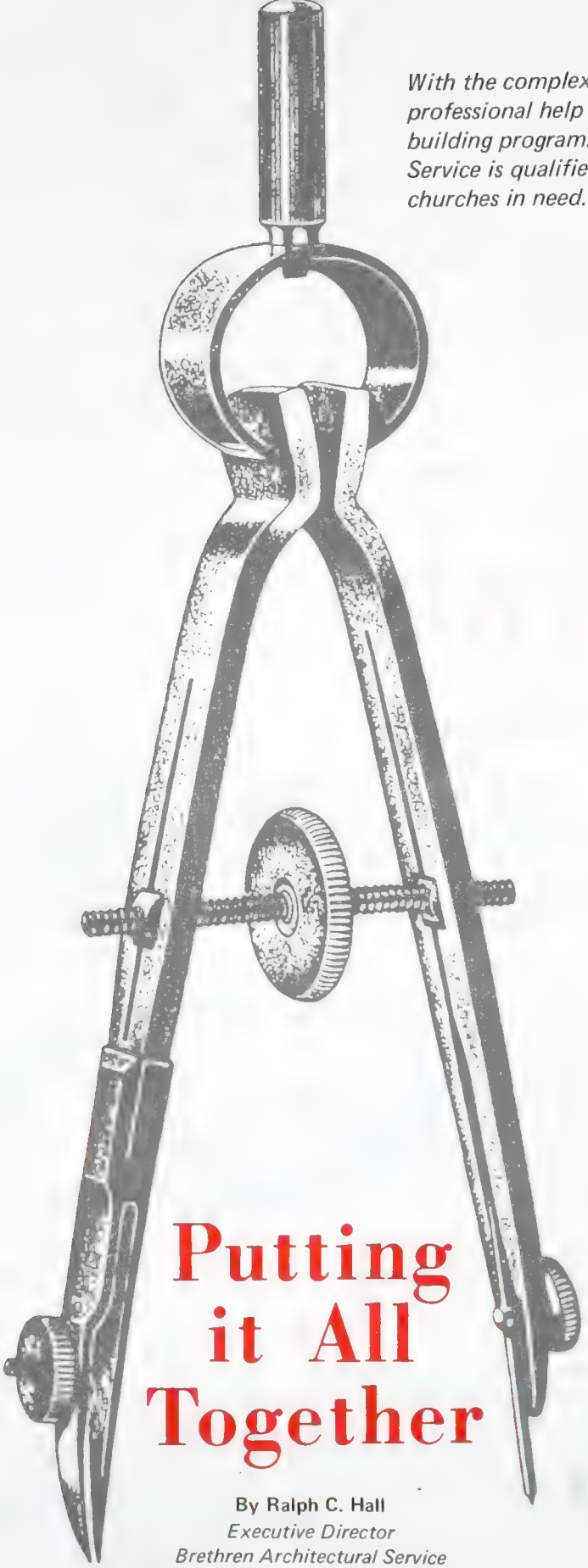
But a new star is rising on the horizon. It promises to place in the background the former "worn outs." The new word is "celebrate." If you really want to be on top, quick . . . get on the bandwagon and celebrate everything you do. In recent literature coming across my desk it appears the Christian community is about to christen a new oral star. Books entitled *Celebration Devotions* and *Celebrate Your Sexuality* are coming at us. A new cantata includes "celebrate" in its title. It sounds a great deal to me like we are all going to have a Fantastic Celebration.

Already I am having as much trouble figuring out what celebration means in its multi-miscellaneous usage as I did the word fantastic. But this is of minor concern because there will be another word to replace this one before too long.

I guess maybe our fault is that we want to sound like we are "with it." Really there is no special problem in this whole matter except that it must be terribly boring to our listeners. It is possible to pick up these expressions and repeat them and not have to think. That is a luxury—thinking—that takes a considerable amount of time and effort to accomplish. It is always easier to talk than to think, but our unfortunate problem is the necessity of putting the two in gear to function at the same time. We are warned about using vain words or empty words. These are not curse words, they are not words of harm, they are just empty words without true meaning. If they are used to fill empty places as idle adjectives, then they are without significance.

What care Christ used with words as He spoke to people! Each word was filled with meaning and truth. His words brought life, hope and encouragement to people. Apparently David realized the importance of words fitly spoken as he prayed, "Let the words of my mouth . . . be acceptable in thy sight." Your words, my words, are barometers of our innermost thoughts. What does your speech reveal? Choose your words with wisdom.

So get ready for the next round because it will be filled with celebrations. I trust the celebrators will know what they are talking about.



With the complexity of today's building industry, professional help is a must for churches in a building program. The Brethren Architectural Service is qualified to provide that help to churches in need.

Putting it All Together

By Ralph C. Hall
Executive Director
Brethren Architectural Service

An active church with an aggressive outreach ministry soon faces the necessity of expanding its facilities. There are no longer enough seats to seat everyone comfortably in the pews; there aren't enough Sunday School classrooms; and the present classrooms are wall-to-wall with people.

Such an exciting situation provokes a hundred questions to every member who has a vital interest in his church. How large a building should we build? How many people should it seat? How much will it cost? Where can we borrow the money? Do we need to have plans approved by the city? How much parking is required? How do we secure a contractor to build it for us? These are but a few of the questions that flood the minds of discerning members as they contemplate a building program.

The man with the answers to these important questions is the competent church architect. He is the master builder who understands today's complex building industry; the largest industry in the world. He is the man who can "put it all together" and render an invaluable service that can save the church a lot of money and guide it through many difficult decisions to achieve an attractive functional facility. By virtue of his training and experience he can coordinate the talents of a multitude of craftsmen to produce an attractive functional facility that will enable the church to accomplish her mission in an even more effective manner.

With an intense desire to render the finest professional service, the Brethren Architectural Service was founded in 1955; nearly nineteen years ago. From a modest beginning with only one architect designing three or four churches a year in a basement office, God has prospered this ministry until



The Brethren Architectural Service is in its third phase of operation. The first phase was a one-man office in the basement of the Brethren Missionary Herald Co. building (left inset) staffed by Rev. Ralph Hall. A house converted into offices (right inset) marked the start of phase two. The house was moved when the modern Brethren Missions Building was constructed on the site, beginning phase three.

today a seven-member staff, occupying a suite of offices in the new Brethren Missions Building, designs over twenty churches a year.

To date professional registration and licensing has been secured in the majority of states where there are Brethren churches. Services have been rendered in fifteen states and could be performed without any problem in almost every state by securing reciprocal registrations. During the past year services have been provided for twenty-four building projects ranging from a small addition of a few thousand dollars in cost to the largest Brethren projects. These included the new addition to the Grace Brethren Church, Hagerstown, Maryland, and the Grace Village Retirement Complex, Winona Lake, Indiana, which is estimated to cost in excess of $750,000. On several occasions services have been provided for evangelical churches outside the Brethren Church. Last year the dollar value for all construction work of all projects handled by this department approached 4 million dollars.

All regular staff members are dedicated Christians and serve on a missionary salary basis similar to home mission pastors. By this means vital professional services can be performed for the local church by men who are well qualified and thoroughly familiar with the objectives of the evangelical church. The resultant savings are passed on to the church.

A wide variety of services are available to assist the local church. One of the most valuable is program analysis which assists the local church in studying the program and activities desired and determining the needed building facilities to enable them to carry out such a program. From this study, schematic plans are prepared to determine the size and arrangement of a proposed new building facility.

After schematic plans and elevation studies are completed, assistance is given in determining building costs and preparing construction and operating budgets for the local church. Assistance can be given in securing financing through conventional loans, bonding programs, or stewardship programs as the local church may desire.

Once the preliminary planning work is approved by the church, complete working drawings, specifications, and contract documents are prepared to be used for constructing the building. These are issued to interested contractors to solicit proposals for work on the building. The church is assisted in evaluating these and in selecting a contractor to do the work. Also, during construction supervision is given to interpret drawings, check materials to

(Continued on page 6)

PUTTING IT ALL . . .

(Continued from page 5)

determine compliance with those specified, inspect quality of construction work, and authorize payments to contractors and material suppliers. This kind of supervision protects the church by insuring that they receive full value for the dollars expended. At the completion of construction, final inspection assures the church that the work has been completed satisfactorily, for the price agreed upon. Assurance is given that all systems are functioning, and that the contractor has paid all of the material suppliers and has furnished release of liens so that the church will not be liable for unpaid bills.

In recent years rapidly increasing costs of both labor and materials have plagued the building industry. Construction costs have more than doubled in the last ten years. At present most building materials are in short supply and deliveries are unbelievably long. This situation makes price shopping difficult and causes prices to increase more rapidly. Forecasts indicate the trend is expected to continue indefinitely. With the continuing upward trend in prices it is advantageous to build as soon as possible, even if it is necessary to borrow most of the needed funds. A delay in construction may cause an annual 10 to 15 percent increase in building costs.

Among the services available through the Brethren Architectural Service is the construction reporting service of F. W. Dodge Corporation. This agency provides an interchange of information between contractors, material suppliers, and architects. It also assists contractors in soliciting the best prices from interested material suppliers. With the advantage of competitive bidding from a wide area, the church benefits by realizing the lowest possible cost for the work proposed. The architect's advice can be helpful in saving money for the church by analyzing this information. Alternate materials may be recommended that will serve the purpose satisfactorily at a savings in cost.

Services are performed on a fee basis reflecting the actual cost to perform the service for the church being served. As such it is a self-supporting ministry of Brethren Home Missions. This means that normal home mission gifts are not used to support this phase of the work, but instead these can be used to support the missionary pastor.

At the present time the regular staff is comprised of seven members—two architects, two professional engineers, two draftsmen, and an office secretary. In addition, two other professional engineers are regularly used as associate consultants for expertise in complex electrical, heating, and air-conditioning designing. Within the present staff there are qualified professional men able to handle any kind or size of building that any Brethren church or agency might desire to build.

For the past fourteen years, Ralph C. Hall, a professional engineer, has served as the executive director of Brethren Architectural Service. He holds a Bachelor of Mechanical Engineering degree from Ohio State University, a Master of Divinity degree from Grace Theological Seminary and is currently registered as a professional engineer in twelve states.

All regular staff members are dedicated Christians. Vital professional services can be performed for the local church by men who are well qualified and thoroughly familiar with the objectives of the evangelical church.

Mr. Raymond E. Clouse, A.I.A., has served as an architect for the past five years. He holds the Bachelor of Architecture degree from Ohio State University, is a graduate of Moody Bible Institute, and holds the Bachelor of Divinity degree from Northern Baptist Theological Seminary. He is certified by the National Council of Architectural Registration Board and is currently registered in five states.

Mr. Richard L. Vander Meulen, A.I.A., a member of the North Long Beach Brethren Church (Long Beach, Calif.) joined the staff last July. He is a graduate of Cerritos College and is registered as an architect in California.

Mrs. Kenneth "Kathy" Herman has served as the secretary-receptionist for the past six years. She performs a wide variety of services as our "Girl Friday" adding that feminine touch to the office which otherwise would be an all-masculine operation.

Mr. Roy S. Gronning, who serves as a draftsmen, has several years experience as a draftsman with architectural firms. He is a graduate of Moody Bible Institute and served fifteen years with Arctic Missions as a missionary in Alaska.

Mr. Stephen C. Dearborn, professor of Bible at Grace College, serves part time as a professional engineer. He is registered as a professional engineer in Missouri and Indiana. He holds a Bachelor of Mechanical Engineering degree from the University of Cincinnati, the Bachelor of Divinity and Master of Theology degrees from Northern Baptist Theological Seminary, and the Doctor of Theology degree from Grace Theological Seminary. Prior to joining the staff he was professor of Mechanical Engineering at John Brown University for several years.

The newest addition to the staff is a part-time member who is a student at Grace Theological Seminary, Mr. Robert E. Lawton. He holds the Bachelor of Civil Engineering degree from Princeton University.

Mr. Donald G. Scearce, a professional engineer in private practice who occupies an office suite in the Brethren Missions Building, serves as an associate consultant on a part-time arrangement. He holds a Bachelor of Mechanical Engineering degree from Purdue University and is a registered professional engineer in Indiana.

In addition, two Fort Wayne, Indiana, professional engineers are used as consultants for specialized work.

We are extremely grateful to God for His blessing upon this phase of Brethren Home Missions. The combined experience and expertise of this staff, coupled with their dedication of life to serving Christ in this particular ministry, is most unusual. We are thankful to God they are serving the Brethren Church.

Home Missions Personnel Profile

Introducing Ralph Hall



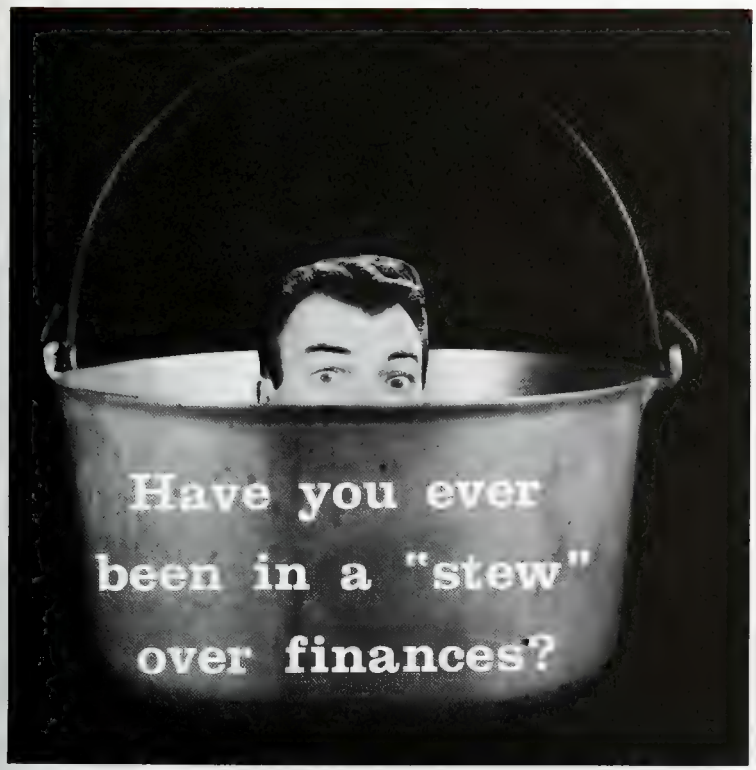
May we introduce you to Rev. Ralph C. Hall, the executive director of Brethren Architectural Service. Ralph was born and reared on a farm in the "Buckeye" state of Ohio near Lowell. His salvation dates back to age twelve and resulted from the influence of a godly mother. A public confession of Christ was made in an evangelistic meeting of a Methodist church. He later joined a Baptist church near his home and remained a Baptist until his seminary days.

Ralph Hall graduated as valedictorian of the class of 1943 from the Macksburg High School, Macksburg, Ohio. He then entered Ohio State University, pursuing a career in Mechanical Engineering. During his college career he was married to Elizabeth Lenox on June 28, 1947. The following year he graduated from Ohio State University with a Bachelor of Mechanical Engineering degree. At this point his life took a turn in another direction. Even while in high school the Lord was directing him into some area of His service, and with this in mind he enrolled in Grace Theological Seminary.

The Winona Lake Brethren Church was the first Grace Brethren church he had any contact with; and while attending the services of this church and classes of Grace Seminary, he was convinced the Brethren position on the Bible was the right one. He and his wife joined the Winona Lake Brethren Church and Ralph answered the call to the ministry upon graduation from Grace. Pastoral work in Brethren Home Missions from 1951-57 included ministering at Johnstown (Riverside), Pennsylvania, and Columbus, Ohio. He accepted a call to Meyersdale, Pennsylvania, for two and one-half years and then returned to Brethren Home Missions to head up Brethren Architectural Service. During these fourteen years to date this department was expanded from a "one-man operation" to a staff of seven employees. This service started primarily to assist new home mission churches has expanded and is capable of assisting any building program from the smallest to the largest in the National Fellowship of Brethren Churches.

The Hall family resides in the "suburbia area" of Winona Lake on Wooster Road. The family consists of one daughter, Nancy, a graduate of Grace College and wife of Rev. Richard Bell, who currently resides in Fort Wayne, Indiana. A son, Stephen, graduated from Indiana Technical Institute, Indianapolis, Indiana, and is at home. The Halls are active members of the Winona Lake Brethren Church.

Ralph Hall was listed in the 1974 edition of *Marquis Who's Who* in the Midwest and has been active in the local community development.



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HOME MISSIONS PASTORS AN

By Robert W. Thompson

"It's the best ever!" . . . "Let's do it again!" . . . "Can't we have five days instead of three?" . . . "I'm certainly glad I'm a home mission pastor!"

These are just a few of the comments that followed our pastors workshop in Long Beach. This year the First Brethren Church of Long Beach joined with The Brethren Home Missions Council to present its annual pastors workshop. Meeting in the beautiful facilities of the First Brethren Church and enjoying the "culinary expertise" of Mrs. Vaurene Cole and her faithful helpers, it was easy to feel right at home.

Everything was designed to encourage the pastor in his divinely appointed role. Since preaching is primary, special emphasis was given to the study and preparation of sermons. Dr. David Hocking, pastor of the First Brethren Church of Long Beach, shared some basic principles that in the words of another, "will add an entirely new dimension to my pulpit ministry."

Other members of the First Brethren's staff contributed greatly to the success of the week. Pastor Dave Seifert, in his inimitable style, shared some exciting principles on working with various age levels. Rose Payne, a specialist in children's work, presented a "visual" on how to win a child to Christ. Charles Beatty, affectionately referred to as "Pastor Charlie," urged a renewed emphasis on intercessory prayer, and his remarks on soul-winning helped to reestablish some important priorities.

A special treat was the presentation of Pastor Harold Dunning's new book entitled *Biblical Pattern of the Local Church and Mission.* In a day when "armchair" theorists abound on every hand it was refreshing to get some help from one who has been on the firing line. Sharing with us for the first time in our workshop was Rev. Lloyd Rinks, a newcomer to the First Brethren Church of Long Beach. His assignment was geriatrics and his humorous anecdotes, gleaned from years of ministering in the uninhibited atmosphere of hospitals and sick rooms, provided an enjoyable hour and resulted in what came to be called the only "X-rated" session of the week.

Glenn Harmonson, the church business manager, discussed the area of church finances and the annual budget. The pastors were quick to take advantage of his thorough understanding of the IRS and picked up some free information on the annual "Form 1040." Church music, likewise, was included in the format, and Pastor Seifert enlisted the help of Carleda Hutton, church choir director, and Esther Folden, the church pianist.

Since church growth was the theme of the conference, it was good to have the inspiration of Rev. John McArthur of the Grace Community Church of Panorama City. His message on the "Ministry of the Body of Christ" was particularly interesting since his own church is currently a candidate for a place among the top ten churches of America.

While the pastors were kept busy in their seminar programs, the ladies enjoyed being "Queen for a Day." (Would you believe three?) The members of First Brethren had gone all out to make this a special treat for the wives. Classes were held on sewing, cooking, decorating and, believe it or not, a real honest-to-goodness fashion show with Cindy Byers. A very secretive session entitled "How To Make Your Husbands Exciting To Live With" was also conducted, but to date no male has been able to get Pastor Seifert's notes? Cooperating in the

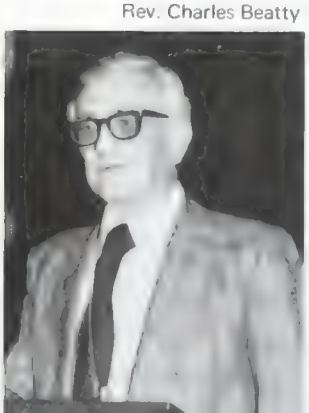
Participating home-missions pastors



Dr. David Hocking



Rev. Charles Beatty



Rev. Harold Dunning



Mr. Glenn Harmonson



Rev. Lloyd Rinks



Rev. David Seifert



WIVES - WE LOVE YOU!



Dr. George Peek, guest speaker



Rev. John McArthur, guest speaker

various women's sessions were Mina Coon, Charlene Trimmer, Willina Lueb, and Marianne Grubb. For a little break in the schedule, a couple of sight-seeing excursions were planned. And, just to remind them a pastor's wife has a spiritual ministry, the ladies participated in the women's outreach program of the church. Teamed up with other capable soul winners they went out two-by-two to share Christ.

Concluding the three-day program was the lovely sweetheart banquet on Thursday night. The social hall, beautifully decorated by Virginia Faris, provided a special atmosphere of charm and romance. Several of the home mission pastors and their wives were honored, and a round of applause was given to Mr. and Mrs. Chester McCall, long-time supporters of home missions, in the celebration of their 59 years of marital happiness. Special guests for the evening were Pastor Richard DeArmey and his wife, and Pastor John Mayes and his wife, president and vice president of the Board of Directors of the Brethren Home Missions Council.

In a lovely mood created for the occasion by the voices of the Living Hope Singers, Dr. George Peek shared some tender comments on "How To Have a Pastor's Heart." Relating from a long and successful ministry, Dr. Peek urged each pastor to a greater sensitivity to the needs of his flock. Throughout the evening the sign above the pulpit carried a significant message to each one. A message, often inexpressed, but always true and meaningful: "We love you . . . HOME MISSIONS PASTORS and WIVES."

The echo that came back from our home mission pastors and wives was "We Love You, First Brethren—pastor, staff, and all who had a part in the 1974 workshop." Representing The Brethren Home Missions Council, I would like to add these are "our sentiments," too. We are extremely grateful to First Brethren Church of Long Beach for permitting us to use your staff and your facilities for a mountaintop experience and as a contribution to the work of Brethren Home Missions.

Rev. Lester E. Pifer, executive secretary of the Brethren Home Missions Council; Dr. David Hocking, host pastor; Dr. George Peek, guest speaker; Rev. Richard DeArmey, president of the Board of Directors of the Brethren Home Missions Council.

"We love you".....

HOME MISSIONS PASTORS and WIVES



"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

God's Call to a Unique

One cannot escape the scriptural admonition to evangelize the Jew. Some have theorized that because the nation of Israel is responsible for the basic truth of Christianity, the human channel through which the Son of God became incarnate, there is no case for evangelizing the Jew. It is true that God in His sovereignty has chosen this nation of people for a distinct purpose in the fulfillment of His plan for redemption of man. A careful analysis of the Word of God clearly points out God's concern for Israel. God brings a clear picture of indictment against Israel's sin and unbelief.

> "My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place. . . . and their adversaries said, We offend not, because they have sinned against the Lord . . ." (Jer. 50:6-7).
>
> "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them" (Ezek. 34:6).
>
> "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered . . ." (Ezek. 34:11-12).

These passages from the Old Testament characterize the Jewish people as lost sheep, showing God's concern for them and their evangelization. The Old Testament is filled with evidences of the bleeding heart of God for His Chosen People.

God severely chided His people and pronounced certain judgment for their sin. ". . . the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward" (Isa. 1:2-4). Though this portion is directed to the tribes of Judah, yet the heart of God is bared at the sinfulness and rebellion of His people.



By Lester E. Pifer
Executive Secretary
Brethren Home
Missions Council

Jesus, in His early commands to the apostles, clearly states His view on the evangelization of the Jew. ". . . Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel" (Matt. 10:5-6). Very interesting, isn't it, that this follows the famous passage of the whitened harvest fields and the admonition to pray for harvesters (Matt. 9:35-38). Here Jesus demonstrates His concern with action going to the cities, villages, teaching in the synagogues, healing the sick, and ministering to the people. ". . . he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). With respect to His own public ministry He said, ". . . I am not sent but unto the lost sheep of the house of Israel" (Matt. 15:24). However, this was not a limitation of the Gospel to the Jews: "And other sheep I have, which are not of this fold: them also I must bring . . ." (John 10:16).

The Bible clearly states that the commission has been enlarged to include the Gentile peoples of the world. The "all nations" (Matt. 28:19), "every creature" (Mark 16:15), and ". . . ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). This shows the nonexclusiveness of God's purpose with the Gospel. Extreme care must be exercised that in the bitterness, rebellion, and rejection of Israel to the redemptive work of Christ, that our evangelistic efforts be not deterred to follow the easier road of Gentile evangelism.

The Apostle Paul points up his concern in Romans 9:1-3.

> "Oh, Israel, my people! Oh, my Jewish brothers! How I long for you to come to Christ. My heart is heavy within me and I grieve bitterly day and night because of you. Christ knows and the Holy Spirit knows that it is no mere pretense when I say that I would be willing to be forever damned if that would save you" (Living Bible).

Paul's concern centers in the Gospel which is for all. "For I

Ministry

am not ashamed of this Good News about Christ. It is God's powerful method of bringing all who believe it to heaven. This message was preached first to the Jews alone, but now everyone is invited to come to God in this same way" (Rom. 1:16 Living Bible). Please note that the Jew is not overlooked, nor neglected. "Jew and Gentile are the same in this respect: they all have the same Lord who generously gives his riches to all those who ask him for them" (Rom. 10:12 Living Bible). We who have been given the responsibility of the Gospel (II Cor. 5:18-20) must accept our commission to the Jew as well as the Gentile.

There are in excess of six million Jews in the United States. Though the new nation of Israel is growing rapidly; reportedly, there are still more Jews in the U. S. than in Israel. Throughout the world the Jewish nation has been dispersed. The Jew everywhere needs to hear the Gospel.

The Jew is not easy to reach. This area of evangelism is perhaps the most difficult and least fruitful. To reach a stiff-necked, rebellious, materialistically minded people with the claims of Christ takes much faith, patience, boldness and sheer skill. The approach, methods and procedures are of necessity different than any other field of evangelism. To finally break through and reach the Jew for Christ is only a fraction of the task. The follow-up ministry is so vital to help him face the onslaughts of criticism and scorn of the Jewish community. Sometimes the new believer is literally cut off and completely isolated from family connections when allegiance is pledged to Christ.

The difficulties incurred should not in any sense deter our action. More concentration, more prayer, and application of trained personnel must be applied. God blesses the efforts of evangelism in reaching His Chosen People. There is great reward in reaching the Jew for Christ. And there is great joy in knowing that we are directly involved in a ministry which has a most important bearing upon the climactic events surrounding the return of Christ to this earth and the fulfillment of end-time prophecy.

Miss Isobel Fraser is the only full-time missionary we have to the Jews. Mr. Phil Cariaga, a bank manager and an able Bible teacher, helps in teaching the evening Bible classes at the Los Angeles mission. There is an urgent need for a full-time missionary couple to lead our Western Mission. We earnestly desire to see this ministry expanded to other areas of the nation. We need dedicated, trained personnel who will enter this vital ministry at the call and direction of the Lord, making it their life work. Pray the Lord of the harvest that He will thrust forth laborers into this harvest field.

Miss Isobel Fraser is the only full-time missionary we have to the Jews. Mr. Phil Cariaga helps in teaching the evening Bible classes at the Los Angeles mission.





BMH NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Important notice. The next issue of the *Missionary Herald* which you will receive will be dated Apr. 13, 1974.

Martinsburg, W. Va. A jam-packed day with little time to even catch a breath was recently lined up at the Rosemont Grace Brethren Church for the youth of the Mid-Atlantic District. The rally began at 10:00 on a Saturday morning and closed at 7:00 that night. **Ed Lewis**, director of youth ministries of the Christian Education Department, was the featured speaker. The film "The Occult" was viewed by an interested audience. The women of the church prepared a lunch for the youth as well as a lovely evening banquet. Basketball and volleyball were played at a local gym as a means of whetting appetites for the delicious food on the menu. Mason Cooper, host pastor; Robert Cooper, associate pastor.

Aiken, S.C.(EP)—Louis Cassels, religion columnist for United Press International and author of several books on religion and ethics, died of a heart attack at his home here at the age of 52.



Mr. James Sisler receives the "Faithful Service Award" from Pastor Kenneth Teague.

Alexandria, Va. Having served over 16 years as faithful custodian of the Grace Brethren Church, **James Sisler** was the honored guest at a surprise birthday party. As well as being a faithful custodian of the Lord's House, Mr. Sisler also held the following offices: deacon, Sunday School superintendent, and chairman of the trustee board. Gifts of appreciation were presented to James including a "Faithful Service Award." The evening of fellowship was concluded by everyone enjoying refreshments which included a birthday cake. Kenneth Teague, pastor.

Warsaw, Ind. Physical limitations due to an overcrowded schedule as professor at Grace Schools and pastor of the Community Grace Brethren Church of Warsaw, caused **Rev. Ivan French** to resign his pastoral duties at the church.

A new pastor, **David Miller**, was issued a call by the church and will assume his duties the last part of April. Mr. Miller is the son of Rev. and Mrs. Ward Miller of the Greenwood Grace Brethren Church, Modesto, Calif., and is currently a student at Grace Seminary.

San Bernardino, Calif. The members of the Grace Brethren Church are thanking the Lord for His goodness in supplying them with **Dr. L. L. Grubb** as pastor. Dr. Grubb began his ministry here as of Feb. 1. Clidean Talley, recording secy.

Changes. Rev. William Powell, 105 E. 38th, Sand Springs, Okla. 74063. Seal Beach, Calif., Grace Brethren Church (Tel. 213-596-1605). Dayton, Ohio, Grace Brethren Church of Huber Heights (Tel. 513-233-4324. Please change *Annual.*

Phoenix, Ariz. Rev. Mark Malles is the new pastor at the Grace Brethren Church as of Mar. 1. His address is 4014 Rancho Dr., Phoenix, 85019.

Westernport, Md. The Mill Run Grace Brethren Church is happily working for the Lord with the new pastor who is now on the field. The name and address of the pastor is **Rev. Jack D. Monette**, R. R. 1, Box 75A, Westernport, Md. 21562.

Warsaw, Ind. Rev. Irvin Miller is available for pulpit supply and may be contacted at R. R. 5, Warsaw, Ind. 46580.

Lincoln, Nebr. (EP)—Special programs by the Back to the Bible Broadcast will be aired April 28-May 4 commemorating the 35th anniversary May 1 of this global radio outreach.

Dr. Theodore H. Epp, under whose direction the organization operates, founded the Good News Broadcasting Association in 1939 here.

The program has grown from one 15-minute program on a local Lincoln station to 3,600 releases weekly in English. It is heard on more than 550 radio stations around the world.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Sterling, Ohio. Mar. 17-24; Bernard Simmons, pastor; Charles Ashman, speaker.

Manheim, Pa. Mar. 31-Apr. 5; Terrance Taylor, pastor; Becker Evangelistic Team.

Waynesboro, Pa., Apr. 7-12; Wendell Kent, pastor; Becker Evangelistic Team.

Buena Vista, Va. Apr. 14-21; Lester Kennedy, pastor; Becker Evangelistic Team.



Left to right: Rev. Howard Mayes, Mrs. Allan Disbro, Mrs. Charles Ashman, and Dean A. Dalton, vice president of denominational services for Gospel Light.

Glendale, Calif. "The Church and Future Shock, Now" was the theme for the 11th Annual Denominational Services Conference sponsored by Gospel Light Publications. Three persons represented the National Fellowship of Brethren Churches at the conference: **Rev. Howard Mayes**, director of the Christian Education Department; **Mrs. Allan Disbro** and **Mrs. Charles Ashman** from the Brethren Missionary Herald Co.

Keynote speaker was Dr. Earl Radmacher, president of Western Conservative Baptist Seminary, Portland, Oreg. Other speakers and resource leaders included Dr. Roy Stedman, Palo Alto, Calif.; C. Peter Wagner, Fuller Evangelistic Assoc.; H. Norman Wright, Biola College; Dr. Dennis Guernsey, Evangelical Welfare Agency; Ethel Barrett and a team of 18 from Gospel Light's management and staff.

The conference marks the beginning of the fifth decade of Gospel Light, founded by Dr. Henrietta C. Mears in 1933. From one church in that year to more than 40,000 churches in over 70 denominations, today the publishing house produces more than 1,700 products and has a staff of 250 in its Glendale offices and across the continent. Representatives from 18 denominations participated in the conference.

Atlanta, Ga. A tremendous Youth Week at Grace Brethren is now history, but the memories continue to linger. The week was highlighted with rap sessions, sports activities, and a pizza party. On Saturday evening the church provided a carry-in dinner for 31 teens. The evening featured a Christian film along with a special speaker, **Rev. Donald Edwards**, of Roanoke, Va. Before his conversion, Mr. Edwards was apprehended at the Atlanta airport and taken to the Fulton County Jail where he was led to Christ by Rev. William Byers. Later he was sent to Lewisburg Federal Penitentiary, and through the prayers of many Christians and the intercession of many who knew of his conversion, Mr. Edwards received parole. He spoke to the teens on Saturday evening and at the Sunday morning worship service.

The concluding service of the week was on Sunday evening with the youth in charge. The message was brought by **Bob Fetterhoff**, son of the pastor, **Rev. Dean Fetterhoff**. Submitted by Mrs. Richard Hall, publicity chairman.

Looking ahead . . . the Sunday School quarter which begins June 2 will feature a study in the **Gospel of John** for the adult department. The paperback book, which the Herald Co. will make available to churches, has been written by Dr. Homer A. Kent, Jr. It will be offered at half price ($1.50) during this period of time. Churches which have new converts or new members classes may want to consider using this excellent study guide in these classes, too.

Tucson, Ariz. (EP)—The Arizona Board of Regents has changed its mind and will allow Evangelist Billy Graham to hold his May 1974 crusade in Sun Devil Stadium in Tempe, home of the Arizona State University's football team.

Dr. Paul Singer, a regent, had objected because he said the state's constitution bars state funds or property from being used for religious exercises or instruction.

However, in April 1964, a Billy Graham Crusade drew 105,000 persons during a three-day meeting in the same Sun Devil Stadium. Use of the facility was not then questioned. A board spokesman explained that the vocal and legal aggressiveness of agnostics, atheists, and far-left and right political groups during the past 10 years has forced the regents to look more closely at the uses of the stadium.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

The following weddings were performed at the First Brethren Church, Martinsburg, Pa. Jeanette Russell and James VanVeldhuizen, Fawn Ormsby and Thomas Ishom, Janet Drake and Preston Kephart, Debra Stutzman and Dale Reese, Janice Neil and Charles Colbert, Donna Stern and Robert Bolesta, Susan Bowers and Rickie Aungst, Diane Miller and Kirby Clark. Clark.

Kitty Shane and Samuel Patterson, Oct. 20, 1973, First Brethren Church, Sterling, Ohio.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

ARRINGTON, Roland (Bus), 61, Jan. 27, Grace Brethren Church, Brookville, Ohio, Clair Brickel, pastor.

BERRY, Ernest, Jan. 5, a charter member of the First Brethren Church, Sterling, Ohio. Bernard Simmons, pastor.

BURKET, Dollie, 90, Dec. 27, 1973, a charter member and faithful supporter of the North Riverdale Brethren Church, Dayton, Ohio, Kenneth Cosgrove, pastor.

ESHELMAN, Delores, 41, Jan. 23, a faithful and active member of the First Brethren Church, Martinsburg, Pa., William Snell, pastor.

HUBACHER, John, Feb. 7, member of the First Brethren Church, Sterling, Ohio. One of the Hubacher's daughters is Mrs. Donald Marken, wife of Pastor Donald Marken, Coolville, Ohio. Bernard Simmons, pastor.

KNOWLTON, Elizabeth, 84, Jan. 23, Grace Brethren Church, Ashland, Ohio, Knute Larson, pastor.

Morality in Domestic Affairs

Editor's Note: Wesley Pippert, Washington Correspondent for United Press International, was the keynote speaker for this year's "Americans for America" week on the Grace College campus. Mr. Pippert is a graduate of the University of Iowa and of Wheaton College, and has been with UPI since 1955. This article is taken from his opening address to the college student body.

"America, of Thee I sing" is a significant title for your "Americans for America Week." Seldom in our history has the trust of the people in their government been so shaken and uncertain. I refer, of course, to Watergate and what it has become.

Watergate began as an attempt by aides at the White House and the Committee to Reelect the President to burglarize and wiretap the Democratic national offices in the Watergate complex in Washington. Now it has become an umbrella covering a dirty laundry list of crimes and sins and questionable conduct focusing ultimately on President Nixon himself. You know the list as well as I: a 1970 domestic intelligence-gathering plan, authorized by Nixon and providing for burglary, interception of mail, income tax harassment, and infiltration; wiretapping of reporters, of colleagues, of even President Nixon's brother, of colleagues who turned on each other with a vengeance in, as one of them put it, "spilling their guts" when they were hauled before the prosecutors; of the secret taping of White House conversations, which was odious, not because it was done but because it was done surreptitiously; of the President who enlarged his mansions and cut corners on his income tax and gave 1 percent of his income to charity. About the only thing that would have been worse than Watergate would have been had it never been revealed that these things were taking place.

By Wesley G. Pippert
UPI Washington Correspondent

Look at the terrible cost—to Richard Nixon, to his administration, and to the nation.

Richard Nixon is the man who made the greatest comeback in American political history, who scored one of the greatest election landslides, who opened the doors to China and Russia. But his place in history is now in jeopardy, and he stands discredited before the people he is trying to lead.

There is sadness in all this, for Christ died for Richard Nixon, too. On Inaugural Sunday 1973, at the very peak of Nixon's popularity, Billy Graham preached in the East Room of the White House during the worship service, and his subject was on pornography. I was there. One wonders how history might have been changed if Graham in his sermon had told Richard Nixon about the justice of God and had assured this insecure, perhaps deeply lonely man that God loved him and could meet his needs.

Richard Nixon has paid a terrible price for the events of Watergate, and so has his administration. His first term's innovative welfare reform proposal, his accomplishments abroad, his ideas for overdue government reorganization—all are overshadowed by the dark clouds of Watergate. His vice president pleaded "no contest" to a crime and resigned in disgrace for the first time in the nation's history. Two Cabinet officers are under criminal indictment for the first time in this century. I was present on that October afternoon in Courtroom No. 4 in the Old Courthouse in Baltimore when Spiro T. Agnew, his usually sleek, well-coiffed hair showed the slightest bit of fuzz, stepped forward to stand before the bar of justice. I felt sorrow for this man who had risen so fast and had fallen even faster.

I was present in the courtroom of the Justice Department that same month for the "Saturday night massacre" in which Nixon fired Archibald Cox as special prosecutor and Elliot Richardson and your own William Ruckelshaus resigned in protest. Now the once-arrogant White House staff is depleted, gone.

In my family, I was one of seven children of a man who was a tenant farmer most of his adult life, and in Portland Township No. 2, the one-room country school we attended, we were taught to revere our nation and our government. Millions of Americans had similar trust. Now that trust has been deeply eroded. That may be one of the worst tragedies of Watergate.

Now let me mention some questions I am frequently asked about these matters.

1. "We always have had dirty politics and the Democrats are as guilty as the Republicans. So why pick on Nixon?" This, incidentally, was the comment put to me by my sister, a returned missionary from South America.

"Well," I replied to her, "that's like saying there's nothing wrong with sinning because everybody does it." Sen. Sam Ervin put it more eloquently during the Senate hearings last summer when he said: "There has been murder and larceny in every generation, but

Colson: Ex-White House 'Tough Guy' A New Person Through Jesus Christ

By Wesley G. Pippert

WASHINGTON (UPI) — Charles W Colson says he has become a new person through Jesus Christ

There are obvious changes in the man who once was known as the White House

"I will stand with him in any circumstance. He has my complete trust. I would trust him with my life, my fortune, whatever I have.

"I have come to love Chuck Colson."

The year has been tough for Colson. He had recommended E. Howard Hunt Jr. for later Hunt was con-

gathering plan. Former White Counsel John W Dean III testified been told Colson had proposed th bombing of the Brookings Institut that Nixon had remarked he sho have discussed clemency for Wa defendants with Colson.

Colson denied wrong-doing at the

does that make murder meritorious or larceny legal?" Two wrongs do not make a right. If there were wrongs at Watergate, they ought to be set right. And if there were wrongs that can be corrected from other campaigns, that ought to be done so, too.

2. "What about Ted Kennedy and Chappaquiddick? That is just as bad as Watergate."

Kennedy's experience at Chappaquiddick, however tragic and despicable, involved one isolated event on a single night. Watergate was a whole series of events, an atmosphere, a pattern. If Chappaquiddick was a thread, Watergate was a whole fabric. The two cannot be compared.

Some have alleged that Chappaquiddick was covered up. It was not. It happened on the eve of the first moon walk, and it almost stole the headlines. That Saturday on CBS Evening News Roger Mudd led off with Chappaquiddick and subordinated the historic moon walk deeper into the program. Edward Kennedy himself had to face and nation on television. To this day, stories appear about Chappaquiddick.

But, Edward M. Kennedy, when he stands for election, ought to be judged severely on how HE handled the stress and crises of that night at the bridge. That would be a legitimate question about his fitness for the presidency.

3. "The Press is out to get Nixon, and it ought to lay off its bitter attacks on him." This, of course, is Nixon's own complaint.

Most stations and papers in the nation get their news from the wire services. I was not assigned to Watergate until March, nine months after the break-in took place. This was typical of many of the news media. Except for the *Washington Post,* the *Los Angeles Times,* CBS and a few others, most of the media did not begin to cover Watergate on their own until many months had passed and the 1972 election was long over. There was a vacuum of investigative news stories about Watergate all during the campaign.

The seeds that bore the bitter fruit of Watergate and Agnew's resignation were sown in the White House in 1970 and 1971 when these plans for domestic intelligence-gatherings were laid, and in the Baltimore County Courthouse and the Maryland State Capitol in the 1960s. Where were the investigative reporters then and what were they doing? Little, I must confess. If the press has erred in covering Watergate, it has erred not in its massive and saturation coverage of Watergate in recent months but rather in its accepting wholesale and at face value for too long the explanations and statements of Nixon and Agnew. In order words, we willingly ate what the White House spoon-fed us.

There is something more profound to be said here. A tension must exist between the government and the press; there must be an adversary relationship between the three branches of government and the so-called Fourth Estate. The press always must be skeptical—not cynical—but skeptical. The press always must probe, and not puff. I think you want us to do that. In a real way, I am your surrogate in Washington, to ask the questions and seek the information I think *you* would ask and seek if *you* were there. Because of my Christian perspective, I have tried to ask questions that probed a person's heart and motives—to ask Dwight Chapin, Bud Krogh, Donald Segretti (and I'll ask John Ehrlichman and Bob Haldeman, too, when I get a chance)—why did you do it? Do you regret what you did? Are you remorseful?

"About the only thing that would have been worse than Watergate would have been had it never been revealed that these things were taking place."

Finally, let's ask what is the mark of a Christian president? On the spur of the moment recently, I put this question to several persons: How do you tell whether a president is a Christian—not merely Richard Nixon, but any president, past or future? I got some interesting answers.

One woman, a staff member of an evangelical institution, replied that the first sign would be whether he went to church. My missionary sister suggested that the first sign would be whether he had private devotions. A Nazarene high school teacher said the most important sign was whether the president had a passion for souls. How would *you* tell?

All of these answers have merit, but I think we need to go into the Bible to learn the first and fundamental sign of a president, in fact of any person, who is a Christian. Remember the admonition of the Gospels: Repent and believe, repent and believe. I believe that the primary test of a president as a Christian is whether he is willing to stand before his staff, the Congress, the people, the world, and God, and say: "I have been wrong, I have done wrong, forgive me." Perhaps this would not be typical diplomatic protocol. Some, apparently including White House Press Secretary Ronald L. Ziegler, believe this would be a sign of weakness. I don't think so. I think it would have profound significance for the President as the moral leader of the people. I think it would be pragmatic and shrewd to say to members of Congress and to the leaders of the nations, "I have been wrong." It would be a show of tremendous strength.

Richard Nixon, of course, as recently as his State of the Union address, has repeatedly and rigidly declared his innocence and blamelessness. John Ehrlichman said in a recent interview that no, he didn't think he had anything to be sorry for. I have no wish to see Richard Nixon destroyed. I have no wish to see John Ehrlichman destroyed. I hope there is nothing else to be revealed so that resignation and impeachment won't be necessary. I believe that if Richard Nixon would repent the American people would throw open their arms and accept him in a forgiving spirit. I know that I would.

Sen. Harold Hughes and former White House special counsel Charles Colson, two complete opposites politically, have become close brothers in Christ. Hughes told me in discussing their friendship that he said to Colson that he must be willing to repent of whatever he did, even if that repentance were to mean jail.

We also need to go into the Old Testament to measure the faithfulness of our presidents. In the Old Testament we find God with the attributes of justice and mercy. The prophets frequently warred against their own governmental leaders over the issues of

(Continued on page 16)

Wesley G. Pippert, one of two top United Press International Washington reporters assigned to cover the Watergate investigation and the Ervin Committee hearings, was the keynote speaker for the Grace College "Americans for America Week" this year. Pippert is a Phi Beta Kappa graduate of the University of Iowa, holds the M.A. from Wheaton College, and has been with the United Press since 1955. An outspoken evangelical, he is the author of several books and numerous free-lance articles. The interview on page 17 was excerpted from a live television call-in program over WVGS, Grace Schools' educational channel. Channel 12 co-director Terry White moderated the panel, and other participants were history professor Wayne Snider and college student body president Bill Katip.



Panel participants were (l to r) Prof. R. Wayne Snider, Wesley G. Pippert, Prof. Terry White and Bill Katip.

MORALITY . . .

(Continued from page 15)

these leaders' attitudes toward widows and orphans, the poor, and oppressed. There are modern parallels today in our society—the poor, the dependent, the minorities. How do our presidents stack up on the matter of justice and mercy? What would the Old Testament prophets have to say to our presidents? What has the President done about the 25 million poor in this country? What has the President done about the oppressed people of our land—the blacks, the Chicanos, the Indians, and women? I'm sure Amos and Micah and Jeremiah would care a great deal about our American presidents in this regard. I'm not advocating any federal program of direct subsidy or grants to these groups, but I AM saying that according to the Bible, a nation's leader, and that includes the American President, must bear responsibility for these peoples in one way or another.

Does the President repent of his sins? Does he administer justice? Does he administer mercy? These are Biblical questions and tests that distinguish a president who is a Christian from a president who is not. And, as a matter of fact, these are Biblical tests that distinguish all of us who are Christian from those who are not.



"There is evidence that God is working in peoples' lives in Washington, and it may well be that God is in the wreckage of Watergate."

INTERVIEWING THE INTERVIEWER

WHITE: Much attention, at least in this area, was directed to a recent UPI article carrying your byline and telling the story of the conversion of former White House assistant Charles Colson. What did that article say?

PIPPERT: The lead sentence said, "Charles Colson says he has become a new person in Jesus Christ." It was that simple. Much of the story about Colson was his own words. And it was one of the longest stories ever to be carried on our "A," or prime wire.

KATIP: How prevalent is the "end justifies the means" attitude among our congressmen and senators?

PIPPERT: Well, I think that one of the tragedies of Watergate was that it revealed that there was a great deal of this attitude in Washington. And the revelation of this attitude was a shock to many people. But we must not think that *all* politicians have the attitude—they do not.

CALLER: Can a person be a consistent evangelical Christian and still be liberal in his political thinking?

PIPPERT: I would like to think that a person can be a consistent evangelical Christian *and* be a political liberal. The Old Testament prophets were anything but conservative as we find them expressing their views. Senator Hatfield and Representative John Anderson are evangelicals, yet politically liberal. In a real way, Jesus Christ was radical himself in the upheaval He created in peoples' lives.

SNIDER: Have you sensed a new spiritual awakening in the aftermath of Watergate?

PIPPERT: There very well may be. There is evidence that God is working in peoples' lives in Washington, and it may well be that God is in the wreckage of Watergate. But it's happening on an individual basis rather than in the institutional church. And I think this says more about the lethargy of many of our churches than it does about God's power.

CALLER: Is the press ruining the President?

PIPPERT: I don't think so. We must realize what the press is, and what its role should be. There will always be an adversary relationship between government and the press. It is the press' job always to probe and dig—not to be a cornet for the government.

If the press made a mistake in covering Watergate, it was made early on, when it accepted for far too long the statements of the White House at face value. We were lazy. Where was the press in the 1960s when Vice President Agnew was doing what he was doing at the county courthouse and at the Maryland State Capitol?

WHITE: What do you see the press' role to be in our society?

PIPPERT: The press is, in a very real sense, a representative or surrogate of the people. I try to ask the questions *you* would ask if *you* were there.

WHITE: How has recent administrative criticism of the press affected you and UPI?

PIPPERT: It has made us more careful; more cautious. We have been *extremely* careful in Watergate coverage to use language that is unemotional—we say "he said" rather than "he declared" or "he charged," and so forth.

WHITE: Do you feel there is a need for evangelicals in the secular press?

PIPPERT: Yes, there is definitely a need for those with evangelical values to be in the secular news media. In the entire Washington press corps, there are *very* few who could be called evangelical. Not only in the religious news area, but in the *secular* news area—*that's* where evangelicals are needed now!



Listen, America

By Elizabeth Bowman
Grace College Sophomore

Listen to me, America! I have written a song for you—bu not a love song. America! It is a song of warning, a song o what may lie ahead.

You were once great, America. At the time of your birt your vitality was magnificent. What? You say you were onl thirteen weak, struggling colonies? Yes, you were small, bu it is not size that gives greatness.

Your strength, America, lay in your ideas, in the foundin principles that gave you life: that "all men are create equal," that God gives men unalterable rights, and that libe ty and justice are the property of all.

You feared God in those days, America. "In God w trust," you said. And you lived like you meant it.



Red, White and Blue

Dress of a Man for All Seasons

By Jerry O. Byrd
Grace College Senior

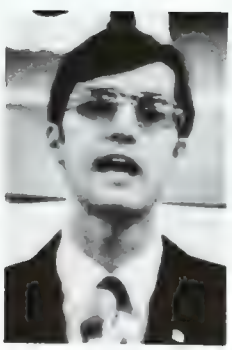
Dear Uncle Sam,

So many people have said so many things *about* the wa you look today. I thought that I'd write *to* you to tell yo how I feel.

You know, Uncle, I think you're a pretty sharp dresse Oh, I know a lot of people criticize the way you look. The say you dress too flashy for your age. But, then, I thin that's what helps you keep so active and stay so young. I'r just glad everyone has the freedom to dress the way h wants.

I notice lately, though, you've had a hard time keepin your shoes clean and polished. I suppose it's because you'r always on the go. You've been so many places and done s many things and helped so many people. I guess you've bee just about everywhere and done just about everything an helped just about everyone.

I really like your trousers, Uncle. Stripes always stay i style. And you can wear them for work or play, for formal c casual occasions. Remember that wherever you've wor them, everyone has commented how nice you looked an



She Is Mine!

By V. L. Vawter
Grace College Junior

"Americans for America Week" is an exercise in patric tism, for the very definition of patriotism is the love an zealousness for one's country. However, in the age in whic we live, patriotism has taken a severe flogging at the whip ping posts of positivism and materialism. Philosophical task masters have attempted to shred away the sinews of patric tism and expose its breath. With haughty contempt and ar rogance they point their blood-dripping fingers at the tor tured carcass and taunt those who would claim the corpse They have failed to realize that the breath of patriotism i not objectively verifiable nor is it tangible. What they hav also failed to realize is that the body will resurrect, for patri otism is both universal and necessary; and that which is uni versal and necessary cannot be destroyed. Let us now expan the proof of universality and necessity.

Patriotism is universal both inherently and historically After God had created Adam in the Garden, He declared tha it was not good that man should be alone. Man had beer created a social creature. Later Adam was also told to replen ish the earth, that is, he was to preserve his species. When th

Editor's Note: As part of "Americans for America Week" this year, the Grace College student senate sponsored contests in speech, art and essay. Reproduced here are three of the top student essays on the patriotic theme.

Ah, but you have changed. You grew, forced back your rontiers, erected your cities, freed your slaves, and even nade the world "safe for democracy."

Yes, you have grown large, my country. Your armies are nighty, your jets swift. You have put your men on the noon, aided the sick and starving, and rebuilt crushed ations until even your Canadian neighbors laud you in their ditorials.

But don't let their praise swell your head, America! Remember Rome; she fell from within. Look at yourself, my ountry! See the price you have paid for your strength.

Your children are attacked on the streets of your cities; our courts no longer know justice; your criminals walk free. And two-fifths of your marriages break in divorce. Schools deny the Word of God and censor prayer. Even truth has become relative to you.

Yes, America, the song is one of warning. You may not like its tempo or the lyrics, but it is a song of truth. And the truth is this: "Righteousness exalteth a nation: but sin is a reproach to any people."

It is not too late for you, my country. The last stanza of the song has not been written. And it is yours to write. You have a "past to remember and a future to mold."

Mold it with God, America!

aid how glad they were that you were there.

Now, Uncle, please don't feel bad when I tell you that just efore the Second War, your pants got awful baggy, and I ust had to laugh. Especially when you walked away from ne, you looked so funny. I was very young then. I didn't nderstand that you were getting real thin because you idn't have much to eat. I sure was glad when you got those right red suspenders to help hold up your pants. I didn't now then where you ever found such bright red ones. But, ater on, mother showed me the graves. Now you always ear those red suspenders. They never seem to fade or lose heir strength. I hope they never do. If they ever did, your ants would get baggy again, but I couldn't laugh anymore.

Oh, yes, I remember your talking about the time when our beautiful blue coat tore nearly in two and faded to ray. I'm glad now it's mended and all bright blue again.

I like your big bow tie, too. It helps to keep your chin up. t's probably because you're so tall that you tend to stoop a ittle, and the tie keeps you looking up. Remember when our friends from overseas gave you the tie? It's nice to know you have friends, isn't it? Actually, this kind of tie gives you more liberty to do things, doesn't it?

You know, Uncle, you've always been so kind to your friends and us kids. I know we've often disappointed you and not appreciated all you've tried to do for us, probably because we weren't old enough to understand the things you were doing. Sometimes I still don't understand all the reasons why you do certain things, but I try. And I know you're not perfect. We all make mistakes. We just have to have faith and learn to forgive each other.

Most of all, though, Uncle Sam, I like the white stars on your hat. And that's the reason I love you and sing about you. The stars remind me that, in the darkest moments of your life, you have always listened to the voice of the One who "giveth songs in the night."

Your faithful nephew,
Jerry O. Byrd

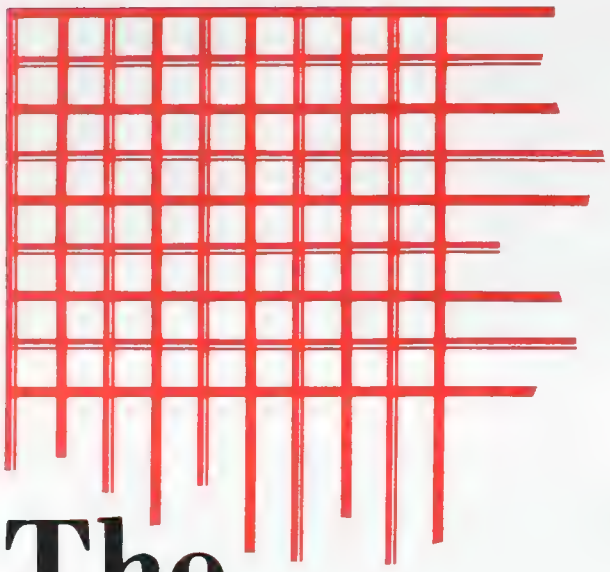
P.S. Job. 35:10.

wo ideas of society and preservation are conjoined, one is ncontrovertibly led to patriotism; for love of country is nothing more than love for one's own society and the preservation of it. The historical proof for patriotism is legion. One annot obtain artifact or literature of a civilization and not liscover evidence of patriotism. It has existed for all peoples or all times.

The necessity of patiotism is not found in metaphysics or ogic, but it is found within ethics; the necessity of patriism is ethical necessity. The debunkers of patriotism have liscovered that they are now between Scylla and Charybdis. They may be sucked into the vortex of never having a means by which to motivate and enjoin men to sacrifice for others, or they may be dashed upon the rocks of denying their own philosophy. Now that they have eviscerated patriotism, by what means can they appeal to men to sacrifice for others?

A patriot can say as the Roman father did to his son, *dulce et decorum pro patria est mori,* it is good and proper to die for one's country. But the debunkers have cast this saying aside. How then can they appeal for any man to sacrifice? The debunkers may say that it is good to sacrifice for others, but the reply is "why is it good for me instead of him to sacrifice for others?" Patriorism demands, requests, and commands an equal sacrifice; otherwise, the preservation of a society would cease. And all that we believe in would cease. Patriotism is ethically necessary, or we would perish.

Patriotism is a good and right belief, for it is universal and necessary. Of course, I distinguish between those who use patriotism to promote evil and those who love their country and wish to see it preserved. Samuel Johnson was right when he said that patriotism was the last refuge of a scoundrel. But then let us not forget that patriotism is also the first refuge of a noble man. It will avail nothing for any to point out the blights on America. I cannot cease to love her because she is scarred any more than I can cease to love my wife because she is incurably ill. A Greek of the past said it, but it is still true: "No man loves his city because it is great, but because it is his." I love America, not because she is great, but because she is mine.



The Pattern Forms

By Dr. Herman A. Hoyt
President, Grace Schools

The emergence of an energy crisis, not merely in the United States, but all across the world, together with a whole host of other problems all converging upon society in this hour of world history has driven prophetic students to a new study of the Scriptures. Portions of the prophetic Scriptures that hitherto were passed over with little concern are suddenly becoming especially meaningful. This is true of Luke 21:25-26.

This passage of Scripture falls within the final prophetic discourse of our Lord known as the Olivet Discourse, and is recorded in each of the Synoptic Gospels (Matt. 24–25; Mark 13; Luke 21). Three things appear in the Luke passage: (1) Demonstrations in the heavens (v. 25); (2) Developments in the earth (vv. 25-26); and (3) Dethronement of celestial powers (v. 26). It is concerning the second item to which I want to call your attention.

By comparison with the parallel passages in Matthew and Mark (Matt. 24:29; Mark 13:24), it appears that the demonstrations in the heavens and the dethronement of celestial powers come immediately after the tribulation. Whereas Luke was pointing to a developing pattern of things over some period of time, and which finally reaches its climax during the progress of the tribulation period. The developing pattern and its effects can well be seen before the tribulation period sets in.

The particular emphasis of Luke has to do with things coming to pass on the earth in contrast with the heavens, and that which is developing within a certain sphere in the earth. "And upon the earth" (v. 25) marks the level as distinguished from the heavens, and "on the earth" (v. 26) specifies the sphere of the earth with which Luke is concerned. Contrary to what the reader of the English may conclude, the second word "earth" does not mean the same as the first.

To be specific, the second word "earth" is the word "economy" in the original Greek. Of the fifteen times it appears in the New Testament, the King James Version always translates this word by the term "world" except in the one instance of Luke 21:26 where it is rendered "earth." In any event, the word does not mean earth or land; it does not mean the people of the land. It does refer to the system of operation which constitutes what we call organized society. The participle, for such it is, describes the activity of society functioning over a pattern that is ever progressing toward final fulfillment.

There are four things that the Lord Jesus Christ declares will be true as this outworking pattern moves toward its climax:

I. UNIVERSAL SOCIAL DISTRESS ARISING FROM NARROWING LIMITS OF OPERATION: "And upon the earth distress of nations."

It is most interesting to discover that three words are used to describe the tribulation of the end time, and the one in this passage is the most severe. There is distress affirmed of the tribulation which constitutes narrow or straitened circumstances (Matt. 24:21; Mark 13:24). There is distress which forces men to such lengths that they are compelled to respond in certain ways (Luke 21:23). Then there is the distress which reaches the point that it holds men in a vise. There is no way for them to turn. The pressures from every side are irresistible. They cannot move forward or backward. They cannot turn to the right hand or to the left. This is the state of affairs to which the human economy has brought them. The ideas of men were created. The patterns of conduct have developed. At last the whole program has converged upon society in a viselike grip from which they cannot escape.

II. WORLDWIDE MENTAL BEWILDERMENT RESULTING FROM DECREASING LIMITS OF VISIBILITY: "with perplexity" (v. 25).

In consequence of the viselike pressure of the situation, mankind is confronted with perplexity. The original Greek word means "no way out." This is demonstrated by the fact that mankind by itself is unable to direct its own affairs. No matter how amazing the achievements of men, they are still unable to get a sufficiently broad view of reality to comprehend it in perspective. Men are unable to look deep enough to capture the full significance of life and its attendant aspects. Men are so finite that they cannot see far enough into the future to conceive how their inventions

will turn out. As a result, they finally reach that state of affairs in the outworking of their own creations where there is no way out.

III. UNCONTROLLABLE HUMAN DESPERATION AND RECKLESSNESS GROWING OUT OF FRUSTRATION: "the sea and the waves roaring" (v. 25).

These words may be treated literally or metaphorically. It is the opinion of the writer that they have metaphorical significance in this passage. Inasmuch as the word "earth" or economy does not refer to literal substance, but rather to society in operation, it seems quite in point here as describing the response of mankind in the midst of the desperate conditions that have developed. Men went blithely on their way with programs and promotions, little dreaming the awful end toward which they were moving. And then one day they began to reap all they had sown. In

Men cannot see far enough into the future to conceive how their inventions will turn out. As a result, they finally reach that state of affairs in the outworking of their own creations where there is no way out.

the midst of growing viselike circumstances from which they were unable to extricate themselves, and experiencing the frustration which comes from the realization that there is no way out, they become wild with emotion, reckless in their attempt to break the deadlock, and blindly desperate in their activity.

IV. UNIMAGINABLE HOPELESSNESS AND DESPAIR ISSUING FROM TERROR AND THREATENING EXPECTATION: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (v. 26).

This is the dreadful end for a world of mankind that felt competent to direct its own course, and turned away from God. Exegetes are not at all agreed as to the meaning of this statement. Some think that men will be so overcome with fear as they watch the developing perils that they will die. Others think it means that men faint or swoon in the presence of the expectancy. Probably both will take place. The pride and ostentation of men will suddenly be humbled as they face the developing perils they have created and promoted, and realize there is no power on earth capable of solving them. Is it not possible that the monetary crisis, the pollution crisis, and the energy crisis are just three of many now converging on the economy? Is it not possible that all these things point to the approaching end of the age, and we may well expect that the worst is yet ahead? Is it not possible that the worst which is yet ahead also indicates that the coming of Christ for His Church is very near?

If this is what Christ was saying to us, then it is high time that we give greater concern to the most important thing in all the world, our service for the Lord Jesus Christ. It is later than you think!

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Provision for Grace in Comer Will

A gift to Grace Schools in the amount of $1,096.14 was recently received from the estate of Mrs. Effie Comer of Dayton, Ohio, who recently departed to be with the Lord. Her husband, Clyde, preceded her in death by about four years; and included in their will was a provision for Grace Schools and for the First Brethren Church of Dayton.

The pastor of the Dayton church, G. Forrest Jackson, who had assisted the Comers in drawing their will, sent the following note:

> ". . . at that time the library was being built on the campus. They read with interest all the news that appeared in the *Brethren Missionary Herald* about the progress of the library, and this was the motivation for including Grace Schools in their will. The Comers had been members of our church for more than fifty years, but had not been able to attend the services for a number of years."

How thankful those at Grace are for individuals who remember the schools in their wills. The ministry of many saints continues in this way long after their earthly life is over. Remember the Lord's work in *your* will!

Karen Fletcher Named Outstanding Educator - Again

For the second time in three years, a Grace College graduate has been named the Outstanding Young Educator by the Jaycees of the communities in which she teaches.

Mrs. Roland (Karen) Fletcher recently received the Outstanding Young Educator award in Highland, Illinois, where she teaches first grade in Highland Community Schools. Her husband, a former instructor and coach at Grace College, is now instructor and head basketball coach at Greenville College, Greenville, Illinois.



Mrs. Karen Fletcher

Mrs. Fletcher, who is the daughter of Grace College Dean of Students Arnold R. Kriegbaum, was also honored by the Warsaw, Indiana, Jaycees with the OYE award in February of 1971, while she was teaching second grade at the Madison Elementary School in Warsaw.

A graduate of Warsaw Community High School, she was graduated cum laude from Grace College in 1965 with the B.S. in Education, and was awarded a master's degree from Ball State University in 1967.

Chosen from among six candidates nominated for the award, she received a trophy and two $25 savings bonds at the program sponsored by the Highland Jaycees.



Dr. Mervin Ziegler

Add Ziegler to Speech Department

Along with several part-time teachers, one full-time appointment was made to the Grace College faculty for the second semester. Dr. Mervin L. Ziegler was appointed assistant professor of speech and is teaching courses including speech communication, persuasion, and radio/television.

Dr. Ziegler received the B.A. degree in English and speech from Cedarville College and the M.A. degree in speech from Bowling Green State University. He was an instructor in speech at Bryan College, Dayton, Tennessee, from 1966 to 1970. Since 1970 he has been a graduate assistant at the University of Florida in Gainesville while completing his Ph.D. degree in speech.

Academic Dean Male Resigns

Grace College Academic Dean E. William Male will step down from his administrative position August 31 of this year, according to an announcement made by President Herman Hoyt to the college student body on February 1. Dean Male will remain on the staff of the school and will devote half his time to teaching in the college and half to the seminary. He will be directing a new master of arts degree program in Christian school administration for the seminary.

Male first served with the school in 1959. For two years he served as an assistant to Dr. Hoyt as dean of the college and, upon Hoyt's elevation to the presidency in 1962, was named academic dean.

Praising Male highly, Dr. Hoyt said: "As the president of this school I have had no other dean. I came to lean heavily upon him. He has been a choice and congenial colleague. . . . At the point which is basic to this institution, Dr. Male has been absolutely trustworthy and faithful to the Lord."

Male, who is associate professor of psychology in addition to his administrative duties, holds the B.A. from Western Michigan University, the B.D. from Grace Theological Seminary, the Ed.M. from Temple Univeristy, and the Ph.D. from Indiana University.

Under his leadership Grace College has reached candidate status in its quest for regional accreditation. He has also had a significant role in promoting the Christian Day School movement, and the new graduate program which he will direct consists of a thirty-hour, three-summer-long program for those in Christian school administration.

Appointment of a new academic dean is to be announced at the March board meetings.



Dr. E. William Male

DILEMMA . . .

(Continued from page 24)

who has written several gospel tracts, I confess to a certain sense of misgiving in even attempting to condense the good news into four small pages. Would we not be wiser to give the people the full presentation as it is found in the Gospels or in the New Testament?

Third, is all this pressure for decisions really scriptural? Where in the New Testament were people ever pressured into making a profession? We justify our practice by saying that if only one out of ten is genuine, it is worth it. But what about the other nine, disillusioned, bitter, perhaps deceived en route to hell by a false profession?

And I must ask this: Is all our boasting about conversions really accurate? You've met the man who solemnly tells you of ten people he contacted that day and all of them were saved. A young doctor testified that every time he goes to a new city, he looks in the phone book for people with his last name. Then he calls them one by one and leads them through the four steps to salvation. Amazingly enough, almost every one opens the door of his heart to Jesus.

I don't want to doubt the honesty of people like this, but am I wrong in thinking that they may be naive? Where are all those people who are saved? They cannot be found.

What it all means is that we should seriously reexamine our streamlined, capsule evangelism. We should be willing to spend time teaching the Gospel, laying a solid doctrinal foundation for faith to rest on. We should stress the necessity for repentance, a complete about-face with regard to sin.

We should stress the full implications of the Lordship of Christ and the conditions of discipleship. We should explain what belief really involves. We should be willing to wait for the Holy Spirit to produce genuine conviction of sin. Then we should be ready to lead the person to saving faith in the Lord Jesus Christ.

If we do this, we'll have fewer astronomical figures of so-called conversions, but more genuine cases of spiritual rebirth.

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B M H *The Brethren Missionary Herald*

THE TOP 20 CHURCHES GIVING TO THE MINISTRY OF PUBLICATIONS IN 1973

Winona Lake, Indiana 3,167.69
Charles Ashman, pastor

Johnstown, Pennsylvania (First) 1,604.00
Wesley Haller, pastor

Homerville, Ohio 1,376.27
Robert Holmes, pastor

Hagerstown, Maryland (Grace) 1,135.04
Robert B. Collitt, pastor

Winchester, Virginia 993.78
Paul E. Dick, pastor

Rittman, Ohio 980.30
Robert Russell, pastor

Wooster, Ohio 948.65
Kenneth Ashman, pastor

Dayton, Ohio (First) 853.50
G. Forrest Jackson, pastor

Warsaw, Indiana 767.34
Ivan French, pastor (in 1973)

Mansfield, Ohio (Grace) 731.75
J. Hudson Thayer, pastor

Martinsburg, Pennsylvania 693.00
William H. Snell, pastor

Meyersdale, Pennsylvania 691.40
Robert Burns, pastor

Ankenytown, Ohio 628.75
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Fort Lauderdale, Florida 569.25
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Evangelical Dilemma

By William MacDonald

A curious problem exists today in the evangelical world, one that poses sobering questions for the church and for the individual believer. The problem in brief is this:

A great army of personal soul winners has been mobilized to reach the populace for Christ. They are earnest, zealous, enthusiastic and persuasive. To their credit it must be said that they are on the job. And it is one of the phenomena of our times that they rack up an astounding number of conversions. Everything so far seems to be on the plus side.

The problem is this—many of the conversions do not stick. Some of the fruit does not remain. Six months later there is much less to be seen for all the aggressive evangelism. The capsule technique of soul-winning evidently has produced a number of stillbirths.

What lies at the back of incidents of malpractice in bringing souls to the birth? Strangely enough it begins with the valid determination to preach the pure gospel of the grace of God. We want to keep the message simple, uncluttered by any suggestion that man can ever earn or deserve eternal life. Justification is by faith alone, apart from the deeds of the law. Therefore, the message is, "Only believe."

From there we reduce the message to a concise formula. For instance, the evangelistic process is cut down to a few basic questions and answers, at the heart of which is this:

"Do you believe you are a sinner?"

"Yes."

"Do you believe Christ died for sinners?"

"Yes."

"Will you receive Him as your Saviour?"

"Yes."

"Then you are saved!"

"I am?"

"Yes, the Bible says you are saved."

At first blush the method and the message might seem above criticism. But on closer study we are forced to have second thoughts and to conclude that we may have oversimplified the Gospel.

The first fatal flaw is the missing emphasis on repentance. There can be no true conversion without conviction of sin. It is one thing to agree that I am a sinner; it may be another to experience the convicting ministry of the Holy Spirit in my life. Unless I have a Spirit-wrought consciousness of my utterly lost condition, I can never exercise saving faith.

It is useless to tell unconvicted sinners to believe on Jesus. That message is only for those who have discovered they are lost. We sugarcoat the Gospel when we de-emphasize man's fallen condition.

With that kind of a watered-down message, people receive the Word with joy. Nothing wrong with joy, but there must also be deep contrition. They do not have deep roots, and though they may endure for a while, they may give up their profession when persecution or trouble comes (Matt. 13:21). We must not forget the message is repentance toward God, as well as faith in our Lord Jesus Christ.

A second serious omission is a missing emphasis on the Lordship of Christ. A light, jovial, mental assent that Jesus is Saviour could miss the point. Jesus is first Lord, then Saviour. The New Testament always places His Lordship before His Saviourhood. Do we present the full implications of His Lordship to people? He always did.

A third defect in our message is our tendency to keep the terms of discipleship hidden until a decision has been made for Jesus. Our Lord never did this. The message He preached included the cross as well as the crown. He never hid His scars to win disciples. He revealed the worst along with the best, then told His listeners to count the cost. We popularize the message and promise fun.

The result of all this is that we have some people believing without knowing what they believe. In many cases they have no doctrinal basis for their decisions. They do not know the implications of their commitment to Christ. They have never experienced the mysterious, miraculous work of the Holy Spirit in regeneration.

In our mania for instant conversions, we may have forgotten that conception, gestation and birth do not occur on the same day.

And, of course, we have others who are talked into a profession because of the slick salesmanship techniques of the soul winner. Or some who want to please the affable, personable young man with the winning smile. And some who want only to get rid of this religious interloper who has intruded on their privacy. Satan laughs when some conversions are triumphantly announced on earth.

I would like to raise several questions that might lead us to some change in our strategy of evangelism.

First of all, can we generally expect everyone to make an intelligent commitment to Christ the first time they hear the Gospel? Certainly there are cases where a person has already been prepared by the Holy Spirit.

But generally speaking, the process involves sowing the seed, watering it, then some time later reaping the harvest. In our mania for instant conversions, we may have forgotten that conception, gestation and birth do not occur on the same day.

A second question: Can a capsule presentation of the Gospel really do justice to so great a message? As one

(Continued on page 23)

BRETHREN MISSIONARY
HERALD
APRIL 13, 1974



Facing the Future in Argentina

HERALD

Volume 36 Number 7 April 13, 1974
Foreign Missions, WMC and Christian Education Issue

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Cover Photo: Two recent converts in Argentina were baptized by Rev. Solon Hoyt in the river. See page 7.

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.


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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

An article by Charles W. Turner entitled "I'm OK, You're OK—But He's Perfect" (*Herald* July 7, 1973) came across my desk by way of a reprint in the *Christian Reader.* It is very timely and needs to enjoy a wider circulation.

If I may reprint it, it would be deeply appreciated. I am editor of a publication. If I might be so bold, could I have permission to run the above mentioned article in our publication?—*Indiana*

Dear Editor,

I am very pleased to see that you included in your periodical an article concerning Fanny Crosby entitled, "Safe in the Arms of Jesus" (*Herald* Feb. 16, 1974). As a Sunday School teacher and a teacher of various youth-oriented groups, I have often used the story of this outstanding Christian lady in my study groups. Her life typifies the real valor and heroism embodied in the teachings of Christ.

I am wondering if I can receive permission to reprint this article? I plan to use it only as stated above. I will give full credit to the authoress, K Marie Stolba.

Many thanks for your consideration.—*Virginia*

Hi,

Please send eight copies of Dr. Boyer's book, *Prophecy: Things To Come.* The people here really appreciate the study.

Here is a quote from a letter I received from a former member.

"I have given my book on the study of prophecy to a man who has been so kind in getting me home from church . . . Also I would like the book for the next quarter on Deuteronomy. I like the Brethren lessons better than the Baptist lessons."

This is a former S. S. teacher.—*California*



Analysis Paralysis

By Charles W. Turner
Editor

Several weeks ago I found myself seated before the TV with a touch of escapism and the real world all shut out. I was watching the closing round of a major golf tournament. Outside my window was the cold winter snows of Indiana, but on my screen was the warm picture of Hawaii. Before me were the best golfers of the world making shots that defied my fondest hopes. What a world to escape to during the woes of winter! I had been hoping my hero, Arnold Palmer, would somehow make the big move in the late rounds. But it was not to be. The Arnie of old has not been making those big moves like he used to do. The young kids on the circuit have been doing very well. Still my heart was hoping for the middle-aged athlete to show those kids.

My interest began to wane, when all of a sudden the announcer said something that really struck me. One of the golfers was on the green and about to putt. He tried to decide which way the ball would roll towards the hole. Would it go to the right, would it go to the left, maybe straight ahead? To a non-golfer this may sound like a very unimportant problem, but to this golfer it was of paramount importance. First prize money was about $50,000. The longer the golfer looked —the harder was the decision. The announcer said, "I think he has Analysis Paralysis."

I came back to my real world very quickly. What a graphic description of much of our way of life! We are always having meetings with mini-committees, enlarged committees, executive committees, and maxi-committees. We meet with boards till we are bored. We analyze till we are analyzing our analyses. We are really suffering a bad case of analysis paralysis. By the time we decide how to solve a problem, there is a new problem and the old one isn't a problem anymore. Be certain, I am not advocating jumping into a situation without careful prayer and thought. Those who read the recent editorial on "Who Is Going to Pay the Bill?" are aware that I suggested counting the cost before becoming involved. However, I don't think it is right to use too much prolonged thought about a subject just as an escape for action. Often the security blanket of a committee meeting helps us to delay making the plunge into the icy waters of reality.

After careful discussion and planning, a decision must be made. Action is the next necessary step. Once this is started it should require our full resources and energy. The full thrust of our dedication to God and His work now takes over. We are involved at this point.

More good thoughts and intentions have been lost in committee meetings than anywhere else in the world. That committee meeting on the borders of Caanan cost the Israelites forty years of time and a lot of suffering. The analysis paralysis said: "My, oh my, they are big ones! They are giants and we are so small. They make us look and feel like grasshoppers" (author's translation). The committee by its ten-to-two vote, said, "We can't do it!" The point they missed was that God had said they could and should move into the land.

Charlie Jones makes a telling statement when he says: "Did you ever see a statue in a city park erected to a committee?" I have seen a list of names on a plaque in a park, but I don't remember a single name. However, I do remember the Washington, Lincoln, Jefferson, and Kennedy memorials.

Consider, pray, decide, and then expand your energy to the glory of God and to the project God assigns you. Certainly haste makes waste, but inactive hesitation results in stagnation, too.

Mary Emmert

A Real Friend—A Wonderful Missionary



Miss Emmert when she went to Africa

FMS editor's note: As announced in the last Foreign Missions section of the *Missionary Herald*, Miss Mary Emmert, retired missionary to Africa, passed away on January 19, 1974.

In this interview, Miss Elizabeth Tyson, also retired from missionary service in Africa, tells of her friendship and association with Miss Emmert.

QUESTION: Miss Tyson, you knew Mary Emmert well, didn't you?

ANSWER: Indeed I did. Mary and I lived together and worked together for twenty-five years. I never had any companion as wonderful as she. I don't think we ever had a harsh word between us—never once.

Q: I understand you and Miss Emmert went out to Africa together.

A: That's true; I arrived in France three weeks after she did, but from then on we were together. We studied French for six months in France and then went on to Africa.

Q: Traveling was quite different in those days?

A: Oh, yes—but we had a wonderful trip to Africa. The Kennedys and Hattie Cope (Sheldon) went with us. We sailed from Antwerp and it took three weeks to get to Matadi. Estella Myers, who also accompanied us, had already spent a term in Africa. She told us about the different places we'd stop and what we were to do. In the Canary Islands we were to put on helmets and pads to protect our backs. At Mary Slessor's mission we were supposed to get some cats (yes—*cats*—they had a lot of cats there). At Matadi every missionary was to go up to the Alliance mission to get a cup of tea. It was an awfully hot day. We got dressed up with high collars, long sleeves, and high-top shoes—and they didn't even serve us a cookie or a cup of tea!

Q: That was quite a long time to be on a ship—with nothing to do?

A: We studied! Miss Myers was teaching us Sango. After we got off the ship we had a long wait in Leopoldville before we could go up the river. It took three weeks on the boat. We had to sleep on the deck and put up our cots every night and take them down in the morning. But we enjoyed it all! Going up the river one day we remarked that we hadn't even seen a monkey. A man standing close by said, "Look at that tree"—and it was *full* of monkeys! We just hadn't seen them. We saw hippos and crocodiles—it was all very interesting.

Q: Where did you go when you got to French Equatorial Africa?

A: Mary and I both went to Yaloke and stayed there. We were there together through the years with the exception of a few years when Mary was put at Bassai in the French school.

Q: What did Miss Emmert do at Yaloke?

A: It was 1925 when we went out, and the next year she got her permission to open the French school. Her first class began in 1926, and she taught the French school there at Yaloke until she went home to take care of her father years later. Also, she did some work in Junior Bible School.

Q: She knew French well enough to start a French school?

A: Oh, yes, she got the "superior" diploma from the Alliance Francaise in Paris. She had taught French here in the States previously. She was a graduate of Drake University, a Phi Beta Kappa.

Q: What caused her to volunteer for Africa?

A: In the university she had lost her faith; but when she went to Lost Creek, Kentucky, to teach in the mission school, through two others on the staff there, she came back to the Lord. Then she had met Estella Myers, and Estella said to her, "I want you to meet Mr. Gribble." So Mr. Gribble went out to Mary's home in Iowa to meet her and talk about the mission field—and that's how she was called to Africa.

Q: Tell us more about the French school at Yaloke.

A: Well, Mary had to put in her demand for the school. When the demand went to the governor of FEA, he said he didn't believe that she wrote it because it was in such technical French; the authorities said they didn't know any American who would know that much technical French, so they thought she had had help in writing it. It was so perfect that they gave her permission to open her school. She knew French very, very well. She knew all the rules and all the regular words and the irregular ones and everything else. She was wonderful in French!

Q: How were the students chosen for the school—was it just those who happened to come to the station?

A: Mary sent out word to all the villages through the catechists and then

"Mary and I lived together and worked together for twenty-five years. I never had any companion as wonderful as she. I don't think we ever had a harsh word between us—never once."

the children would come in. In the first group five hundred children came—and Mary could take only fifty. It was a very sad day when she had to turn those little children away because they could not go to school anywhere else. It was that way every year when she took a new class—so many came and so few could be accepted. No schools were allowed to be conducted in the tribal languages in those days.

Q: Was her school a one-room type?
A: That's right.

Q: I believe Mary was influential in Pastor Marc Voloungou's life?
A: Yes, that was another outstanding thing in her ministry. Marc accepted the Lord in one of her meetings. Other missionaries, particularly Mr. Hathaway, were very faithful in testifying to Marc. Mr. Hathaway dealt with him continually. But Marc was on the station almost a year and a half before he accepted the Lord. One Christmas morning when Mary was speaking on the third chapter of John, Marc got up and came forward. Just think what he meant to our work!

Q: Then Mary taught Marc?
A: Every Saturday afternoon—all afternoon, from lunch time to supper—Mary would teach him French, and finally he was able to read the whole Bible in French. He could preach from the whole Bible because she had given her time for years to teach him French. So, long before other Africans had the Bible in Sango, Marc knew the whole Bible.

Q: What were some of the things you and Mary did together on the field?
A: In the early days when my medical work wasn't heavy, we would go out into the bush and stay for a month. One time we went out by *tepoi,* and the next time we went by "push." Then, perhaps a couple years later, when we had the car, we went by car. She was a wonderful driver. And she let me drive the car! That just shows her patience—she was so patient.

And oh, how the natives loved her. She got a lot of the native folklore and had written a book of it and submitted it for printing—but no publishing house would accept it because they said there were so many similar books available people didn't seem to want them. In the evenings out in the villages we would always have a service after supper. The natives would make a big bonfire, and we would sit around it while they would tell us those native folklore stories. And Mary had all those written down.

Yes, we had wonderful times out in the bush. Sometimes we stayed for two months at a time because my medical work hadn't built up yet and I could go. We stayed in rest houses and would take our camp cots and everything we needed. We took lots of dried beans and such things, and then we'd get food in the villages—they would bring us chickens, potatoes, eggs, and peanuts—and we lived like that. One time when we were in a village the rest house had a very leaky roof and it was raining. We felt something dropping on our nets and couldn't imagine what it was. The next morning when the boys began to take down our nets, there was a terrible fight in the house. Here there were great big white worms that came out of the roof and they were fighting over them—they wanted to have them to eat. In some of the rest houses we had to put umbrellas up over the beds and cover up with raincoats. But we got along just fine.

Q: Did you learn the native language?
A: Mary and I both learned the native language of the tribe we were in—that was the Banou. Later on when the Sango came in, of course we had to learn that. But the women in our territory did not understand Sango. Even when I retired, many women still didn't understand Sango—we had to use the tribal language. Mary translated the Gospel of Matthew and one other Gospel into the Banou language. She was very good at languages.

Q: You two were surely wonderful friends.

A: She was a real, real friend to me. And she was such a help to me in so many ways—such as in French—I'd only had six months of French and had to deal with the French doctors when they came through. I was sometimes pretty badly handicapped in that way. Mary really was a woman of wisdom, too; she was very wise in her decisions.

We were very different—she was a student, a scholar, and was always reading and studying. I was more "practical"—I wanted to be *doing things.* We never interfered with each other; we understood each other. I never saw two people so unlike who could get along together as well as we did. Mary would be in school all day long, from nine o'clock to three o'clock—with time out at noon—and when she came home she would have

(Continued on page 6)

Miss Emmert's first school at Yaloke



My Friend Mary Emmert

By Mrs. Hattie Sheldon

It was with mixed emotions that I received the word that Mary Emmert had departed this life. There was sorrow that I would not see her again here, but rejoicing that all suffering is in the past and she is safely home. I thought of the joy she would have as she met with loved ones and friends, including a great host of Africans. As Rev. Harold Dunning said, when he announced the news in the morning church service at Long Beach First church—there would be much handshaking and blowing in the ears as the Banou Christians came out to greet her. She would rejoice anew that she had heeded the Master's call and gone forth to proclaim the Good News to them.

I had already left Kentucky for further schooling when Mary arrived at the mission station in Kentucky where she became a beloved teacher, but I met her briefly when on a visit back home. Later on, after I had volunteered for French Equatorial Africa, she invited me to come to Dallas Center (Iowa) to prepare our outfits together. She and her family were so helpful in this matter; and her brother, Ray, who is an attorney, arranged for the many legal papers. Mary was a little older and much wiser than I, so she patiently helped in the many details of preparation. At last the time came to depart for national conference and then on to France for language study. On Friday, September 13, 1924, we set sail on a French steamer.

Going to Africa was a serious matter in those days. There were no airplanes to bring one out in case of sickness. In fact, there were not even any automobiles in our part of the country. Housing was inadequate and food was scarce—just mostly what we could get off the land. There was no fruit at all until the trees were planted, and then a wait of years to eat it. Malaria was prevalent, and none of the new drugs to treat it were known then. Concerning those missionaries who had gone forth earlier—the grass was growing on the graves of four of them.

Estella Myers, who was returning for her second term, was the leader of the party. After getting us settled near Paris, she left for Brussels, Belgium, where she studied tropical medicine. Since Mary and I had a little time before our school opened, we decided to see some of the famous attractions in Paris. We found it hard to get our directions straight when traveling on the streetcars, so we took to the "metro" (subway) where there were maps clearly marked. Sometimes we got into humorous situations trying to speak French. In reading the menu at Versailles, Mary thought she recognized a certain kind of cheese. When it came we didn't like it at all! But Mary made herself eat her portion so she would remember the next time. She also disciplined herself to talk French even when it was slow and painful. Elizabeth Tyson joined us a little later.

After five months of language study we left for Africa on March 10, 1925, with the Kennedys and Estella Myers who had been in Belgium. Two months of travel brought us to our new station at Yaloke. Mary remained there while I proceeded to our first station of Bassai.

Mary's first school was on her veranda with seventy-five "green" students. The Africans expected some magic would enable them to learn French quickly, and when it didn't work many became discouraged and dropped out. It must have been very frustrating to the teacher. At that time all schoolwork had to be done in French. Later on Sango was allowed for Bible study. However, Mary's persistence won and she helped many to gain a basic knowledge of French. Marc Voloungou was already an adult, but Mary helped him along until he gained a fairly good knowledge of the French Bible. Pastor Molekpo, who was in the United States a couple of years ago, said Mary helped him so much in his early school years. Yes, many will rise up and thank her for her help.

We will miss Mary but we shall meet her in the morning "when the mists have rolled away." So it's "good night here, but good morning up there."

A REAL FRIEND . . .

(Continued from page 5)

to rest and study. She knew her limitations; she was never very strong, and she had to take care of herself.

She was a highly educated person but she was also the most humble person I ever met—she *never* made you feel like you were beneath her at all. She always made you think you were wonderful and that you had the same talents she had. She was a brilliant person and a wonderful missionary.

Q: Then after some years on the field Mary remained at home in the U.S.?

A: She went home in 1946 and stayed nine years. She took care of her father until he died. She also cared for her stepmother until she died. Then she came back to the field for one more term.

Q: What would you say brought Mary her greatest enjoyment?

A: She was happiest when she could have a good book or do some studying. She was a perfect teacher.

Q: It must have been a privilege for those of you who knew Mary Emmert best.

A: Miss Myers always said Mary was the joy of her life. Mary always took everything so graciously.

To me, words can't express my feelings. I just loved her! And I think the feeling was mutual.

Facing the Future in Argentina

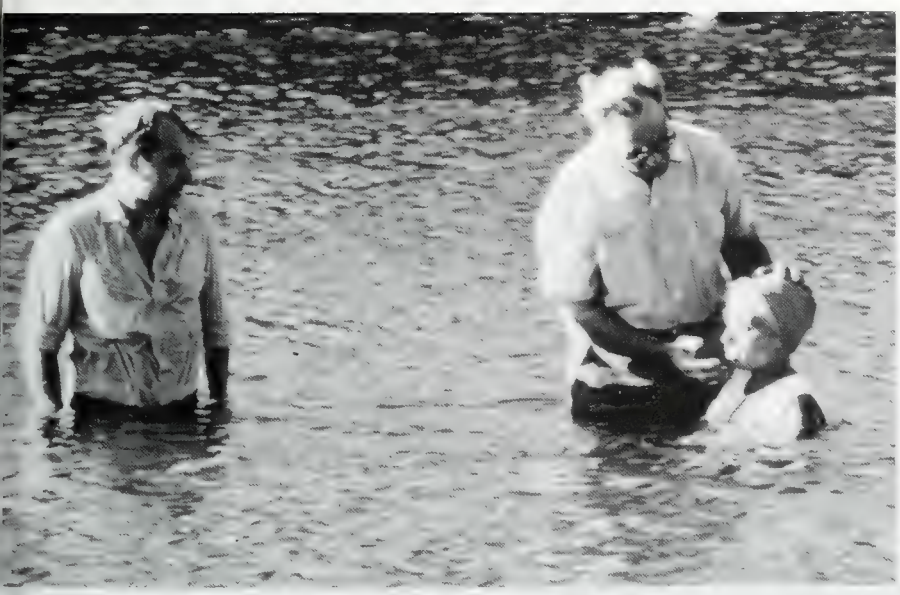
By John W. Zielasko
Foreign Secretary
Brethren Foreign Missions

"We are concerned about the exodus of missionaries from Argentina. Is there something we have done that causes our missionaries to leave and not return?"

This was one of the questions put to Dr. John Whitcomb and me by the Argentine Consejo (national church advisory body) when we met with them in January. We had been invited to visit with these Brethren leaders in order to discuss the direction which the church in Argentina was taking, and in response to that invitation we were meeting with them in Rio Cuarto. They, as we, saw that the church could not continue on its present course if it were to play any role at all in the fulfillment of God's will in that land of vast spiritual needs. The church and the mission had suffered countless setbacks, and unless this spiritual retreat were halted, the church would be defeated and hopelessly demoralized. The list of misfortunes that have overtaken the church is indeed discouraging:

- Missionaries, for various reasons, left on furlough and did not return, thus causing church leaders to suspect (wrongly, we believe) that perhaps something they were doing was causing the exodus.
- Some national pastors became dissatisfied with their work and dropped out of the ministry.
- The Bible Institute closed due to lack of students.
- With the loss of so many missionaries, the churches in the interior were left without any missionary working among them.

Missionary Solon Hoyt baptized a couple from the Santa Rosa church in January 1974. This same couple appears on the cover of this issue, right after their baptism.



One of the meanest blows that brought the church to her knees was the split caused by the charismatic movement, leaving a situation as disconcerting as that faced by Nehemiah when he viewed the crumbled walls of Jerusalem.

But all is not lost—the Brethren Church *has* some Nehemiahs—both missionaries and national leaders who are anxious to motivate the remnant so that they, too, will have a "mind to work" (Neh. 4:6).

It was for this purpose that Dr. Whitcomb and I were meeting with this group of concerned, dedicated and capable leaders. As a result of that meeting plans were laid for a three-pronged strategy that will, if God permits, launch the mission and the church on a unified course of church planting and development in Argentina. Sometime in March field superintendent Solon Hoyt (who, by the way, carries on his shoulders the whole weight and responsibility of mission involvement) was to meet with church leaders to set up the organizational machinery and work out details.

There does not appear to be any reason why the Brethren Church in Argentina should not grow, multiply and prosper. The Consejo consists of dedicated, spiritually minded men who are certainly capable of giving the church the leadership needed, and they expressed determination to do just that. But, in order to accomplish what needs to be done, the church must have help in the form of qualified missionary personnel.

Missionaries are needed for the following ministries: church planting evangelism; Bible conference ministry among churches; teachers for extension seminary and Bible Institute; church development, including youth, men and boys works, leadership development courses, and so on.

"Pray ye therefore the Lord of the harvest . . ." (Matt. 9:38).

(See photos on following pages)



New Year's Day fellowship meeting including the Haedo, Marmol, and Don Bosco congregations.

Argentina Field Visit (January 1974)



Changing of the guard in front of the "Pink House."



Strategy and planning session with Argentine church leaders.

Problem: find the American tourist on Florida Street in Buenos Aires.





Argentine gaucho.





Argentina missionary staff: Mrs. Loree Sickel, Rev. and Mrs. Solon Hoyt with sons Ivan and Alan; Rev. and Mrs. Hill Maconaghy.



Haedo church building.

San Martin's Park, Buenos Aires.



Foreign Board Meets

Included in the business transacted at the midyear meeting of the Board of Trustees of the Foreign Missionary Society of the Brethren Church, held at Winona Lake, Indiana, February 11-14, were the following items:

- Field superintendents' reports were heard from all fields.
- Board members reported on trips to Argentina and Brazil.
- Furlough and deputation policies were reviewed and revised.
- A study on present missionary allowance arrangements compared to new methods adopted by some other boards was reviewed, and permission was given to pursue the study with further recommendations to be given at the annual meeting in August.
- These motions were adopted:
 1. Field budgets approved.
 2. A schedule of field visits adopted for board members.
 3. Approval given for the following missionaries to begin their preparations for return to the field: Rev. and Mrs. Martin Garber, Central African Republic; Rev. and Mrs. J. Keith Altig, Brazil.
 4. A new work in southern Brazil to be initiated in 1974.
 5. Rev. and Mrs. Timothy Farner appointed as missionaries to spearhead this new thrust.
 6. A recommendation approved to subsidize partially the Chair of Missions and Evangelism at Grace Seminary.
 7. Missionary Internship program recommended as a part of candidate preparation.
 8. Temporary emergency allowance increase adopted until the August meeting.
 9. Overall mission budget of $734,000 approved.
- The candidate file was reviewed and several new candidates interviewed.

Students Reachin

For months the sky had been an unchanging blue. Everything was dry: the grass straw-like, streams dried up, and the sand on some roads several inches deep. But on the Friday morning of our departure for an evangelistic campaign, a "shower of blessing" fell between six and seven o'clock. It freshened everything and the sand was transformed into solid ground, making our trip easier.

We had been preparing for a week, getting together all our supplies: mats and blankets for the students, a tent and camp cots for the teachers, kitchen supplies, kerosene lamps or flashlights which are indispensable after sunset at six o'clock, two long boxes for the loudspeaker and microphone, and for each of the sixteen students a box for his personal effects. In addition to the students we had a translator (a graduate of the Yaloke School of Theology), Paul Biancheri, my husband, and myself. In all it made twenty persons and more than fifty assorted packages or boxes to divide between the Peugeot pickup and the big Renault truck. Each day everything had to be unloaded, set up, the meeting arranged, and food prepared. After a night of rest it all had to be packed again to go to the next stop. Each participant had his special task assigned ahead of time. This is the only way to care for everything quickly and efficiently, without a lot of discussion and nervousness, which is very important if you want to manage a musical group. We had six guitars, five melodicas, three accordions, one xylophone, one snare drum, one bass drum, five trumpets, four trombones, one baritone, cymbals, triangles, and maracas.

Bozoum, one hundred miles north of Yaloke, was our first destination. We stopped four times along the way to check with the pastors regarding meetings we were to hold on our return trip. Just before reaching Bozoum we stopped beside a stream to give the students a chance to wash up, and then spent the night on Bozoum hill at the missionary residence there. Saturday morning we went into Bible Center to visit the printing press and Bible Institute. Everyone was wearing his new blue and yellow "one-way" T-shirt. This made quite an impression and soon pictures were being taken from all sides. Many came to read the words on the shirts: in back, "Jesus, the only Way"; in front, "Jesus, the only Truth." Our first testimony was given without even having to speak.

At ten o'clock we visited Bozoum High School. A few short instrumental numbers succeeded in bringing together a crowd of students. Some of them climbed on the tables to see better. Crack! One of the tables gave way. The principal arrived and we wondered what his reaction would be. But he assured us that he understood and that he had been, in fact, president of the Union of Young Christians for three years when he was a student.

Saturday afternoon was the big as-

Yaloke high school students with their "Jesus, the Only Truth" T-shirts



Students in CAR

By Colette Steudler

sembly at Bozoum Brethren Church. It was packed, with the overflow crowd in the windows and on the steps. After the message many young people came forward for the counseling session which followed. Following the Sunday morning service there we were able to dispense with the cooking since the church folks had prepared "gozo" and meat for the students. By two o'clock the trucks were loaded, and as soon as the warning whistle was blown the students were all in place in the trucks.

Our next stop was about thirty-five miles away. After a swim in a nearby river we arrived just in time to set up and get changed. Boumbalo is a little village whose inhabitants make a living from growing cotton. About two hundred villagers listened attentively to the message of salvation.

Everything was so peaceful there close to nature; the sun, a giant red ball, sank toward the horizon. In the open air each note and each word were heard far away in the stillness as the day was dying. We ate and were soon ready to sleep.

In the days that followed we had similar meetings in three other large villages. The students responsible for the handling of the fifty boxes acquired skill and dexterity worthy of a professional. The ones who set up the tent did so in record time; and the lamplighter faithfully arrived at sunset, lamps filled, cleaned and in perfect working order, which is no small job.

Each time we were able to go to the primary school to announce our meeting to be held that afternoon, and to sell Gospels (about six hundred were sold). In each village where we visited I found a Christian teacher who permitted me to give a short Bible lesson in his class. One of them even offered to make a personal application to his class, which he did very well.

At Gazeli, thirty-five miles from Yaloke, is found the tomb of missionary Allen Bennett, who died on his way from Bangui to Bozoum on January 17, 1923. He was coming by foot, accompanied by other missionaries and African porters, was struck down by sickness at Gazeli and never reached his destination. Our students were photographed at the grave site and I couldn't help thinking that it is because of the courage and perseverance of servants of the Lord, such as Mr. Bennett, that we can freely evangelize all these villages today.

Collette Steudler is the wife of Jean-Louis Steudler, director of the James Gribble High School at Yaloke, Central African Republic, and is herself a teacher in the school.

Yaloke high school students at Allen Bennett's tomb



NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Peru, Ind. A "Penny Parade" brought forth lots of enthusiastic participators in the Peru Sunday School. Pennies, pennies, everybody gladly gave up their pennies, especially the juniors who were seen to bring in large bags of them on several Sundays. The juniors were divided into two teams and competition was keen. Scales were used to weigh the pennies with the side bringing in the most being declared the winner. A total of $127 was given by the juniors and the adult department contributed $80. This money will be given to the Hunt family to be used toward their outfit. James Marshall, pastor.

Whittier, Calif. For more than three years **Rev. Merton Lambert** has served as Minister of Christian Education but as of Jan. 1, 1974, his ministry was expanded to include visitation and he now serves as associate pastor.

An exciting time at Whittier First was Feb. 3—"Altig Day." It was in 1949 that the Altigs left the pastorate of this congregation to pioneer the Brethren missionary work in Brazil. Now that the Altigs are contemplating a return to Brazil as missionaries, they were given the opportunity of presenting the new work they will be doing for the Lord as they return to the field. The congregation will have the joy of assuming a part of the support of the Altigs on the field.

At the close of the evening worship service on "Altig Day" two young grandsons of the Altigs had the privilege of being baptized by their grandfather, **Rev. Keith Altig**. Jesse Deloe, pastor.

Columbus, Ohio. The Grace Brethren Church of East Columbus extended a call to **Rev. Richard Sellers** to be their pastor, and as the call was accepted the congregation is anxiously looking forward to the arrival of the Sellers to this field of labor.

Relatives or friends moving into the **Richmond, Va.**, area? Pastor Ron Thompson of the Grace Brethren Church would like to know so he may contact them. Please write him in care of the church, Robious and Cranbeck Rds., Richmond, Va. 23235.

Pasadena, Calif. (EP)—Because he reportedly sermonized in public about a church member's "past sexual practices, marriage and divorce," and mentioned the offended party by name, Herbert W. Armstrong faces an $11 million lawsuit.

Buck K. Taylor charges that information which he gave to Armstrong confidentially was detailed in a sermon before 1,500 people.

The Feb. 6 action is the second multi-million-dollar suit pending against the 86-year-old former advertising man who founded the Worldwide Church of God and Ambassador College, both headquartered here.

Sunday School order blanks have been mailed by the Herald Co. to all churches. Sometimes when new superintendents or Sunday School secretaries are elected, the blanks fail to get to the correct person. If you are the person in your church who should be getting the blanks and you're not receiving them, please check with the church office or contact the person who was formerly in charge of ordering. Let us know, too, if there has been a change and we'll correct our address plate. Thank you!

Middlebranch, Ohio. The "Kiddie's Club" believes in taking literally the verse in I John 3:18 (Living Bible) which says: "Little children, let us stop just saying we love people; let us really love them, and show it by our actions." Their activity chart shows they called on some shut-ins taking gifts of fruit with them and giving a "mini concert" in songs. More of this "showing love" is on their schedule. **Sara Boyle** is the leader of this active group. Gerald Kelley, pastor.

Covington, Va. "Adoption proceedings have been started! Nine missionary families have been adopted by our Sunday School classes. Each class (grades 1-12) has three responsibilities: 1) Pray for its missionary family; 2) Write to its missionary family; 3) Collect a weekly love offering for its missionary family which will be sent out at the end of the current quarter. All Brethren Foreign Mission Fields are represented among the adopted families. Therefore, by the time the student is through with the twelfth grade, he will have been introduced to each of our foreign mission fields and will have been indoctrinated in giving and praying for foreign missions." Thomas Goossens, pastor.



Sterling, Ohio. In the above photo the First Brethren Church erects a sign on the building site of their new church. Three acres were dedicated on the 40th anniversary of the church, with former pastor, **Robert Combs**, as guest speaker. The target for ground breaking is May 1974. Bernard Simmons, pastor.

Long Beach, Calif. After a ministry of over eight years, **Rev. Gerald Ahern** resigned as minister of evangelism at the North Long Beach Brethren Church. The resignation was effective as of Mar. 1 with future plans uncertain.

Findlay, Ohio. A four-day Family Life Conference was enjoyed at the Grace Brethren Church recently with **Rev. Gene Klingler** speaker for the occasion. Glenn Coats, pastor.

Margate, Fla. "Even in winter time it was summer in the hearts" of the church family at Margate as they welcomed **Pastor and Mrs. Caes** and family into the fellowship by means of a dinner and reception plus a generous love offering. Clyde Caes, pastor.

Cedar Point Excursion. Exciting plans have been made for Brethren youth who have finished 9th-12th grades by this summer. The dates are June 7 and 8. This is the second great Cedar Point Youth Excursion . . . two great days in the amusement park at special rates; one night at Hotel Breakers with TV and air-conditioning in the rooms; Friday night rally (10:00) with **Rev. Knute Larson** of Ashland (Ohio) Grace Brethren Church and **Tom Barrington** a former Ohio State U. All-American and Pro-football player; plus extra special music; Saturday breakfast (8:00) followed by Inspiration Time. And what is the cost? . . . only $21 per person. The deadline for registration fee of $10 per person is Wednesday, Apr. 24, 1974. Please send all registrations and registration fees ($10 per person) to Rev. Gerald Kelley, Box 43, Middlebranch, Ohio 44652. See you on June 7 and 8.

Marion, Ohio. Pastor Galen Wiley is now living at 2130 Likens Rd., Marion, Ohio 44302 (Tel. 614-382-5122), while he waits the leading of the Lord into a pastorate.

Needed to complete our set! A bound volume of *Brethren Missionary Herald* magazines for the year of 1940 (volume 1, number 1). **We'll pay you $25.00** for it . . . write to editor Charles W. Turner.

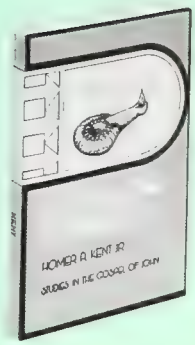
Annapolis, Md.(EP)—The Maryland House of Delegates gave final approval here and sent on to the Senate a bill that would allow pupils or teachers to recite the Ten Commandments daily in the state's public schools.

The vote was 104 to 8. There was no discussion. Preliminary approval had been given earlier in committee.

If the State Senate concurs, the measure would extend state provisions which permit private meditation and Scripture reading in public primary and secondary schools.

Des Moines, Iowa. Evidence of blessings from above were felt here as a baptismal service was observed with eight candidates (3 adults, 2 teenagers, 3 pre-teens) who were all received into the fellowship of the congregation as members on the Sunday following the baptism. Ralph Miller, pastor.

District Conference Changes. Mid-Atlantic—Messiah College, Grantham, Pa., May 24-26. Northern Atlantic—Messiah College, Grantham, Pa., May 24-26. Southeast—Covington, Va., May 16-18. Southern Ohio—Brookville, Ohio, May 13-15. Please change *Annual* (Inside back cover).



STUDY GUIDE ON GOSPEL OF JOHN SCHEDULED FOR USE NEXT QUARTER

Half-price offer for Brethren adult Sunday School classes continues with $2.95 study guide priced at $1.50 during the quarter for church quantity orders.

Thanks, Brethren! Your response to the new concept of paperback book study guides for adult Sunday School use has been very gratifying.

The study guide for use in June, July and August is entitled *Light in the Darkness, Studies in the Gospel of John.* It's a brand new publication, just coming off the press this month, and it has been written by Dr. Homer A. Kent, Jr., vice president of Grace Schools.

There are questions for discussion at the end of each chapter. Numerous charts, maps and photographs help to illuminate the text. 209 pages. (A cloth edition will be available for $3.95, in the event some would want clothbound copies.)

Sunday School superintendents and secretaries are encouraged to place orders with the Missionary Herald Co. now so that shipment can be made early in May.

San Diego, Calif. Rev. Henry Dalke, a Brethren minister and member of the Grace Brethren Church of San Diego, has been named Southern California representative for the Greater Europe Mission. Dalke will operate from his San Diego residence.

Mr. Dalke pastored the Grace Brethren Church in Yakima, Wash., and Grace Brethren Church of San Diego, Calif., before accepting a position with World Military Missions Crusade.

Roanoke, Va. The Gospel Brethren Church was privileged to witness the public ordination of **Calvin Ben Fulton** into the Christian ministry. Elders of the Southeast District who participated in the service were as follows: Pastors **Henry Radford, Donald Abshire, Charles Flowers, M. Lee Myers,** and **Rev. James Wingfield**, pastor of the Gospel Brethren Church, who brought the ordination challenge. Rev. Calvin Fulton is the associate pastor at the Gospel Brethren Church.

After much prayer and concern, Elders Wingfield and Fulton have announced that they feel led of the Lord to undertake a much needed service to the elderly. This project is to be the construction of a retirement home in the Roanoke area.

Washington, D.C. (EP)—Churches, colleges and other private tax-exempt organizations in the District of Columbia are keeping a wary eye on Congress as it considers a tax proposal which would call on such organizations to pay substantial taxes for community services.

Several spokesmen opposed the measure before the House District Revenue and Finance Subcommittee headed by Rep. Thomas Rees (D-Calif.). The bill requests that each year all non-government, tax-exempt organizations pay "a voluntary service charge" to help finance the district's public services.

Many churches already pay "token" amounts, but apparently a large segment of the capital's 1,400 churches (exclusive of storefront churches) pay nothing.

The District of Columbia would "encourage" voluntary payments by making public an annual list of churches, universities and other nonprofit groups which failed to pay for basic services including water and sewage hookups and fire and police protection.

Prosser, Wash. "Horatio, the Dragon" has been a welcome guest at Sunday School and interest waxed hot as the tail of the dragon grew and grew while the attendances went up and up. A goal was set for 150 at the close of the contest—"Conquerors for Christ." William Shelby, pastor.



A special award for accumulating the most points during the meetings was presented by Pastor Witzky and Evangelist Smith to Mr. and Mrs. Jerry Kurtz.

Pompano Beach, Fla. "The Greatest Ever" was the expression heard at Grace Brethren Church as the recent evangelistic meetings were described. "**Bill Smith** was superb as a speaker and as a 'sweetner up'. . . . We learned to love him. Souls were saved and Christians were greatly strengthened and challenged." Gene Witzky, pastor.

Changes. Rev. Earl Funderburg, Child Evangelism Fellowship Institute, 379 N. Hilton Park Rd., Muskegon, Mich. 49442. Rev. Burton Hatch, 14813 Mansa Dr., La Mirada, Calif. 90638. Rev. Donald Jentes, 4104 6th St., N.W., Albuquerque, N. Mex. 87107 (Tel. 505-345-4935); church secy. is Mrs. Hope Mares, 8900 2nd St., N.W., Albuquerque, N. Mex. 87114 (Tel. 505-898-7981). Rev. Clyde Caes, 551 Kathy Ln., Apt. C, Margate, Fla. 33063 (Tel. 305-974-7048). Rev. Dennis Beach, 18007 S. Gerritt Pl., Cerritos, Calif. 90701. Please change *Annual.*

Back issues available. A number of persons have inquired recently about obtaining back issues of the *Missionary Herald.* Quantities of some issues are limited, but we'll be glad to fill your request if possible. Copies are priced at 15c each, plus 15% for postage and handling.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Covington, Va. Apr. 21-26; Thomas Goossens, pastor; Becker Evangelistic Team.

Des Moines, Iowa. Apr. 21-28; Ralph Miller, pastor; Henry Rempel, speaker.

Elyria, Ohio. Apr. 21-26; Richard Placeway, pastor; Allen Herr, speaker.

Findlay, Ohio. Apr. 21-28; Glenn Coats, pastor; Bernard Schneider, speaker.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Vicki Thompson and Daniel Fluke, Nov. 23, 1973, Winona Lake Brethren Church, Winona Lake, Ind.

Faith Stroup and Edward Slusher, Nov. 24, 1973, Bethel Brethren Church, Osceola, Ind.

Gloria Whitmore and Harold Ream, Jr., Feb. 2, Southview Grace Brethren Church, Ashland, Ohio.

Debra Crawford and James Coats, Apr. 6, Findlay Grace Brethren Church, Findlay, Ohio. The father of the groom, Pastor Glenn Coats, performed the ceremony.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

ELLIOTT, Ruby, Nov. 24, 1973, Grace Brethren Church, Alexandria, Va. Kenneth Teague, pastor.

HILL, Maude, Dec. 14, 1973, a faithful member of the Grace Brethren Church, Covington, Va. Thomas Goossens, pastor.

MARKEL, Lee, Feb. 16, a deacon for many years at the Grace Brethren Church, Ashland, Ohio. Knute Larson, pasto

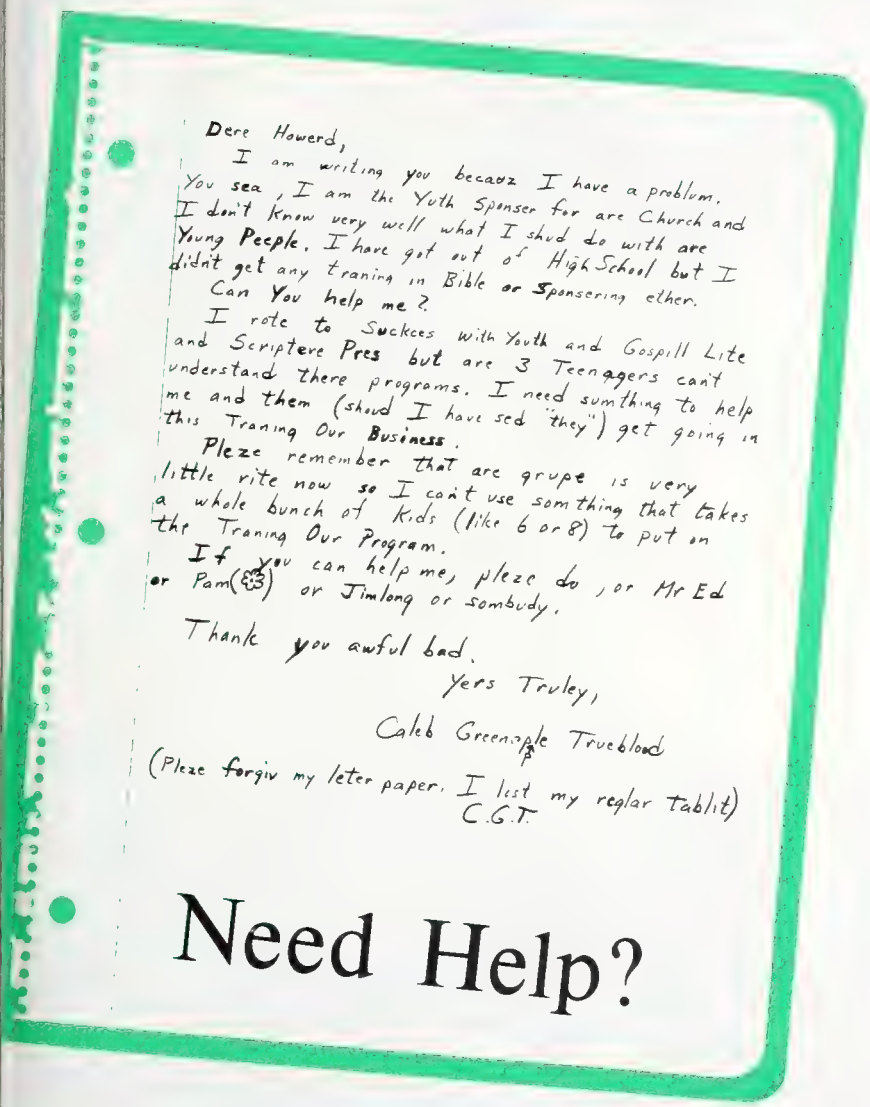
RICE, Louella, Feb. 8, a charter member of the Grace Brethren Church, Alexandria, Va. Kenneth Teague, pastor.

SCHWARTZ, Dorthea, 82, Oct. 26, 1973. She was a membe of Brethren churches for over 70 years having been a membe of the First Brethren Church of Philadelphia for over 50 years. This last year she made her home with her daughter and son-in-law, Rev. and Mrs. Robert Miller, missionaries with the American Board of Missions to the Jews. Since living in California, Mrs. Schwartz had been a member of the Westminster Brethren Church, Westminster, Calif. Douglas Bray, pastor.

SPITZER, Mollie, 89, Feb. 7. Mrs. Spitzer was a beloved Sunday School teacher for 30 years at the First Brethren Church of Washington, D.C. For the past two years her residence was near the Ghent Brethren Church, Roanoke, Va where she proved to be an encouragement to the pastor and members of this congregation. M. L. Myers, pastor.

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director.



Dere Howerd,
I am writing you becauz I have a problum. You sea, I am the Yuth Sponser for are Church and I don't know very well what I shud do with are Young People. I have got out of High School but I didn't get any traning in Bible or Sponsering ether.
Can You help me?
I rote to Suckces with Youth and Gospill Lite and Scriptere Pres but are 3 Teenagers can't understand there programs. I need sumthing to help me and them (shoud I have sed "they") get going in this Traning Our Business.
Pleze remember that are grupe is very little rite now so I can't use sumthing that takes a whole bunch of Kids (like 6 or 8) to put on the Traning Our Program.
If you can help me, pleze do, or Mr Ed or Pam(☺) or Jimlong or sombudy.
Thank you awful bad.
Yers Truley,
Caleb Greenapple Trueblood
(Pleze forgiv my leter paper. I lost my reglar Tablit)
C.G.T.

Need Help?

Dear Caleb,

Please be encouraged with the great opportunity you have. One thing that our department is emphasizing in all of our workshops and seminars is that youth ministry is first of all the personal relationship of the adult members of the body of Christ with the teens of the church.

Although having only a small number limits your opportunities in certain kinds of activities and programming, it also provides a tremendous open door for building strong ministry relationships into your church youth program. For the present you should concentrate especially on informal after-service gatherings, outings, and ministry projects that will involve an increasing number of growing Christian adults in real "body-of-Christ" relationships with the youth you now have.

Beyond that let me share four suggestions. First, I hope you will be present for one of the training seminars that our department is sponsoring in different locations. We can't cover every church immediately, but we are increasing this kind of ministry just as rapidly as possible. Our department will be presenting an area Christian education seminar in your district as well as three others during the month of May, and there will be lots of good help for you there.

Second, we have already placed you on the mailing list for our new help-publication for youth leaders called PRO-TEENS.

Third, remember that many of the youth ministries of the Christian Education Department can help supplement what you can sponsor locally. Do take advantage of ministries like Brethren Student Life Volunteers (a discipleship follow-up program with over 225 members currently); the TIME program (short-term Brethren missionary service); Operation Barnabas (traveling youth ministry team); National Brethren Youth Conference; National Achievement Competition and Bible Quizzing; to supplement (but not replace) your own personal ministry to the youth in your church.

Fourth, give God a little time to bless the efforts of your church in building strong ministry relationships with the youth you presently have and then involve this group in real definite outreach efforts to enlarge the group. You may find a need for the program materials that are available from this office sooner than you expect.

Sincerely,
Howard Mayes

The letter above was actually sent to our office and was not solicited. Of course the pastor who wrote it took some extra effort to dramatize the problem just a little. The plight expressed however is 100 percent realistic to many situations.

Our reply is also 100 percent for real.

SANCTIFIED SESAME STREET

By Phil Landrum

Sesame Street!

The words bring shouts of delights to U.S. preschoolers, thoughts of appreciation to the minds of nursery schoolteachers, and utter respect from me, a grateful parent.

Being the parents of two preschool girls, Lois and I had enjoyed and admired the daily outstanding job done by this public television program in helping prepare Anita and Valerie educationally.

As I occasionally watched the program with my four year old, the thought came upon me: *Why couldn't we do the same sort of thing in our church, with our kids?*

My wife had been getting the same idea, and a few weeks later we volunteered to get a junior church program going. Such a program had been desperately needed, for we had lost a bundle of families because, as they always put it, "We love the people here in this church, but we've got to think of our children. They can get so much more from other churches."

So we started. Our program was completely Christ-centered but it differed with most of the junior church programs I've seen in that it featured a lot of short sequences, geared to not only entertain but also to teach something. In this case, it is ultimately to



HIS TEAM WON! Eric Henry holds the trophy his team awarded him for being most valuable to the first-place Amazing Comets. A five-month contest in children's church at Wheaton Grace Brethren Church emphasized individual efforts and team cooperation. Mark Schlenker was chosen "most valuable" for the entire contest.



Getting kids to read good Christian books is one of the goals of the children's church at Wheaton Grace Brethren. Here, Cookie Holt reads one of the library books.

teach the Gospel.

We called it our Sanctified Sesame Street.

We started with about ten kids in the fall. And now, we are up to around thirty. Sometimes our attendance is as low as twenty-five and sometimes around forty. Quite an increase when you realize that a year ago, our church was averaging around fifty-five per Sunday.

Who could come. Any kid sixth grade and under who could walk. We have always made it clear that any child who wanted to could go to the other worship service with his or her parents was welcome to. If they preferred to worship with kids their own age, our SSS was for them. This means that we have a range of ages from two to twelve. Another reason for the short sequences, which we try to hold to three minutes or under.

Repetition. We do a lot of it. If it is short and good, kids don't mind seeing it again. Sometimes in the same program. It is nothing uncommon for us to go with the same sequence two Sundays in a row. One particular feature, drawing Mr. Music, has been almost a weekly occurence in SSS. This exercise consists of drawing a man made up of musical symbols. We got the idea from the excellent workbook, *Learning As We Sing,* by David Smart.

Special speakers. This has been the backbone of our program. We invite someone from the church to come in and talk about his vocation or a hobby. We work very carefully with them several weeks in advance to come up with three very good sequences (never more than three minutes each) which we term: Practical, Personal, Spiritual. These can be anything the speaker wants. For practical, a telephone operator taught the kids how to make an emergency phone call. A fireman told the steps for survival in a fire in the home (for example, roll out of bed and crawl across the floor, and so forth). An editor showed the kids how to properly open a *new* book without hurting the spine.

For personal, one church member who loves the violin told the story of how he came in late once to play with the orchestra and tuned up quickly just in time to begin. Only when he began, he found out he was in tune with himself but out-of-tune with the orchestra (see the spiritual parallels springing up?). An automobile mechanic told how he had wrecked his car in a race at the drags. He pointed out what type of protection he had to keep him from being killed. (Again, the spiritual applications are staggering).

For spiritual, a bow-and-arrow enthusiast showed the kids how he camouflaged himself when hunting. (The devil camouflages himself, too. He's also hunting.) The telephone operator pointed out that you never get a busy signal with God, but you have to be plugged in to Him!

(Continued on page 18)

Brad Schlenker holds the trophy he received from his team because of his efforts in competition between three teams carefully chosen by leaders of the children's church. He was his team's leading Bible quizzer and also once scored twenty-one points during the week by shining twenty-one pairs of shoes for his family and friends—all free!



Photos by Phil Landrum



Age is not an extreme problem for the children's church at Wheaton. Preschoolers through sixth grade learn, compete, and sit together. Here, preschooler Jason Henry makes like a mighty wind.

SANCTIFIED SESAME STREET

(Continued from page 17)

We have had many other speakers besides those mentioned, including a husband and wife talking about their beautiful Siberian Husky. Yes, they brought Tanya along. The kids gave Tanya two boxes of "People Crackers" in appreciation for being their "guest speaker." There has been a pilot, IBM computer man, nurse, and so on.

You can draw forever from your church through this format. And the Practical . . . Personal . . . Spiritual format is dynamite! Also, this way, a person only has to be a guest speaker once every six months or so. Really takes the pressure off the other people in your church. They can take part in a program and not feel the pressure of weekly commitment.

Films and filmstrips. We have bought: The "Jungle Doctor Series" (very good) . . . "Parables from Nature" (good) . . . and the "Wiggle-De-Wogs" filmstrips. We have also gone through all of the Moody Institute of Science films.

Competition. We use quizzing. This is one of our long sequences. We usually do it at the end, but not always. We divide the kids into as many teams as necessary. We excuse all the preschoolers into another room, where they are given a split-filmstrip presentation (from Double Sixteen, Wheaton).

Scripture memorization. We use the "Thot Trot" in which I will walk around the group with a big piece of paper on my back gathered up in folds. I'll let down a fold at a time to reveal part of the Scripture. The kids yell it out as we do it. We do it two or three times during the service sometimes.

Evangelism. We have seen five kids accept Christ as a result of the emphasis, which we do not hide at all. For follow-up, we use the material in the children's suggestions of GROW '73. And we use the GROW principles in not letting the kids forget about their decision.



"Mr. Music"—a cartoon man made completely from musical symbols is drawn on the blackboard for the group by Suzanne Steffler. Kids take turns from week-to-week drawing Mr. Music as part of the educational aspects of the church. Steve Kenney (below) moves to the art table to draw a scene from the filmstrip just witnessed by the group.





The kids invariably greet the short story segments with rapt attention. Kathy Kenney prepares herself for a "scary part" as (l to r) Chris Schlenker, Andy Kenney, Steve Kenney, Anita Landrum, and Lisa Sweeton listen. Sitting on tables is allowed during story time.

Time period. Sunday School lets out at 10:45. We start at 10:50 (with a filmstrip or story to get their attention). Church usually lets out at 11:45. We try to plan our program through 11:50 or 11:55, so the adults can get a chance to mingle with each



ARM WRESTLING CHAMP! John Weaver flexes his muscles after winning the arm wrestling competition in the five-month contest held by the group. The sixty-two areas of competition included Bible quizzing, baking, sewing, original song, Bible story drama, long jump, team film strip, portrait painting. The contest developed great cooperation and individual effort.

other, to be friendly with each other, and to greet visitors without having to worry about their kids. So this means from ten to twenty sequences.

Project. We put out a newspaper. We have adopted grandparents in the church (there are three people in our church who are elderly and have no relatives in the area.) The kids visit them, buy them gifts, send them cards on special occasions, and have them present at SSS as guests for special interviews. We also have started a children's library. Included are the thirteen prize-winning books from the first annual Christian Book Award sponsored in 1972 by National Association of Christian Schools. And on several occasions, we have gone en masse and taken part in the adult worship service, then returned.

Sanctified Sesame Street has worked for us. Our kids are excited about it. They look forward to it. And, it's helping our church grow. We're averaging around eighty-five now, which is just about a 70 percent increase over last year's attendance.

But most of all, it's doing a better job than anything we've ever tried during the worship hour to teach kids more about Christ.

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* February 1973—147
. February 1974—161

GROWTH INDEX BASED ON 172 REPORTING CHURCHES

February 1973 weekly average attendance 26,827
February 1974 weekly average attendance 27,687
NET GAIN in reporting churches 860 persons or up 3.2 percent

SUMMARY

82 churches registered increases totaling 2,260
90 churches registered losses totaling 1,400
Largest numerical increase Long Beach, Calif. (First)
Largest percentage increase Johnstown, Pa., (Riverside)

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

DIVISION WINNERS — FEBRUARY SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A —	Long Beach, Calif. First	David Hocking	Maynard Meader
B —	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C —	Martinsburg, Pa.	William Snell	Richard Bouslough
D —	Warsaw, Ind.	David Miller	Don DeYoung
E —	Brookville, Ohio	Clair Brickel	-----
F —	Johnstown, Pa. Riverside	H. Don Rough	Terry Chamberlain
G —	Berne, Ind.	Earle Peer	Paul E. Miller
H —	Sacramento, Calif.	Richard Cron	Loren Zook
I —	Opportunity, Wash.	Michael Ostrander	Alma Ahrendt
J —	Akron, Ohio Fairlawn	James Kennedy	-----
N —	No one qualified		

RECORD ATTENDANCES—Warsaw, Ind.—329; Canton, Ohio—259; Columbus, Ohio—655; Johnstown, Pa., Riverside—234; St. Petersburg, Fla.—257; Sacramento, Calif.—130; Kittanning, Pa., North Buffalo—95; Opportunity, Wash.—55; Dillsburg, Pa.—49.

just in TIME

LINES FROM LEWIS

Ed Lewis, *director of youth ministries*

I would like to present some youth already approved for the Training In Missionary Endeavor program. By this summer over 165 will have ministered with the program since 1960.

Besides those listed below several others are still having applications processed for various locations of service—both in and out of the U.S. The TIME program offers a very excellent opportunity of ministry for those primarily of college age or above. If interested in knowing more about this ministry or helping in the support of any TIME missionary, write to the Christian Education Department.



Richard Harrell is from Whittier, California, and is a graduate student at Bob Jones University. He plans to serve for an extended period in the Central African Republic.

This six-person team will use music as a means to present Christ in schools, parks and churches this summer. They will attempt to make further contacts for the mission work in Germany.

Germany team (l to r)—Skip and Susan Saurer, leaders; (top) Cheryl Holman, Dan Ramsey; (bottom) Bob Wenger, Elaine Heatwole













France team (l to r)—Bruce Robbins, Dave Griffith, Duane Cory, Wayne Hannah, leader; (seated) Sue Suter, Pam Green

This six-member team will serve the Lord in France this summer. They will be placed in French homes to seek ways to witness to the families and friends of the Christians there. They will minister with youth at the Chateau on weekends. Wayne and Duane will remain fifteen months.

operation barnabas

a new ministry in TIME
June 10 - August 10, 1974

Paul Mutchler, director (top)
The Mutchlers: Paul, Linda and Joshua (left)
The Edmonds: Steve and Julie (right)

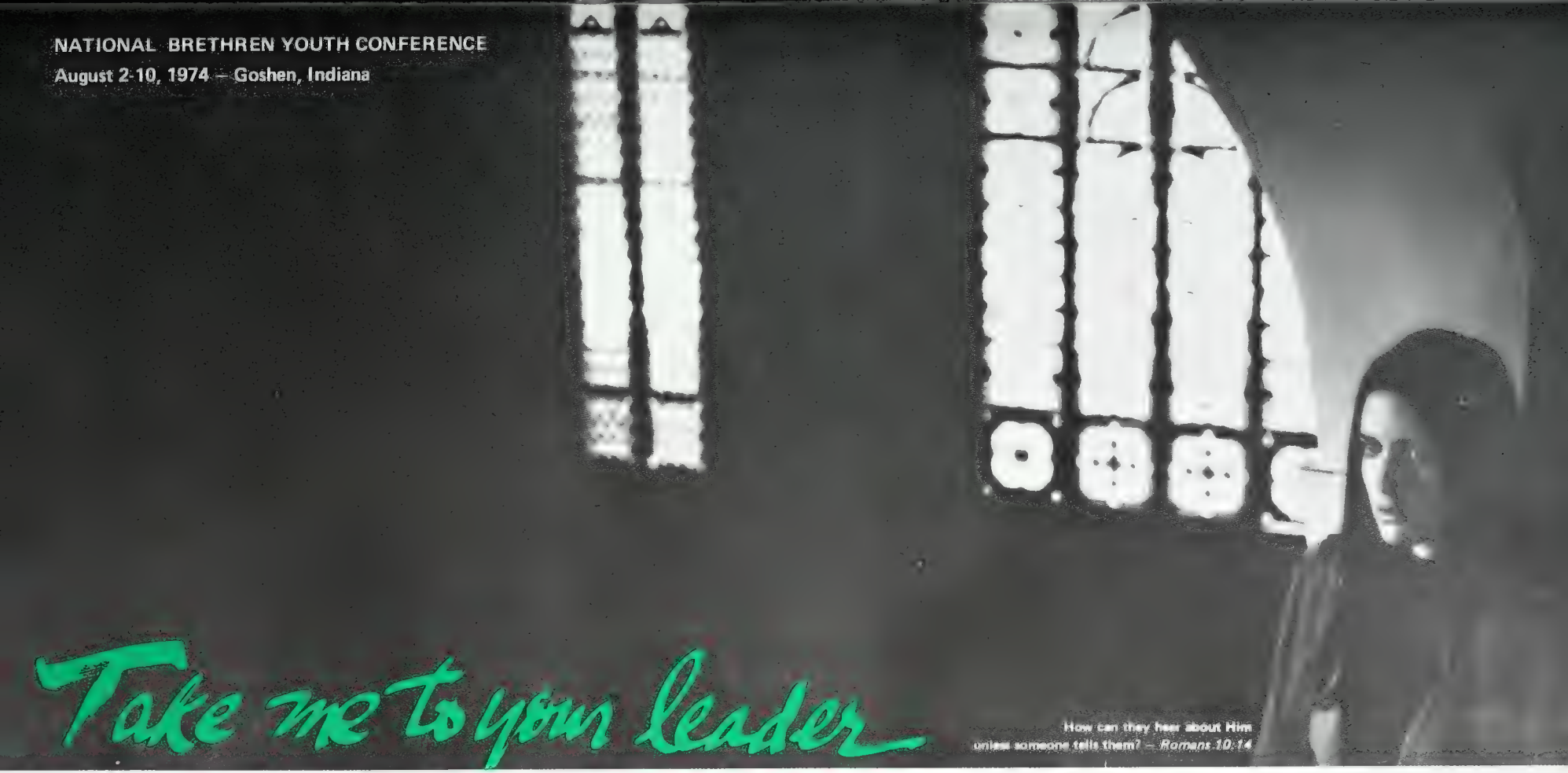




This teenage evangelistic endeavor, including sixteen teens and four adults, is a program of ministry for Brethren churches designed to challenge youth and adults to total commitment to Christ. They will spend half a week in churches of the Southeast and Mid-Atlantic Districts using various methods of presentation such as dramatics, preaching, fun nights, music, sports and teaching.

Paul and Linda Mutchler will direct the team. Steve and Julie Edmonds will assist. Both Paul and Steve are students in Grace Theological Seminary in Winona Lake, Indiana.

NATIONAL BRETHREN YOUTH CONFERENCE
August 2-10, 1974 – Goshen, Indiana



Take me to your leader

How can they hear about Him unless someone tells them? – *Romans 10:14*

Beat the energy crisis by driving slowly, riding a bike, trotting a horse, or walking to Goshen, Indiana, this August 2-10 for the greatest Brethren Youth Conference ever! Eight hundred are expected to be on the beautiful Goshen College campus a mere half hour from Winona Lake.

This year's conference will feature two excellent youth speakers Rev. Knute Larson, pastor of the Grace Brethren Church of Ashland, Ohio, and Rev. Joe Shultz, executive director of Campus Living Association. Knute will teach principles throughout the week relating to the theme of the searching plea "Take Me to Your Leader." You'll be really challenged when you hear Joe Shultz, a dynamic evangelist who is in demand as a youth speaker.

An exciting athletic program will fill much of the afternoon. A "Cracker Box" snack and fellowship time will follow the evening meetings. The conference choir and band will perform throughout the week with the best numbers being recorded on the 1974 conference stereo album.

A one-day seminar will be offered in areas dealing with strengthening local youth programs, devotional helps, developing and using talents and gifts, and discussions of such things as dating problems, popular music, evolution, Satanism, and personal and financial organization. Plans are also under way for at least one picnic. A campfire with informal singing will be part of one evening's program. Although th conference has outgrown the Grace College facilities, op portunities will be given throughout the week to visit th campus.

Plan to save money now for this conference. The cos will be $70. However, if the number of youth coming fro your district increases by the percentage which we hav suggested (and registrations are in on time) it will cost onl $65 for the week. That's really cheap for a week on college campus with good food, tremendous activities super speakers, and loads of Christian fellowship. See yo there.

Send the Light to Our Daughters - SMM

Called As a Child



Miss Evelyn Tschetter

By Evelyn Tschetter
Missionary to Africa

The room was very quiet, and the atmosphere was tense. The missionary and the African nurses and midwife were huddled around the table working intensely—suction, artificial respiration, oxygen, a stimulant. Minutes passed with very little response at first. Then the baby took a few breaths on its own, and everyone began to relax. After what seemed like an eternity, a healthy squall penetrated the air, and the tension broke. The new mother smiled gratefully. The nurses conversed lightheartedly as they finished caring for the mother and her new baby. Then someone thanked the Lord for His help in the infant's safe arrival. The difficulty had begun about an hour before, and if it hadn't been for the trained personnel, the vacuum extractor bought with project funds from the States, and the oxygen, the baby probably would not have been born alive.

This scene is repeated quite frequently at the Medical Center at Boguila, Central African Republic. One of the missionary nurses present there helping to train the African personnel is Evelyn Tschetter.

The Lord has been preparing Evelyn for her service for Him ever since she was born in Peoria, Illinois, of Christian parents, who early in her life introduced her to church and to the Word of God. At DVBS for the first time, she learned of her need of salvation. "I was only five years old, but I remember very clearly my feelings that day," Evelyn recalls. "The teacher had said that no one who had sinned could go to heaven. I wanted very much to be with Jesus in heaven, but I knew I had done wrong. I went home that day very troubled. When my mother learned how I felt, she showed me John 3:16 and led me in my prayer to accept Christ."

Soon after that experience, the family moved to southwestern Minnesota, where Evelyn spent her first seven school years. The missionary speakers who came to the little country church had always interested Evelyn, and when she was ten years old, she told her grandmother she wanted to be a missionary nurse. "My call to missionary service wasn't anything spectacular," she says, "but just that desire that I believe the Lord gave me."

In 1954 the family moved to Winona Lake, Indiana, where Evelyn had her first contact with the Grace Brethren Church. She studied two years at Grace College, then went on to Parkview-Methodist School of Nursing in Fort Wayne, Indiana. After completion of her work there, she returned to Grace for her master's degree in Religious Education. Through further acquaintance with missionaries in high school and at missionary conferences at Grace, the Lord strengthened that inner conviction that she should serve Him as a missionary. With that goal in mind, she further prepared herself by taking a six-month course at the Frontier Graduate School of Nurse-Midwifery at Hyden, Kentucky.

"The fact that I got through those long years of study and am in Africa today, I attribute, to a great extent, to the faithful prayers of relatives and others," Evelyn testifies. "As I was about to leave for language school in France, my grandfather told me that he and my grandmother had been praying for years that someone in the family would be a missionary. I'm thankful that my parents always encouraged me in my decision to serve the Lord also."

During her first term Evelyn was primarily engaged in helping to teach the seven young women then at Boguila for midwifery training. Home on furlough from September 1972 to August 1973, she is now back in the Central African Republic for her second term. Although there are no midwifery students at Boguila this year, Evelyn has been keeping busy since her return by supervising at Maternity, teaching a set of anatomy and physiology classes to a group of student nurses, and also helping some of the young people who want to learn music. One of her new responsibilities for this year is that of co-treasurer for the medical work. She also hopes to get more active in the girls work.

To Evelyn, happiness is . . .

- —assisting with a difficult delivery and hearing the baby's first cry
- —receiving the thanks of a grateful new mother
- —listening to a student midwife give the Bible message to the prospective mothers
- —hearing good reports about the work of the new graduate midwives out at the various dispensaries
- —awarding the ribbons to the Lumiere girls who have achieved another level in their advancement
- —listening to the musical group she practiced with do well in their first special number at church
- —adding up the last total and finding that the financial books balance
- —observing one of the mothers who was witnessed to go forward to make her decision for Christ in the local church
- —And isn't that what makes it all worthwhile?

(Although she wrote it in the third person, the article was actually written by Miss Tschetter herself.)

Happiness is SMM . . .

Precious Truths of the Resurrection

By Mrs. Dean Fetterhoff
Pastor's wife, Atlanta, Georgia

All over the world Christendom is gathering to commemorate the resurrection of Jesus Christ from the grave and rightly so, for this event stands at the pinnacle of history. It is the resurrection that makes Christianity unique, for what other religion claims that its founder rose from the dead? The cross, where the penalty for all our sins was paid in full, would have been to no avail had Jesus not risen from the dead. Many have tried to discredit this event even denying that it took place, but in the eternal plan of God the bodily resurrection of Jesus had to take place just as the Bible says in order to complete redemption's plan. Rarely did Jesus speak of His crucifixion without mentioning His resurrection, and all the Gospel writers conclude their books with the triumphant story of the resurrection.

Many years ago in England lived two skeptics. One was the eminent Gilbert West. The other was Lord Littleton, famous English jurist and a light in the literary world. They were agreed that Christianity should be destroyed, but in order to do this certain things were necessary. One was to disprove the resurrection of Christ and the other was to explain away the conversion of the Apostle Paul. The men decided to take a year or more to complete their tasks—West that of disproving the resurrection of Christ and Littleton to do away with the Scriptures relating to the conversion of Paul. Afterward, they would meet and compare notes. When they met a year or so later, both men had become Christians, each relating to the other the story of his conversion as a result of his research. The resurrection story had been subjected to vigorous research and had stood the test; so had the conversion of the Apostle Paul.

In considering the resurrection of Christ and what it means to me, three precious truths come to my mind that I would like to share with you.

A Past Forgiven

First of all, the resurrection provides the assurance of a past forgiven. In Hebrews 10:17 we read this wonderful promise, "And their sins and iniquities will I remember no more." I am sure that none of us can fully comprehend all that it means to have our sins forgiven. Many years ago Charles Wesley wrote these words that have been sung over and over again:

> And can it be that I should gain
> An int'rest in the Saviour's blood?
> Died He for me, who caused His pain?
> For me, who Him to death pursued?
> Amazing love! How can it be
> That Thou, my God, shouldst die for me?

The resurrection of Jesus Christ completed the salvation plan that a holy God provided for sinful man. By receiving Jesus Christ as your personal Saviour you can have this blessed assurance of a past forgiven. In Romans 10:9 we read, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." It is by the blood of Jesus Christ that we are justified and it is by His resurrection that we have the proof that our sins are gone (Romans 4:25).

> My sin—oh, the bliss of this glorious tho't,
> My sin—not in part, but the whole—
> Is nailed to the cross and I bear it no more,
> Praise the Lord, praise the Lord, O, my soul!

Is this inexpressible assurance yours?

A Present Fellowship

Another truth of the resurrection of Christ is that it affords for us a present fellowship. Man was created to have fellowship with God, but sin entered and broke that fellowship. However, Christ's death and resurrection have restored the communion between God and man to all who will come to Him by faith. To be able to enjoy this fellowship we must have no known or unconfessed sin in our lives. Jesus tells us in John 15 that we should abide in Him. To "abide" means to maintain unbroken fellowship. Are we living in such a way that others may desire the same fellowship that we enjoy?

The Book of I John has "fellow-

(Continued on page 26)

Happiness is SMM celebrating . . .



A Witness or a Faded Rose?

By Mrs. Robert Griffith
National WMC President

At national conference in Gettysburg last August, during the installation service of the new WMC officers, we were reminded that our lives must be clean so Christ's light can shine through us. God gave us His light through the death of Jesus on the cross. Mrs. Lester Smitley had a floral cross which she reshaped into a candle. She used rosebuds to make rays of light coming from the candle. Each officer was given a rosebud which represented the light of Christ.

I still have that rosebud, but it is dead and faded and has no fragrance or beauty. It is really no good for anything, but I have it here to remind me to let my light shine. When I was given that bud it was very beautiful. Each day it opened up just a little more until it was a gorgeous rose. Have you ever tried to put a rose back together after it was fully opened or after you had pulled it apart? It just cannot be done. It would have to be done from the inside out, and only the Creator could do that. So are we made spiritually from the inside out. We cannot change and then accept Christ. He changes us when we give over our lives completely to Him.

One way to let our light shine is through our witnessing. This must be done with Christ doing it through us and not in our own strength. Have you been joining in with the "GROW 74" witnessing emphasis? You can, you know, with the help of Christ. I know each time I go out I find it is not the easiest thing to do, but still I know that when Wednesday comes around three teams of us ladies from our church go out. This helps each of us to blossom into a sweet rose. Christ gives the victories! The blessings that are received outweigh everything else.

Last August the rosebud had a beautiful fragrance. Our witness in our everyday life must have the fragrance of Christ about it. You know when a rose is in a room because its fragrance fills the room. A rose does not have to say, "I'm a rose"—it just gives out. Do our neighbors realize from our lives that the Lord means much to us? By our language at home does our family know that the Lord is living in us? Our everyday living will be sweet, and we will radiate Christ and put forth His fragrance if we put Him first in our lives.

Matthew 5:16 says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let us truly be a witness for Christ by saying and by also doing. May we let our lights shine—let's not be faded roses!



Foreign Missions Offering Project is the theological training and support of Pierre Yougouda.

MISSIONARY BIRTHDAYS — JUNE 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 *Brethren Annual.*)

AFRICA

Mrs. Marvin L. Goodman, Jr. June 12
Mr. Richard Daiber June 14
Rev. Roy B. Snyder June 15
Miss Marie Mishler June 19

BRAZIL

Earle Phillip Hodgdon June 11, 1956
Beverly Anne Hodgdon June 26, 1961

EUROPE

Rev. Roger D. Peugh June 17
Mrs. Roger D. Peugh June 17
Rev. Thomas T. Julien June 27

HAWAII

Rev. Clifford L. Coffman June 22

PUERTO RICO

Rev. Raymond H. Davis June 7

IN THE UNITED STATES

Mr. Terrence D. Shultzman June 2
P. O. Box 588, Winona Lake, IN 46590.
Mrs. Rose A. Foster June 9
David William Walker June 29, 1961
P. O. Box 588, Winona Lake, IN 46590.

Happiness is SMM celebrating sixty-one years . . .

PRECIOUS TRUTHS . . .

(Continued from page 24)

ship" as its theme. In chapter I, verse 3, John writes, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." Not only can we have fellowship with God, but as Christians we have the privilege of fellowship with other believers around the risen Christ. Jesus himself fellowshipped often with His friends, and if God's Son felt this need, how much more do we need to take advantage of this blessing.

A Promising Future

Because Jesus arose, we who have believed on Christ also have a bright and promising future. The past year or so has probably been one of the most critical in the history of our nation. We have been beset by insurmountable problems, each one seemingly a major crisis in itself. We have often asked what could happen next. While these problems are discouraging to us, we should not be overwhelmed by them, because we have the promise that soon our Lord Jesus Christ will return for His own. The gospel song says:

Coming again! Coming again!
May be morning, may be noon,
May be evening, and may be soon.
Coming again! Coming again!
Oh, what a wonderful day it will be!
Jesus is coming again!

Jesus has promised us all the grace that we need to meet every trial and test that will come our way, and when our work here is done what a glorious future awaits! The New Testament is full of promises that tell us of the glories that await the Christian. Jesus said: ". . . I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3). The writings of the apostles are alive with the promise of His return. The early Christians longed to meet Him in the air, and down through the centuries Christians have taken comfort in this blessed hope. Peter wrote in his first epistle, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1:3-4). What a precious promise this is. And I love the way the Living Bible paraphrases verse 6 of this same chapter, "So be truly glad! There is wonderful joy ahead, even though the going is rough for awhile down here."

A past forgiven! A present fellowship! A promising future! All are precious truths that we possess as Christians because we serve a living Christ. May God keep us faithful to Him until He takes us home or we meet Him in the air and see Him face to face.

Not only can we have fellowship with God, but as Christians we have the privilege of fellowship with other believers around the risen Christ.

WMC OFFICIARY

Pres.–Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964

1st V. Pres.–Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405

2nd V. Pres.–Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590

Secy.–Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902

Asst. Secy.–Mrs. Tom Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910

Fin. Secy.-Treas.–Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)

Asst. to Fin. Secy.-Treas.–Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580

Lit. Secy.–Mrs. Don Wardell, Box 325, Winona Lake, Ind. 46590

Editor–Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590

Prayer Chm.–Mrs. Harold Mason, R. R. 8, Warsaw, Ind. 46580

Discipline Diary

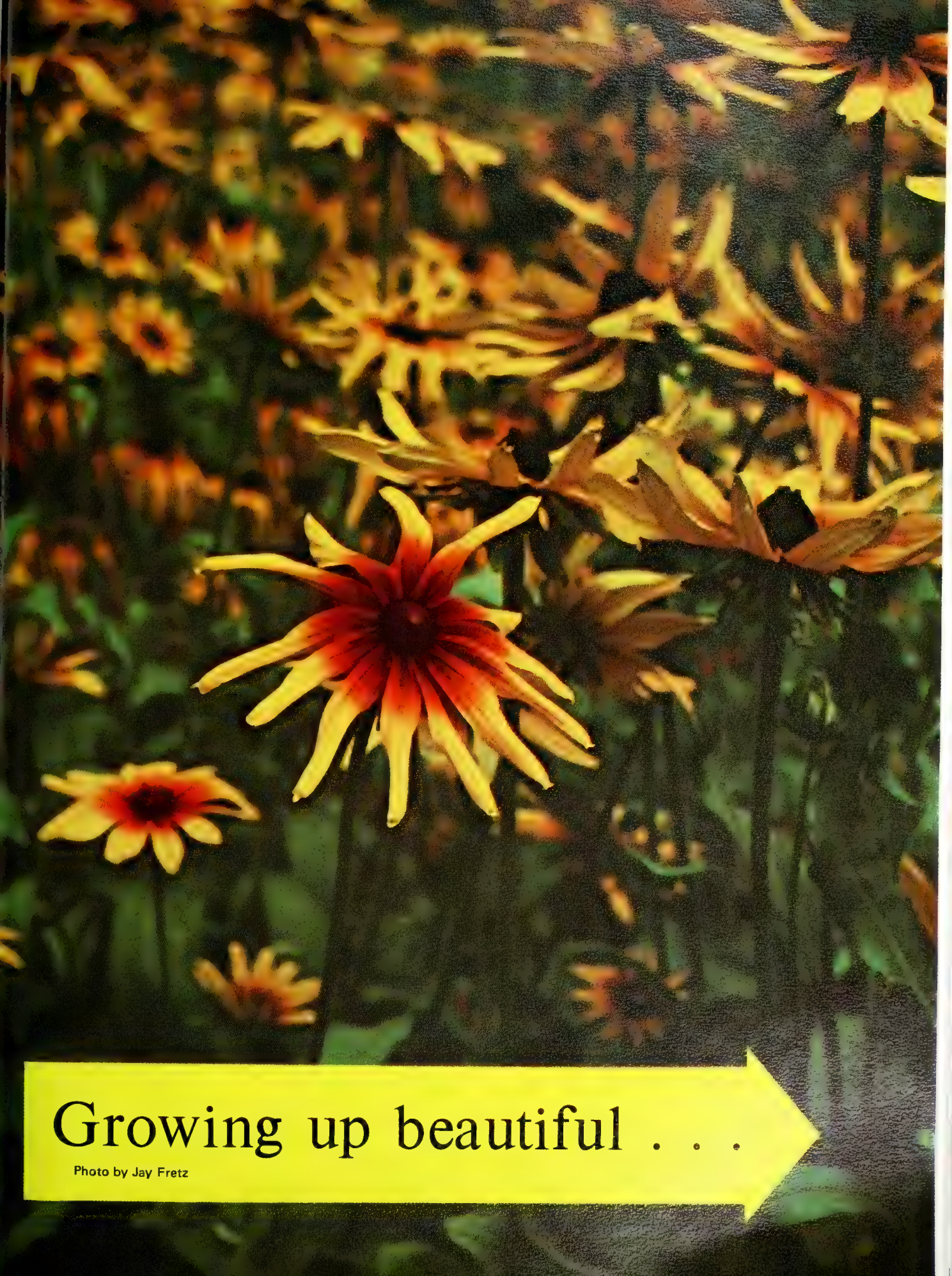
Correct thy son, and he shall give thee rest; yes, he shall give delight to thy soul.
—Proverbs 29:17

While waiting in a long line at a checkout, my four-year-old son and I fooled, laughed and talked together. Upon leaving, an elderly lady behind me said, "What a handsome boy, but what I really noticed was how well you handled him!"

How simple! Why not use "wasted" time for good? Don't ignore children—listen to them—talk with them—love them—they're *people*! You won't be wasting your time.—*L.R., California*

Contributions to Discipline Diary should be seventy-five words or less and should be sent to the national WMC editor.

Happiness is SMM celebrating sixty-one years in the Lord's service. Congratulations from WMC!



Growing up beautiful . . .

Photo by Jay Fretz



. . . begins as a girl

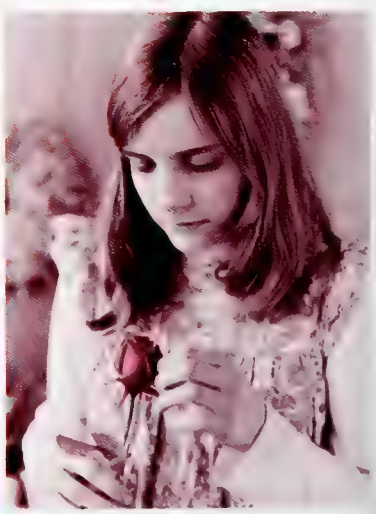
"Mistress Mary, quite contrary,
How does your garden grow?
With silver bells and cockle shells,
And pretty maids all in a row."

Who among us does not appreciate the beauty of a garden resplendent with beautiful flowers? "How nice it would be to have such a garden," we say. However, even in nursery rhymes, a flower garden does not "just happen"; someone has to tend it. Left to the whims of nature, a seedling is subjected to the blazing sun, torrential rains, blight and pestilence. Only the hardy plants survive.

Girls are a lot like flowers. We all love a girl when she is little and "fresh as a daisy." But, as the season of her life unfolds, the elements of this world dash against her delicate frame. Storms, within and without, disturb the serenity of her spirit; rebellion blights her sunny disposition; the pestilence of sin etches an ugly pattern upon her life. Nothing is more unsightly than a withered rose; none can delight at the battered blossom of a teenage girl.

SMM is a garden of flowering lives. Some girls are spiritual seedlings—needing constant care; others are growing strong and healthy; a few girls have problems that call for special attention. The beauty of the garden, however, is in the lives of those girls who are basking in the sunshine of God's love and radiating that warmth to others. They are the joy of the Heavenly Gardener.

Any young life must be rooted and grounded in Christ, but, you dare not stop at the "planting" stage. Just like flowers, girls need nourishing. Nurturance is the aim of SMM. In a strong SMM program, a life is claimed for Jesus. Yes, that one is also nourished until she can stand alone. But who will tend to the needs of our SMM girls? They, too, are a field "white already to harvest." "But the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers . . ." (Luke 10:2). Yes, we all love pretty flowers, but who will care for the garden?



Photos by Allan Disbro



BRETHREN MISSIONARY

HERALD

APRIL 27, 1974



CABLE TV and the local church

(See page 16)

HERALD

Volume 36 Number 8 April 27, 1974

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Cover Photo: Grace College student Hope Hungerford displays the equipment used by the college to tape events to be shown on the local cable TV channel. (*Photo by John Burtoft*)

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Mrs. Conard Sandy, *Editorial Secretary*
Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.

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DEPARTMENTAL EDITORS
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Grace Schools—Dr. Herman A. Hoyt
Home Missions—Rev. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Bowman
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

I want to express my deepest appreciation for the article "Evangelical Dilemma" that appeared in the March 16 issue of the *Herald*. I feel that it deals with an area of critical importance today.

Are reprints available?—*Maryland*

Dear Editor,

In printing "Evangelical Dilemma" —you are a brave man. You will probably "get it" from a number of sources. I certainly do agree with the position stated in the article. It should have appeared some time ago.—*Ohio*

Dear Editor,

Thanks you very much for the copies of "Is It the Ark?" you sent to the prison.

We passed them out at our regular prayer meeting here and everyone was so anxious to have them and to show them to others. Material like this encourages us to spread the faith to others and we are greatfull.

May His love be ever with you and your works for Him will be a blessing to many.—*Leavenworth, Kansas*

Dear Sir,

After being in the Brethren Church for 22 years (I started when I was seven), I have been told you have Brethren Sunday School literature.

I have not been happy with other publishers' material and some misquotes of Scriptures. Please send me an order blank for Brethren material.

Keep the great articles coming in the *Herald*. A monthly magazine makes more sense with rising costs, but then we wouldn't have as many of those wonderful editorials.

If some of the Brethren churches would be as fundamental in their preaching and teaching as the *Herald*, we would be growing more in the Lord.—*Ohio*

The Day the Tornado Hit Kosciusko County

By Charles W. Turner
Editor

April 3 will long be remembered by the people of Kosciusko County. A series of tornadoes hit the area leaving behind devastation and destruction. Though Winona Lake was missed by the most damaging part of the storm, our electricity and other utilities came to a halt for several days.

But Uncle Sam brought another type of storm to our doorstep in the form of mail. Some of the letters expressed protest regarding an article carried in the *Herald* on March 16. (Though one of the writers said it was the May 16 issue that carried the offending article, his letter was dated March 21. That is giving us much more credit than we can rightfully claim.) The article questioned was, "Morality in Domestic Affairs," by Wesley Pippert, UPI Washington Correspondent. Mr. Pippert spoke at Grace Schools during "Americans for America Week," and Grace Schools submitted the article under their space allotment in the *Herald*. This space is paid for by the school.

The letters received are much too long to print—one would cover about six pages of normal *Herald* copy—but we can give you some excerpts. Regarding Mr. Pippert himself; he was called a "pious fraud" by one person. Another questioned his position as his "personal views are no more authoritative than any of the rest of us who make up the general public." Further labeling him "to be the talk of an egotist who believes his own insights into the Watergate Episode are more valid than that of the courts or House of Senate who have not yet declared either innocence or guilt." We had a "recommendation that Dr. John Rice be brought to Grace College Campus to give a rubuttle [sic] on the biased and unfair presentation made by Mr. Pippert."

Several suggested that I should apologize for the article. Another threatened to withdraw financial support from the Herald Company if I did not do certain things which he suggested. Which means on the basis of past records we would owe him money next year since there had been no support anyway. It was also suggested that I had "drug the *Missionary Herald* down to the gutter level of some other publications by printing one man's wild idea concerning the truth of Watergate. . . . I give credit to past editors of our *Missionary Herald* for withholding judgment and slanderous statements. I would appreciate the same consideration from our editor in regards to the man who now leads our great nation."

One sent a copy of his letter to President Nixon. This was probably one of the more stern aspects of the whole matter for me personally. My name will probably appear on the "enemy list" next year. Even of more concern is that my IRS form will be double-checked and my office wiretapped as a result of the whole matter. Carl McIntire has been writing to me since his name appeared in a recent editorial, and now to begin a correspondence with the President of the United States could be a very heady experience for a former small-town preacher turned editor.

Now the ironical part of the matter is that I agree with some of the basic statements contained in the letters. I agree that judgment without due course of legal action violates our system of government.

If some of you expressed hostility to the present press and media in trying to "make" news instead of "reporting" news; it is mild to my sentiments and statements. I have openly stated a number of times that we should trade Walter Cronkite to Russia for Solzhenitsyn, just to get even with them for the Russian grain deal. At the present time I have no takers on the deal.

What does disturb me is when people find something—not necessarily in theology—with which they disagree, how quickly they resort to threats and petty blackmail in an effort to get their way. I trust that we are not as immature and insecure as some of the letters would indicate. Another disturbing factor was a writer who went to great lengths to state a position of principle then immediately violated his own stated principle. But consistency is a jewel to be sought diligently since most of us have not yet found it.

One writer proudly stated, "I have never publicly spoken against any of those who ruled over me in high offices of authority no matter what party they represented." To me this is a misunderstanding of Scripture and a "copout" of responsibility. We are told to "submit to" and "pray for" public officials. Nowhere do I read in the Bible that the sins of officials cannot be condemned by the prophet of God. John the Baptist spoke against the sin of the officials of his time and lost his head. Read Jeremiah, Ezekiel, and other prophets; they were bold in denouncing sin by the kings, priests and the people.

I have never met Mr. Pippert, nor have I ever heard him. Again a reminder that the pages of the *Herald* are contributions from a number of Brethren organizations. The pages are paid for by the contributing organizations. We have trust and confidence in each and everyone of them.

Doctrinal comment is checked, but we do not exercise control over material which does not conflict with the doctrinal position of the Brethren Fellowship (this includes Brethren practices). Opinions of readers may be expressed and protests voiced—these are forwarded to the specific organizations that made the contributions to the Herald. *It comes as a surprise to some when they hear that the editor is not always in full agreement with all the contents of the magazine. It should not be—because even the readers do not always agree! The article, "Morality in Domestic Affairs," that has brought negative comment also brought favorable reaction. In fact, as many agreed with the article as disagreed with it. There were letters to the editor that expressed praise of the material. Seldom does an article appear with which there is total agreement by all the Brethren.*

Keep reading—and when you disagree keep writing. We listen and then we do what we feel is right. One suggestion, please don't write and threaten to withold funds because you disagree. Financial blackmail is taken very, very lightly by the editor. The only thing you will get from me by these tactics is sympathy. See you next issue.



Rev. Lester E. Pifer

"Thank-You Dr. Bob"

By Lester E. Pifer



Dr. Robert Collitt

Testimonies of praise, gratefulness and blessing are telling the story of another successful Eastern Home Mission Workshop.

This year's theme was built around the idea of "The Growing Church." The workshop was held during the first week of March in the spacious facilities of the Grace Brethren Church at Hagerstown, Maryland. This church issued us a two-year invitation to enable their people to get thoroughly acquainted with the home missionaries. Next year their new Christian Education Building will be completed to add to the facilities for hosting the workshop.

Dr. Robert Collitt directed his staff to go "all out" to make our stay a pleasant one. Rev. Larry Stevens, youth minister, arranged for housing of the home missionaries and our guests, the established pastors. Mrs. Fred (Bonnie) Kuhn, secretary, cared for the many incidentals of arrangements through the office, taught a splendid section on "The Church Secretary," and another session with the ladies on "Counseling the Women and Girls of the Church." Dr. Collitt, an able pastor, excels in the area of promotion and public relations and shared two hours of instruction in these areas.

Rev. Thomas V. Taylor, professor of Old Testament at the Biblical Seminary of Theology, Hatfield, Pennsylvania, challenged our hearts with his striking messages from Ecclesiastes, and devoted his evening messages to "The Church." The congregation at Grace Church shared in the evening services; enjoying the ministry of the Word, home mission testimonies, and the fellowship. Our welcome by these people was extremely gracious.

Rev. Charles Turner, editor of the *Brethren Missionary Herald*, dealt with the area of communications. Rev. Howard Mayes, executive director of the Christian Education Department, challenged us to build stronger spiritual youth. Rev. Knute Larson, pastor of the Grace Brethren Church at Ashland, Ohio, motivated us strongly to build an active, involved, working church. Rev. Robert Johnson, associate pastor and director of music at the Canton, Ohio, Baptist Temple, held a two-hour discussion on building better public services at our churches.

Dr. Herman Hoyt, president of Grace Schools, conducted a unique two-hour symposium each day on current trends in theology and eschatology. Rev. Robert Thompson and

A number of pastors from established churches joined the home mission pastors in the workshop.



this writer gave instructions on building better home mission churches. Rev. William Byers, home missions field representative, held an interesting session on building with a bus ministry. Mrs. Phillip Simmons conducted informative discussion periods each day for the ladies. Every hour of instruction was planned to motivate in the ministry of building strong local churches.

Some of the written testimonies reaching my desk are as follows:

"Just a word to say how much I enjoyed the workshop this year. As usual everything was very well planned with a program that was vital and interesting in every aspect. Personally I feel that these workshops are of great value to the pastor—the fellowship, the sharing with one another, praying together—it's just what we need. And of course there is always the inner feeling one has—*that Home Missions cares about its pastors.* Really great! The folks at Hagerstown did a terrific job."—*J.K.*

"I wanted to write and thank you for providing the opportunity for each of us home missionaries to attend such a wonderful workshop. This was the best one I have ever attended. It was very encouraging as well as informative."—*R.M.*

"My wife and I wish to express to you our sincere gratitude for being allowed to participate in the Home Missions Workshop in Hagerstown last week! Not being in home missions we realize we were there strictly 'by grace!' We both agreed it was one of the most profitable workshops we have ever attended. As with most pastors, we don't get to fellowship with other fellow laborers as much as we would like, so it was really a treat for us."—*R.W.*

"Thanks for inviting us to your Home Mission Workshop. Even though we are not one of your 'missionaries' we enjoy the challenges—and can always learn new ways to promote our work and give out the Gospel."—*E.L.*



The facilities of the Grace Brethren Church in Hagerstown, Maryland, served well for the workshop.

The Grace Brethren Church of Hagerstown, now running over the one thousand mark in attendance, is a former home mission church. They graciously entertained us, providing all of the meals and housing without cost. This church has consistently been in the top three churches in their giving to Brethren Home Missions. All of our missionaries, our staff, and our board of directors say: "Thanks, Dr. Bob, and thanks to your congregation for a great workshop!"

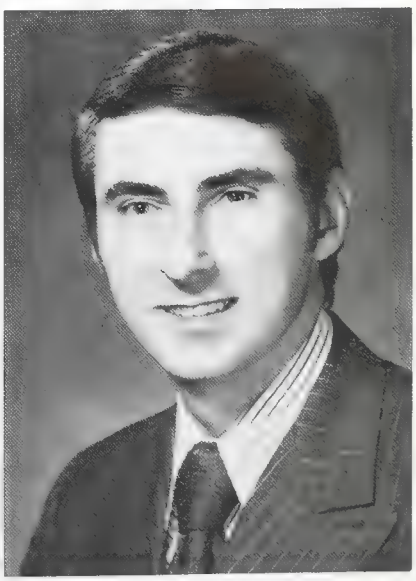
Rev. Thomas Taylor



Rev. Knute Larson



Rev. Robert Johnson





Building committee chairman Will Langness (left) and Pastor Thomas Inman display the cornerstone.

Colorado Springs Cornerstone in Place

By Rev. Thomas Inman

The chips and chunks as well as bars of stone lay strewn along three sides of the building waiting to be lifted into place. They had come from afar—over one hundred miles—from the quarries near Lyons and Loveland, Colorado, to beautify "the House of the Lord" being built by the Grace Brethren Church of Colorado Springs. They ranged in hue from a buff and beige to a dusty rose (the latter color matching the stained glass windows of the building). One had been especially chosen for its hue and striping. It had been carefully lettered, "Grace Brethren Church," then a cross and







Key men in the church are (l to r) Marwin Parker and Bob Johnson, trustees; Will Langness, building committee chairman; Fred Schroeder, trustee. Rev. Robert Salazar (above) was guest speaker for the occasion.

"1974—Ephesians 2:20-21." It was the cornerstone to be laid in place near the front entrance of the church on the "conversation porch" with its magnificent view of the Rockies. It was to be laid this day, March 17, 1974. The time? Three o'clock in the afternoon to allow some from neighboring churches to be here for this memorable occasion!

About one hundred twenty folk gathered—the local congregation with their families and friends, a fine delegation from Denver Grace Brethren (our closest sister church some seventy miles distant), pastors and wives from two fellowshipping churches, the Brethren in Christ Church and the First Church of the Brethren both of Colorado Springs. Plus the speaker of the day, Pastor Robert Salazar, and his family of the First Brethren Church of Taos; who only so recently had completed his own building project and led his people to become self-supporting.

A trumpet call heralded us to assemble for the purpose for which we had come followed by the singing of "To God Be the Glory, Great Things He Hath Done!" and prayer.

Our minds wandered back over the years that had brought us to this hour. A fine family from our Cuyahoga Falls, Ohio, church had relocated here and longed for a Grace Brethren Church in which to worship and to rear their family. A contact with the Denver church resulted in two years of Bible studies in the area. And then a pastor was called and a full schedule of meetings was begun in the fall of 1970. A constant and sometimes frustrating search for meeting places took place as the group grew—a school building, the pastor's home, the family room of a home nearby, other churches when their own congregations were not using them and chapels at Fort Carson. Always in the back of our minds the dream of a building of our own! With well over one hundred in attendance each Sunday morning and nearly one hundred on many Sunday nights, a building now seemed a necessity. Under the capable leadership of the building committee chairman, Will Langness, a practical and beautiful building was envisioned, planned, modeled and presented to the Brethren Architectural Service which drew the original drawings. Work was begun in November of last year, and now we were ready for the necessary inspections before the interior work could be brought to completion.

There were miracles, many of them, like the granting of the necessary natural gas permit the week it was needed, after a full year of no permits being granted in the area due to a pressing shortage! With the backing of The Brethren Home Missions Council,

(Continued on page 8)

CORNERSTONE . . .

(Continued from page 7)

the Brethren Investment Foundation had loaned the necessary funds. We are grateful.

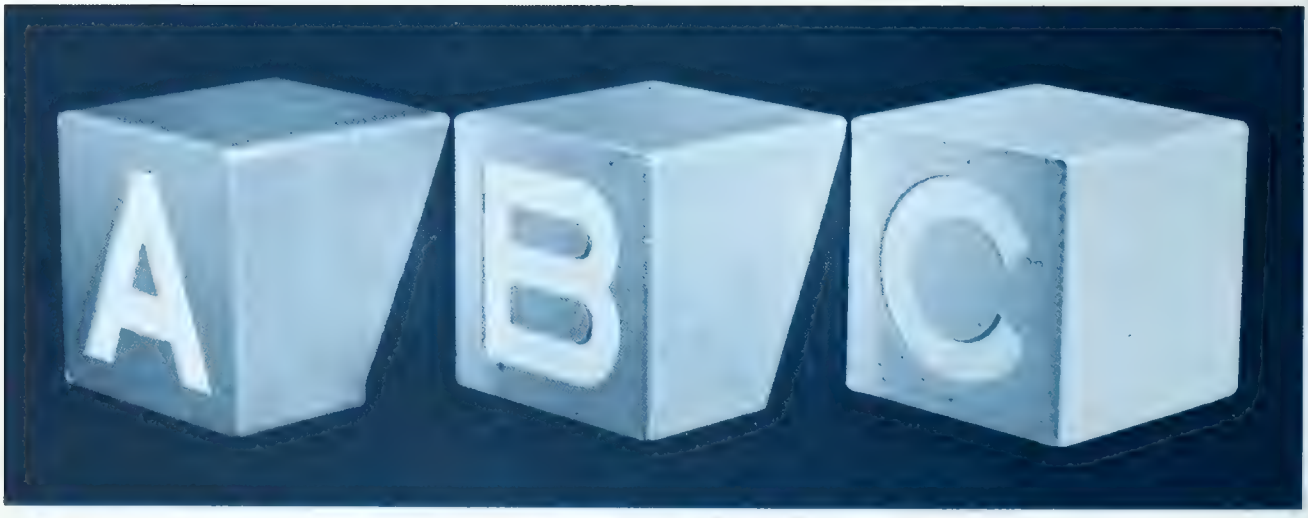
Greetings were expressed, and then Chaplain Charles Bearinger of Fort Carson (our Brethren chaplain) read the Scripture. Pastor Salazar reminded us that not only are we building upon the foundation of Jesus Christ, "On the Rock (Jesus Christ) in the Rockies," but that we are also indeed "living stones" in the invisible structure that God is constructing here. The offering of the day was received in the cornerstone cache which was then emptied to receive the memorabilia placed into it by the members of the advisory council—a Bible, our constitution, a GROW tract, our articles of incorporation, our charter membership list, and the guest list for the day. The cornerstone was then placed in its niche by Will Langness, who had, by far, invested the most hours in the building. The congregation read aloud together the meaningful words of Ephesians 2:20-21, prayed, and then sang "How Great Thou Art!"

Tours of the building, yet in the rough, were encouraged. Placards had been placed throughout, indicating the use and special features of the various rooms. We could almost "see" the spacious foyer fronted by sliding panels so constructed as to allow it to be used as an overflow. We could envision the lofty arched sanctuary (seating 234) fronted by a glistening white, stone-backed baptistry in front of which will hang, suspended in air, a life-sized "old rugged cross" (14 feet high and 6 feet wide). We could anticipate a practical study and usable nursery on the same floor. On the garden level we could look forward to facilities for our Sunday School and finance office, utilities, plus a spacious Fellowship Room, Fireside Room (with a lovely Georgia marble fireplace) and workable kitchen.

Refreshments were served by our teenage girls having been lovingly prepared by our ladies and supervised by our WMC president.

We can but say, "We wish YOU had been here!"

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God's Way in Santa Barbara, California



By Rev. Dale Hostetler

Finding God's ways and understanding His thoughts may not always be easy!

God knows our frame, that we are dust and so states in Isaiah 55:8: "For my thoughts are not your thoughts, neither are your ways my ways." And indeed, we find this all too often true in our lives and in the life of our churches.

However, to find and follow God's ways brings rich blessing to each life and each congregation, although we still may not fully understand His thoughts. We have found this to be true here in Santa Barbara as we look back from the vantage point of our recent building dedication service. There have been many things happen which at the time we could not understand, but God had His thoughts and His ways, and as we found and understood them, the blessings flowed.

How It All Began

Some would say "by chance," but it was God's way. In casual conversation after a meeting of The Brethren Home Missions West Coast Committee some years ago, it was mentioned that Santa Barbara was one of several places being considered for the beginning of a new church. One of the pastors present had just learned of a family with Brethren background who was moving into the area. Others mentioned some who were already there; therefore, with due prayer and consideration a Bible class was begun.

(Continued on page 10)

Pastor Dale Hostetler



Property for the building was purchased at a price far below the market value.

GOD'S WAY . . .

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Finding a meeting place was very difficult. None was available. Pastor Hostetler was now on the field; and after some weeks of fruitless effort, a lady mentioned that she thought one of the area motels had a small meeting room. It had just been vacated. This accommodation was secured and formal meetings began, much later by our thinking than planned. God knew the motel would expand and provide much larger facilities as we grew and needed them, at very little additional expense. Due to rapidly rising prices, our thoughts were now on securing property and getting a building of our own.

Search for Property

The search began with many hours spent in futile efforts. Prayer went up to God concerning this need, and home missions challenged and exhorted the local congregation to secure property for a building. Panic began to set in as the small congregation saw land values rise from $10,000 per acre to $16,000 to $20,000 per acre in the years spent searching for God's location. Finally, with three real estate agents working on a find-it-first basis, three acres were found. Perhaps not prime property by our thinking, but the price was right. God had given us land for half of what it was selling for a few blocks away. We paid $10,000 per acre!

After careful research, the decision was made to buy. Upon completion of sale, the whole three acres almost sank from sight as the major boulevard, extending the nine hundred and sixty feet of the property, was raised as much as five or six feet in some areas. The property, being several feet low already in those same areas, suddenly presented a despairing picture, especially for the pastor responsible. But God's thoughts were not our thoughts, and we did not know God's ways . . . for God had a man, Mr. Eldon Haskel, whose company was in charge of the road project. Through him, God provided sufficient fill and grading to bring the land to road level and higher, as a donation to the church. God had kept from all our research the fact of the raised road; knowing that this information would have prevented us from buying.

The Building Begins

Architects, building plans, grading, artists' renditions, and so forth, now filled our minds. The decision was made to build this unit ourselves as general contractor since funds were not available for this service. Little did we know the headaches, heartaches, and multitude of times the Lord would have to impress upon us His thoughts and His ways.

He provided plans, not for the usual 6 to 10 percent, but for only 2 percent of estimated construction cost. Then the Lord led us through the maze of government officials letting us bump and bounce about at times, only to show how smoothly it could go with His thoughts and His ways and our faith. We did not always understand, but we could surely see Him leading as we came out on the other side of some decision.

Using the Building for God

Now we are enjoying our dedication service. Many regret not being here due to the fuel shortage, but we are confident God has His thoughts on this also.

Rev. Jon Jacobson, just licensed by our congregation, led in the singing of praise to the Lord for His leading us to this day, and then played a stirring trombone solo with the organ and piano accompanying. Rev. John Mayes, pastor and vice president of The Brethren Home Missions Council, brought greetings from the council and a short report concerning home missions. Following this the choir, directed by Mrs. Dale Hostetler, sang "The Blessed Hope."

After the reading of Scripture, prayer, the singing of "Amazing Grace," and a solo by Mrs. Hostetler, Rev. Richard DeArmey, pastor of the

Orange Grace Brethren Church and president of The Brethren Home Missions Council, challenged us all with God's thoughts on the plan, purpose and way of His church as it reaches out into all of our communities.

Following this challenge, Mr. Donald Robison, one of the original members, and Mr. Mike Hines, present chairman of the trustee board, led the assembly in prayers of dedication. Mr. Larry Taft, our present vice moderator, then closed the service with a benediction prayer of thanksgiving.

After the service a buffet supper, prepared by the ladies of the church, was enjoyed, especially by those who traveled long distances that day.

But One Is Absent

It is indeed a beautiful building constructed at half the estimated cost. This was accomplished by God's leading in God's time—having begun construction in April 1972 and occupied the building in May 1973. Many long hours have been given by many individuals to God's glory. But one comes to mind as I look about now after the dedication and wonder at God's thoughts and God's ways. One who is not with us on this day.

God brought Mr. Charles Hay, a life-long member of the Brethren Church, to us a few years ago for a purpose and plan. Almost eighty years of age, God used Charley's craftsmanship in wood to express his love for his Lord and his memory of his dear departed wife, Alice. God gave him the health and strength to build our pulpit and three platform chairs, plus many, many other items throughout the building. Through his enjoyment of organ music, God led Charley to purchase for the church a fine Allen organ. But God's ways are not always our ways, for on February 4 at 2:15 p.m., the Lord he loved reached down and took Charley home to be with Him. This date was just three short weeks before the dedication service he so wanted to celebrate with us. Now he is rejoicing in God's presence, and reaping those heavenly rewards for his labors of love during the eighty years he lived and served his Lord.



At nearly 80 years of age Charles Hay used his craftsmanship to build the pulpit and platform chairs. He died three weeks before the dedication service.

Instrumental in the building program were (left, l to r) Don Robinson, building committee; Larry Taft, vice moderator; Mike Hines, head trustee. Participating in the dedication service were (right, l to r) Rev. Richard DeArmey, speaker; Rev. John Mayes, vice president of the Brethren Home Missions Council; Pastor Dale Hostetler.





The Future

It is as bright and shining as our Lord. We don't know all that will happen, but our Lord does. We may not always know God's thoughts or God's ways but we have learned that God's ways and God's thoughts are best here in Santa Barbara. We praise the Lord for what His ways and His thoughts have accomplished in this part of His vineyard.

"So now I take the 'strange things'
That He is pleased to send,
As blessings, shaped and tempered
By His own loving hand."

EXORCISM AND THE EVANGELICAL

Strange noises in the attic followed by a violent shaking bed were the first signs that something was happening in the bedroom of twelve-year-old Regan, daughter of movie actress Chris MacNeil. As time wore on, little Regan became the victim of physical and mental disorders which were beyond the realm of medical explanation. Completely frustrated, her mother was forced to consider the possibility that evil spirits had taken control of her daughter's body.

To this actress, whose mouth produced an uninhibited flow of obscenities and candid denials of the existence of God, it all seemed incredible. However, with all alternatives exhausted, she turned to two Catholic priests, Merrin and the younger Karras, who performed exorcism rites.

By Dr. John J. Davis
Professor of Old Testament
Grace Theological Seminary

The grotesque description of the events which followed included the horrifying contortions of Regan's body along with a thick, putrid, greenish vomit which oozed from her mouth over the hand of the priest during the ritual. All this is part of the widely acclaimed book, *The Exorcist*, by William Blatty, and the film by the same title. The widespread interest in the subject of exorcism throughout this country is now a matter of record. A few years ago the book and the film would have gone largely unnoticed, but with the preconditioning of the occult craze during the past ten years, coupled with the acceptance of pornographic subject matter in local theaters, the foundation for success was laid. Furthermore, any society which becomes as preoccupied with materialism as America has is ready prey for spiritism and the work of the occult.

Until recent days the term "exorcism" was largely used by Catholic theologians, missionaries describing

native rituals in far-off jungles, and those involved in various forms of witchcraft. Today, however, it is the topic of conversation in supermarkets, barbershops and elementary schools.

What exactly is exorcism? The term describes the act of driving out or warding off demons from persons, places or things that are believed to be possessed or infested by them. The English word "exorcist" is derived from the Greek verb *exorkizō* which is used only in Matthew 26:63 and the Septuagint version of Genesis 24:3. The word has the sense of charging with an oath or adjuring. The noun form (*exorkistai*) is used in Acts 19:13 of "certain Jewish exorcists" who attempted to imitate Paul's practice of casting out demons, but without success (cf. Acts. 19:14-16). That there were a number of Jewish exorcists in Palestine at that time is clear from Matthew 12:27; Mark 9:38 and Luke 9:49-50. Perhaps these men realize the great impact Jesus' success had in authenticating His divinity and were attempting to discredit it by imitation (remember the magicians' attempts to discredit Moses in Egypt, Exod. 7:11-13; 8:7, 18).

Some Historical Perspectives

The idea of demonic possession as a cause of illness and other unexplained disorders was common among the ancient Egyptians and Babylonians who used magical charms, elaborate rituals, and special incantations as cures. During the entire history of Israel as recorded in the Old Testament, however, we have no examples of demon possession or exorcism, at least in the manner common during Christ's ministry on earth. While Jesus ministered prior to His resurrection there was a significant increase in demonic activity, especially of the type which featured exhibitionism. On a number of occasions Jesus drove demons out of their victims by the power of God (cf. Matt. 12:22-30; Mark 3:22-27; Luke 11:14-26) and empowered His apostles and disciples to do the same (Matt. 10:1; Mark 6:7; 16:17; Luke 9:1). The successful exercise of such powers seemed to be contingent on prayer and fasting (cf. Matt. 17:20; Mark 9:28).

Among the apostles, however, it appears that only Paul engaged in this practice to any extent (Acts 16:16-18; 19:12) and that may have been for the purpose of authenticating his unique ministry. There are no records that other apostles exercised this power although they may well have done so. Seemingly, after Christ left the earth, there was a decrease in the kind of demonic activity described in the Synoptic Gospels.

Following the Apostolic Age, Justin Martyr, Tertullian, Origen and other writers record the fact that demons were exorcised by Christian men in the name of Jesus Christ. By the third century exorcism seems to have been primarily associated with the rite of baptism. Riddle, in his classic work *Christian Antiquities* (book IV, chap. 2), explains that "baptism, as the sacrament of the Holy Ghost, contributes to deliver men from the power of Satan and evil spirits; and hence it appears expedient and right at the reception of that rite to renounce the devil and his works." The Greek Orthodox Church maintains a similar view of baptism. In the early Roman Church it was commonly held that children belonged to the devil until baptized, at which time the evil spirit was driven out and the Holy Spirit given as the gift of regeneration.

In the Catholic Church exorcists constitute one of the four minor orders of the clergy—Acolytes, Exorcists, Readers and Porters. The actual practice of exorcism in the Catholic Church is not common and has been carefully regulated. K. E. Huesman, writing in the *New Catholic Encyclopedia* (1967, vol. V, p. 749), observes: ". . . the church exercises the greatest caution in authorizing clerics who have received the power of exorcism through holy orders to put it to use." He further states that "exorcisms are rarely performed today, not because the church has lost its belief in the power and activity of Satan but because it recognizes that true cases of possession are rare." This seems to be the viewpoint of Bishop Hugh A. Donohoe of the Fresno diocese when he recently stated, "it's [exorcism] also used very, very seldom and only after we rule out every other possibility could we conclude we have a true case of demon possession."

Apparently exorcism is practiced by segments of the Episcopalian clergy. When vandals recently desecrated the sanctuary of St. Anselm's Episcopal Church in Park Ridge, Illinois, a special exorcism ceremony was conducted "to chase out any sinister forces."

Exorcism Today

The exorcism of demonic spirits is not limited to clerics in the Catholic and Protestant churches. Many pagan tribes in various parts of the world have rituals designed to serve the same purpose. In Ceylon there is a very popular ritual among the Sinhalese peasants called the *Sanniyakuma.* It is designed to propitiate and exorcise the *Sanni-yakku,* the demons of ill health. All this is carried out in the name of Buddha.

The modern occult world offers a

(Continued on page 14)

"Any society which becomes as preoccupied with materialism as America has is ready prey for spiritism and the work of the occult."

EXORCISM . . .

(Continued from page 13)

number of rituals and objects to those who wish to be freed from the harmful effects of evil spirits. It is interesting to learn, however, that occult store owners and those conducting witchcraft covens (congregations) are greatly concerned over the impact of Blatty's book and the movie, *The Exorcist.* I recently interviewed an occult store owner who observed that "this film has given a bad connotation to the spirit world of the occult. People in my neighborhood are frenzied by the power of evil spirits. I have received threatening phone calls with the demand to close the store and bricks have been thrown through the front window. Apparently people feel that the occult objects I sell could bring demonic forces into the neighborhood." He did admit, however, that the sale of occult objects continues at an unprecendented pace.

Biblical Perspectives

At the expense of being redundant let me once again assert that theological truth is not discovered by the analysis of personal experience, but by a careful study of the Holy Scriptures under the illumination of the Holy Spirit. Much of what has been written on the subject of demonism even on the part of some evangelicals is more the product of a fertile imagination rather than a careful exegesis of Scripture. Here are some observations on demons based on Biblical information. (1) Demons are evil spirits having the basic qualities of personality. For example, they speak (Matt. 8:31), display intelligence (Mark 1:24), have fear (James 2:19), and move about (Matt. 12:43). They are unclean (Mark 1:27), can seduce (I Tim. 4:1) and possess individuals (Matt. 8:16; 9:32-33 and Acts 8:6-7). (2) Demons are not omnipresent nor do they have unlimited power. Their freedom is restricted, as is that of all evil spirits, by their own nature and the power of God (cf. Job 1:12; 2:6-7). The indwelling presence of the Holy Spirit in the believer makes demon possession of that individual impossible (John 10:28-29) and enables him to successfully resist Satan if he should attack (James 4:7). It should be remembered that demons have a great fear of the Lord and His power (cf. Matt. 8:29; Mark 1:23-25; James 2:19). One day Satan and his adversaries will be bound for one thousand years (Rev. 20:2-3) after which they will be cast into the lake of fire resulting in eternal punishment (Rev. 20:10). The demons are apparently aware of this as indicated by the language of Matthew 8:29 and Luke 8:31. (3) While it is possible that demonic influence is responsible for some human illness (Matt. 17:14-18), it is reckless and irresponsible to attribute all illness to demonic activity. Matthew 10:1 seems to clearly distinguish between the two. (4) While demonic powers are numerous ("we are many," Mark 5:9), their numbers are far less than holy angels (cf. Dan. 7:10; Matt. 26:53; Heb. 12:22; Rev. 5:11) who care for God's people (Ps. 91:11-12). (5) Their methods of operation vary in accordance with time, culture and opportunity. In the Old Testament era they were apparently preoccupied with the development of idolatry and its wicked practices which also seems to be their principal ministry today (cf. I Cor. 10:14-22). While the vile exhibitionism, so characteristic of their encounters with Christ, can occur today, it is difficult to see what it would accomplish. It must be recognized that demons are capable of inspiring a moral and exemplary life as a method of satanic deception. After all, if Satan can appear as an "angel of light" (II Cor. 11:14), would not his representatives do likewise? I have little doubt that demonic forces are just as active as they were in the days of the apostles, but with different and perhaps more attractive methods.

Some Practical Admonitions

In the light of our brief survey of demonic power and exorcism let us suggest a few practical guidelines in dealing with this problem. First, take the Biblical description of demonic power and influence seriously. To do otherwise would be folly.

Second, do not assume that every sickness, mental disorder or unexplainable event is the result of demonic activity. This attitude is both unbiblical and psychologically dangerous.

Third, remember that Satan employs a variety of traps to accomplish his purposes, such as apostasy, murder, illicit sex, lying, and so forth. Note that it was these things that the Apostle Paul was most concerned about in his epistles, not demon possession and exorcism.

Fourth, beware of professional exorcists within the church. No such gift or office is listed by Paul (cf. I Cor. 12:1-31; Eph. 4:11).

Fifth, judiciously avoid any involvement in the practices of occultism. The argument that one must experience these things in order to deal adequately with them is ludicrous, naive and deceptive. That was precisely the argument Satan used in the Garden of Eden to trap Eve and bring her downfall. A surgeon need not to have contracted cancer in order to perform effective surgery. By the same token, the believer need not involve himself in the evil of this present age in order to exercise an effective witness for Christ.

Sixth, if demon possession should be determined to have occurred, the simple prayer of godly men will care for the problem, not the long incantations and rituals established by tradition.

Finally, do not be preoccupied with the study of evil and evil spirits. Study the whole counsel of God by careful exegesis of the Scripture. This might not be as fascinating as sitting around talking about the black mass, voodoo, curses, tarot cards or witches' paraphernalia, but it will be far more rewarding. It is difficult to produce the sweet savor of godliness while digging in the garbage pails of contemporary thought and morals.

Rather than being in despair over the present political and moral corruption of our generation, let us rejoice and take hope in the Biblical admonition that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15).

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE



Rev. Lester Smitley

Cherry Hill, N.J. It may have started as a sumptuous banquet but it was soon apparent there was more to come as it turned out to be an extra special . . . "This Is Your Life—Lester Smitley." As founder of this congregation, **Rev. Lester Smitley**, was featured as guest of honor and although the event was a surprise to the honoree, his friends and relatives had been alerted and responded to the occasion with tapes, letters and greetings. Lots of interesting, as well as amusing, incidents were brought to light as "ancient history" was reviewed. Robert Spicer, pastor.

Mansfield, Ohio. An opportunity to expand his witness in the Lord's work has been given to Rev. Richard Jensen as the Woodville Grace Brethren extended a call for him to serve as youth pastor. This new assignment is in addition to the work that Mr. Jensen is now doing as elementary principal of the Mansfield Christian Day School. Mrs. Jensen is assisting her husband in the work with the youth at the church. John Neely, pastor.

Conemaugh, Pa. The Singer Hill Grace Brethren welcomed **Rev. and Mrs. Marvin Lowery** at a family night fellowship. As the Lowerys were "introduced" to the church family many interesting and colorful events of the past were brought to light. **Pastors Kenneth Koontz** and **Don Rager** were present and participated in the festal occasion. All agreed it was a great time. (Submitted by Mrs. Clarence Leedy, Jr.)

Time to think about 1975! Offering envelopes, that is! Church treasurers and financial secretaries can save on the printing of next year's offering envelopes by sending their order to the Missionary Herald in the next few weeks. Shipment can be made in October or November if you wish, and payment need not be made until Jan. 1. Information has been mailed by the Herald Co. to all churches.

Notice . . . Wanted . . . Anyone having a copy of the book *The Canopied Earth* (Moody Press) who would be interested in parting with it, please contact Pastor Thomas Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910.

Cleveland, Ohio. A special Sunday was noted recently at Lynhurst Grace as recognition was given to Sunday School teachers and officers. A certificate of appreciation and a carnation were presented to each of the honorees. The following Sunday a carry-in dinner was held for the teachers, GROW lay clinic members and their families. Mar. 6 was a time of rejoicing at the prayer meeting with a record attendance of 44. Robert Markley, pastor.

Clay City, Ind. Dr. Robert G. Clouse has completed 10 years as minister of the First Brethren Church of Clay City. In addition to his ministerial duties he serves as professor of History at Indiana State University, Terre Haute, Ind. During the 1973-74 academic year he has been elected chairman of the ISU faculty senate. A book that he helped to write and edit: Robert G. Clouse, Robert D. Linder and Richard V. Pierard, *The Cross and the Flag* (Carol Stream, Ill., Creation House, 1972), has been chosen as an outstanding evangelical book by *Christianity Today* and ranked number four by the *Eternity* magazine survey for 1973.

Vandalia, Ohio. Anniversary Sunday was a happy day for this congregation with 120 at the morning service and 109 in the evening. **Rev. Gordon Bracker** of Osceola, Ind., was the guest speaker for the services. At the close of the evening message 11 people signified their intention of joining the membership of the church and 3 made rededication of their lives to Christ. **Pastor Everett Caes** reports that 21 persons have made first-time decisions since the beginning of the year.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Long Beach, Calif. (First). Apr. 28-May 1; David Hocking, pastor; Nathan Meyer, speaker.

Vandalia, Ohio. Apr. 28-May 3; Everett Caes, pastor; Becker Evangelistic Team.

Somerset, Pa. May 3-5; Clifford Wicks, pastor; John Whitcomb, speaker.

Denver, Colo. May 5-10; Russell Ogden, pastor; Mason Cooper, speaker.

Dryhill, Ky. May 5-10; John Sholly, pastor; Becker Evangelistic Team.

San Jose, Calif. May 5-10; Fenton McDonald, pastor; Nathan Meyer, speaker.

Brookville, Ohio. May 10-12; Clair Brickel, pastor; John Whitcomb, speaker.

Rittman, Ohio. May 12-17; Robert Russell, pastor; Becker Evangelistic Team.

CABLE TV:

A new world of opportunity for evangelicals

By Terry White
Ass't Prof. of Journalism
Grace College

Suppose your church were offered all the television time it could fill—and free, without charging a cent! The fact is that that opportunity is not coming—it is *here* for the 5,663 U.S. communities now served by cable television systems and 1,763 more will have cable within several years.

Cable television, often called "the minority medium," now makes it possible for thousands of local churches to reach into homes in their communities at practically no cost to the church.

Some innovative and concerned churches are already into cablecasting—an Assembly of God church in Concord, California, produces a continuing variety program entitled "Sharing Our Faith" featuring the pastor interviewing Christians from the area, interspersed with music from groups within the church. Grace Presbyterian Church in Peoria, Illinois, and Redwood Chapel Community Church in Castro Valley, California, both have twenty-four-hour programming control over a cable channel. Other churches have successfully cablecast home Bible studies and daily vacation Bible school series. The Winona Lake Brethren Church in Winona Lake, Indiana, has been televising both morning and evening services since last fall and a special unit of the church's youth group will be working with videotape technology and producing programs as a youth project this summer.

What Is Cable TV?

Cable television, also known as community antenna television (CATV), originally began in 1949 in the hills of eastern Pennsylvania and Oregon where mountains and remoteness from television stations made reception fuzzy or nonexistent for rural homeowners in the valleys. As a solution, giant antennas were strategically located to pick up signals from regular stations, near and far, and to transmit them by cable into homes.

Today nearly 96 percent of all U.S. households have at least one television set, and, according to a recent study conducted by the Roper Research organization, the average American in 1972 spent two hours and fifty minutes *daily* watching television. Approximately 10 percent of American households (about 7.5 million) are plugged into the cable, at an average cost of five to six dollars per month. The Sloan Commission forecasts that 40-60 percent of U.S. households will be on the cable by 1980.

Utilization of cable television has already gone far beyond the original purpose of boosting weak signals from commerical stations. With the advent of the coaxial cable two-way transmission became feasible, so that the TV set can potentially send as well as receive both video and audio messages. A further distinction between cable and radiated television is that theoretically there is no limit to the number of channels that a slightly modified TV set can receive over cable. Most early systems provided only twelve possible channels, but many new ones provide twenty-four, thirty, or forty-eight channels, and the National Education Association hopes for four hundred channels in the future. This is why the Sloan Commission report labels cable TV "the television of abundance."

The amazingly good news for evangelical churches is that the trend seems to be toward less governmental control, not more. The Cabinet Committee on Cable Communication, upon filing its report last month, proposed taking the cable out from under the Federal Communications Commission and making cable systems operate as common carriers like telephone companies, bus lines, or Western Union, with no authority whatever over the programs or information provided.

"The cable system operator," says the committee, "would be obliged to deliver the messages of channel users with as little regard to content as the Postal Service has to the content of the print media."

Broadcasting vs. Narrowcasting

Like any new technology, cable TV will require reeducation of the viewing public to the "narrowcasting" concept, in contrast to the current "broadcast" philosophy of network and commercial television. In the latter, style takes precedence over content, while the emphasis on local origination cablecasting is on specialized audiences and local program content. One cannot compare it with ABC, NBC, or CBS—it must be thought of like a telephone in serving the needs of a small, specialized audience. Ratings and numbers are not the key question here, unlike commercial television which must gear programming to please advertisers and aim for the lowest common denominator in general audience.

All kinds of new applications are now being tried. Handicapped children are attending school via cable. Trained specialists examine patients via cable, thus saving transportation time and costs. Remote shopping for the elderly; twenty-four-hour fire and burglary alarm, gas, electric, and water meter monitoring; continuous news, stock market and traffic reports are some applications now in use. For a fee of six dollars per month, for example, the planned community of Reston, Virginia, gets coverage of local sports events such as high school football, ballet, consumer hints, plus all programs of ten regular television stations in the Washington-Baltimore area. Here in Winona Lake a Sunday afternoon series entitled "Ceramics with Granny" is currently being aired, along with daily chapels from Grace Seminary, Lancer basketball games, lectures, plays and recitals. Call-in programs are used on such topics of community interest as income tax preparation, drug abuse, municipal affairs, demon possession, Comet Kohoutek, and others.

Local church applications are as

limitless as the imagination. Videotapes of services may not only be aired, but by simply hooking the videocorder to the VHF terminals of any receiver, may be replayed numerous times for shut-ins, used for analysis by the pastor or special music, and so forth. Youth and Brigade groups may have a creative and worthwhile outlet in making special programs such as simple informative tapes on baptism and communion procedures, denominational distinctives, illustration of parables and Scripture passages, and visualization of hymn texts.

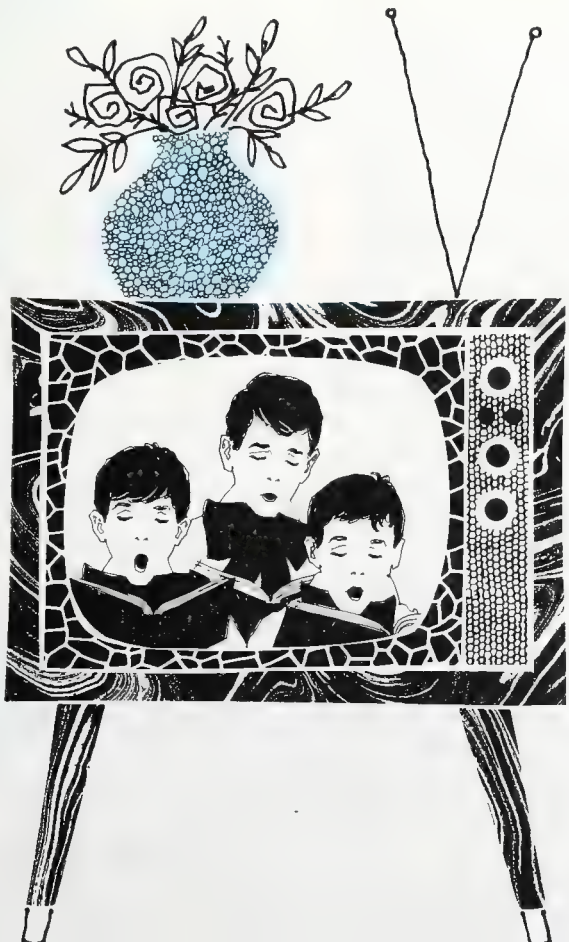
It is a simple matter to make a short videotape of the church, its nursery and facilities, a word from the pastor, a Sunday School class in session, and so on, which then may be used in home visitation as a recruitment device. A library of special speakers and special music in the church may be built and kept on videotape for later replay. An interesting program might be the history of the local church. Home Bible studies and Sunday School lessons may be committed to reusable videotape with a minimum of energy and expense.

What Does It Cost?

The actual air time will likely cost nothing. Since February 2, 1972, cable companies have been required to allocate one channel to the public's use (first come-first served basis) for every franchise with thirty-five hundred or more subscribers. In our little community, which currently has about sixteen hundred cable subscribers, there are three local channels which, except when we are airing a program, carry audio from the local FM radio station and an oscillating weather instrument scan. The only cost involved is in producing the program itself.

Half-inch video tape was the right thing at the right time, as far as public access TV is concerned. Television has become a *doer* medium rather than just a *watcher* medium with the advent of reusable videotape and the portable video recorder—the box cameras of television. The lightweight, portable, battery-powered unit on which we record Winona Lake Brethren Church services cost $1,795—hardly more than the cost of a first-class single-lens reflex still camera outfit with several good lenses and flash. Our unit has a fast f/1.8 lens, which means that little or no external lighting is necessary, other than that which is already on the pulpit area. The 6:1 zoom lens that came with the camera makes much video variety possible from the cameraman's unobtrusive location in the balcony. Audio is patched in directly from the church public address system.

Videotape, which is reusable and erasable just like regular audio recording tape, costs approximately twenty dollars per half-hour. If even the modest investment of two thousand dollars is too great for some local churches, they might consult audio-visual sales outlets for possible rental units. Virtually all public school systems now have operating videotape equipment, and often arrangements can be worked out by students from the school for weekend use of such equipment. While our current broadcast operation is in black and white and does not have the spit and polish of professional two-inch videotape, one thing we *do* have going for us is the fresh enthusiasm of the people who do the taping with virtually no prior experience. Also, we have the fine reactions of those who worship with us over the cable because of being home ill or who have happened upon us while doing Sunday morning "dial flipping." A new, excellent color camera is now available for just over twenty-seven hundred dollars, putting color well within financial reach for the first time.



A Great Challenge

Last year Clay T. Whitehead, speaking as director of the President's Office of Telecommunications to a meeting of national religious broadcasters, said: "[cable television] is going to have a big impact on you as religious broadcasters. The message of God, the message of religion, the conveying of values that are important to holding our society together, won't have to be packaged in short little messages at the beginning or end of the broadcast day or on a few channels that are limited strictly to religious matters. It means that religious broadcasters will have at their hands, at their disposal, channel abundance . . . the opportunity to get out the message you want, when you want to, to the people who want it. And that will be a great challenge to you in your ministry."

What a field of golden opportunity! Let's not lose it by default!

SOME GOOD

The President of the United States is not the only president to whom questions are addressed. They come to this writer from across the United States and beyond its borders. They come from members of the Brethren Church and from outside. They come from former students and from those who have never been in the halls of Grace Schools. They come from believers and from unbelievers; from the old and the young; from the rich and the poor; from the schooled and the unschooled. And insofar as is possible this president has made an honest attempt to answer these questions.

Recently a letter was received from a former student. It was brief, pertinent, and to the point. Five questions were addressed to me. They were short, and in some sense, so short that I am not at all certain that the meaning is clear to me. But I do think they contain matters of importance, and represent deep concerns to the one who asked them. To the best of my ability I will endeavor to give a concise answer to each question. I am sure the answers I will give will not do justice to the questions, for they are of such importance that an entire sermon could be devoted to each one. Believing that others might be interested in the response that I will make, I thought an answer in these pages might serve two purposes: first, to answer the questions; second, to reveal just one of the facets of the work of a president.

Dr. Herman A. Hoyt
President, Grace Schools



I. What Is the "Pearl of Great Price"?

For anyone who is familiar with the New Testament, he will recognize here a reference to Matthew 13:45-46. Though it has been quite popular to identify this pearl with Christ, to this writer it seems quite out of keeping with the context and with the sense of the parable to draw such a conclusion. After reading question four in this series, it is my conclusion that this is what the questioner had in mind.

Several things incline this writer to another interpretation. In the first place, this is one of the eight parables that constitute "the mysteries of the kingdom of heaven" (Matt. 13:11; Mark 4:26-30). These mysteries bridge that span of time from the days of Christ at His first coming until that day when He comes the second time and establishes His kingdom in the earth. This is the mystery form of the kingdom during the present age. There is the sowing of seed in future anticipation (Matt. 13:3-9), as a result of which there will be an incomprehensible growth (Mark 4:26-30). This will consist of mixed (Matt. 13:24-30) and unusual growth (Matt. 13:31-32), into which there will be an infiltration and spread of error (Matt. 13:33). A remnant of Israel will remain in the field for redemption (Matt. 13:44), and the merchant man will find the Church also in that field (Matt. 13:45-46). As the age comes to a close there will be a separation of the bad from the good (Matt. 13:47-50).

The Church is the pearl of great price for which Christ sells all to obtain. Surely, the merchant man cannot be construed to be a sinner who has anything to sell or give for Christ. A sinner is poverty stricken, bereft of righteousness, solely dependent upon the grace of God. But as seen by Christ, chosen of the Father as a part of the bride for His Son, the sinner is a pearl, fashioned out of the wounded side of Christ for himself, "not having spot, or wrinkle, or any such thing" (Eph. 5:27).



II. What Is Complete Yieldedness to the Lord?

The answer to this question could be as various as there are people. Moreover, any answer that is given must in my judgment be subjected to the measurement of Scripture to determine its worth. With that in mind I am going to go to what I believe is the incontrovertible exhibition of complete yieldedness to the Lord. This is to be found in the Lord Jesus Christ.

If yieldedness means submission, then Christ is the perfect example of submission to the Lord. Repeatedly Christ declared that He came to do the will of the Father (John 4:34; 6:38). Under dire pressure He did not swerve from this purpose (Matt. 26:39). The blandishments of Satan did not tempt Him (Matt. 4:10). This submission was a delight to the Father (Matt. 3:17; 17:5; John 8:29). At the end of His earthly course He could confidently affirm that He had glorified the Father

QUESTIONS

on the earth and finished His work (John 17:4). There was one guiding principle for this submission; it was the word of God (Matt. 4:4; Deut. 8:3). Having finished the course of His earthly ministry He was at last set down at the right hand of the throne of God (Heb. 12:2).

Anything short of this is not complete yieldedness to the Lord. Anything other than this is not complete yieldedness to the Lord. Anything of subjective character or mystical quality that does not measure up to the objective word of God cannot be truly said to be complete yieldedness to the Lord.



III. What Is the Most Important Thing in the Universe?

The writer confesses that this question is not clear to him. I understand that the universe comprises the totality of created things and must therefore include the heavens, the earth, and that which is subterrestrial. But the word "thing" is not clear. Does this word in its impersonal sense exclude the personal? Or does this word have a wider connotation in the sense of including not only the impersonal but also the personal? Since I must make a decision in order to answer this question, I am arbitrarily assuming the latter.

Without hesitation my answer is Christ. By incarnation Christ became a part of the human race, and the firstborn of every creation, that is, higher in position than any created thing (Col. 1:15-18). By the same token, that which is highest is also the most important, and to this one belongs all praise and glory, for He is worthy (Rev. 5:9-14). Throughout the endless ages of eternity every redeemed creature will pay homage to Him.



IV. How Would a Person Go About Obtaining the "Pearl of Great Price," Complete Yieldedness to the Lord, and the Most Important Thing in the Universe?

Assuming that this question has in mind salvation in Christ and spiritual yieldedness to the Lord, my answer is simple.

Salvation centers in the person of Christ. This is obtained alone by faith in Christ Jesus. But saving faith involves three things or aspects. There must be intellectual assent as to the person and performance of Christ. There must be spiritual appropriation of the benefits in Christ. There must also be personal commitment to Christ for His salvation. All of these are set forth in John 1:12. And unless all three of these aspects are present in the turning of the soul to God, it cannot be said that a person has entered into the experience of salvation.

Yieldedness to the Lord ought to characterize the saved person's life. This too is accomplished by the continuous exercise of faith in Christ. The just shall live by faith (Rom. 1:17; Gal. 3:11; Heb. 10:38; Hab. 2:4). This is accomplished by the power of the Spirit working in and through the believer (II Cor. 3:18). This is always directed and measured by the word of God (John 17:17).



V. What Is the Most Important Thing to Christ?

What may have been in the mind of the questioner when he penned this question is not known to the writer; therefore, he is left to place an interpretation upon this question which may evade the original intent. But assuming that the ministry of Christ makes this clear, the writer states it as follows: the glory of the Father.

It would appear that the ultimate purpose of all creation is the glory of the Father (Rev. 4:11). The Apostle Paul declares that the entire ministry of Christ was to bring glory to the Father (Phil. 2:5-11). In His high priestly prayer, He declares that He had glorified Him on the earth (John 17:4), and He beseeches the Father to glorify Him in this hour of peril that He may in turn glorify the Father (John 17:1). This was the all-consuming passion of the Lord Jesus Christ, and it seems evident that He desired to see this displayed in all those who finally come to Christ.

It is a temptation to imagine that the salvation of men is the most important thing in the consciousness of Christ. But this is to stop short of that which is infinite. The salvation of men is merely the means to the end. It is important in its place, and not in any sense to be minimized in that place. But in relation to God it fades into insignificance, except that it contributes to His final and absolute glory (Rom. 11:33-36; I Cor. 15:28).

Brethren Women Aid Grace Resource Center

Brethren women from all across America are having a direct impact on the preparation of public and Christian schoolteachers at Grace College through the recent funding of materials and equipment for an Education Resource Center at Grace.

The national Women's Missionary Council organization, under the leadership of national WMC president, Mrs. Robert Griffith of Souderton, Pennsylvania, is providing approximately three thousand dollars for the purchase of materials to be used by elementary and secondary education students and student teachers. "We greatly appreciate this much-needed gift," says Marilyn Yoder, who teaches education and literature in the college and is director of the center.

Explaining that the WMC gift provided the initial thrust which will, in the future, be supplemented with regularly budgeted funds, Mrs. Yoder said that the WMC funds are being used to purchase both "hardware" and "software" for the center. In addition to filing cabinets and other storage areas, the gift has also made possible the purchase of about one hundred and twenty filmstrips in the areas of food, children's stories, parts of speech, and so forth; seventy records; twelve cassette tapes; and thirty-five sets of study prints ranging widely from animals to science concepts, simple machines, and others.

Materials in the center are used by education students in their methods courses and are also available on a seven-day loan basis for those doing student teaching. Mrs. Yoder pointed out that some materials specifically geared for the Christian school are being secured, as well, such as the "Science and Creation" series and others.

Three student assistants, Kathy Griffith, Pam Stoneback, and Darrel Hawbaker, are assisting Mrs. Yoder in ordering, accessioning, and processing the materials for the center.

Mrs. Yoder and all those involved in the use of the new materials express deep appreciation to the national WMC for its vision and generosity in helping the Education Resource Center, located on the lower floor of the Betty Zimmer Morgan Library on the Grace campus.

Some 120 educational filmstrips are among the resources purchased by the national WMC for use by the education students at Grace College. Filing the filmstrips here is Grace freshman Kathleen Griffith.



Kathleen Griffith and Gene Bratcher are among the Grace College education students using the materials in the Education Resource Center.



Dr. Vance Yoder Appointed Acting Academic Dean

Dr. Vance Yoder, thirty-two, chairman of the division of fine arts, has been appointed acting academic dean of Grace College, effective June 1. Dr. Herman A. Hoyt, president of Grace Schools, said in the announcement that the appointment was made by the board of trustees during the annual spring meeting held on the campus in mid-March.

Dr. Yoder will succeed Dr. E. William Male, who has announced his resignation as academic dean effective August 31. Dr. Male will remain on the teaching staff of the college and seminary and will direct a new M.A. program in Christian school administration through the graduate school of theology.

Yoder is chairman of the institutional self-study committee of Grace. Under his leadership a series of six subcommittees, involving every faculty member in the college, researched numerous aspects of the operation in the quest for Recognized Candidate for Accreditation status by the North Central Association of Colleges and Secondary Schools.

This study, which began in 1970, culminated in the production of a 239-page status study which was submitted to the association in May of 1972. Candidacy status was achieved in March of 1973, and progress toward full accreditation continues with the submitting this spring of a short updating study and the recent appointment of a special consultant in business and financial affairs.

Dr. Yoder's undergraduate work was at Bethany, McPherson and Manchester Colleges. He received the B.S. degree in music education from Manchester in 1964, and the M.M. in organ from Indiana University in 1967. In 1970 he earned the Ph.D. in music from Ohio State University, with a doctoral minor in higher education.

Before joining the Grace College faculty as assistant professor of music in 1970 in the areas of music education and organ, Dr. Yoder's professional experience was at Preble County (Ohio) High School, Indiana University, Ohio State University, and Bluffton College. In 1972 he was appointed associate professor of music and chairman of the division of fine arts at Grace. He also served as a research consultant for government-funded projects on the fine arts during the spring of 1970.

Yoder is co-president and member of the board of directors of the Lakeland Community Concert Association. He is organist and choir director at the Warsaw Community Grace Brethren Church and serves as conference organist for the Winona Lake Christian Assembly during summers.

Dr. Yoder and his wife, Marilyn, and their three children: Philip, six; Michael, two; and Daniel, one; reside on Wooster Road, Warsaw.

Grace Trustees Approve Record $2.4 Million Budget

The naming of a new acting academic dean, faculty promotions, tuition and housing raises, and the approval of a $2.4 million operating budget for the 1974-75 school year were the main outcomes of the March meetings of the Board of Trustees of Grace Schools.

Meeting in a three-day session under the direction of board chairman, Dr. Kenneth Ashman of Wooster, Ohio, the twenty-seven-man board named Dr. Vance Yoder (see separate article) to succeed Dr. E. William Male in performing duties of the academic dean's office. Five new faculty members were approved for employment in the areas of art, history, speech, and missions, as well.

Faculty members promoted to the rank of full professor included Edgar Lovelady, John J. Davis, and Charles R. Smith. Those promoted to associate professor include Glen M. Kammerer, Arnold R. Kriegbaum, and Gary D. Tanner. Promotions to assistant professor included Stephen A. Grill, Robert Ibach, Jr., Miriam M. Uphouse, and James R. Battenfield. Two faculty members, Mrs. Paulette Sauders and Mrs. Dorothy Toirac, were granted tenure.

An operating budget of $2.4 million, the highest ever in the history of Grace Schools, was approved for the coming year. Tuition for the seminary was raised twenty dollars per semester, with college tuition being upped thirty dollars per semester. Housing was raised ten dollars and food service fifteen dollars, for a total room and board increase of twenty-five dollars per semester.

In other board actions, the school's student newspaper, *The Sounding Board,* was commended and acknowledged as a medium for contrary views and opinions on campus to be expressed. A new graduate program leading to the M.A. in Christian School Administration was approved, to be directed by Dr. E. William Male. The faculty and staff were granted raises of approximately 10 percent.

In further action, the trustees rejected a proposal to approve the employment of a full-time director for channel 12, Grace Schools' educational cable television outreach, and it rejected a three-year funding proposal for the development of educational and instructional television on campus.

Bits and Pieces from the Grace Campus

The *Grace Seminary Spire,* an attractive bimonthly publication containing news, pictures and reports of Grace Seminary activities, made its appearance early this year. Under Editor Homer A. Kent, Jr., and Managing Editor Robert Ibach, Jr., the eight-page publication replaces the former *Grace Journal.*

Three touring performance groups represented Grace Schools over the spring break this year. The Concert Choir with Prof. Donald Ogden toured Ohio, Pennsylvania, Maryland, Virginia, and Indiana. The Dimensions in Brass with Prof. Jerry Franks toured Florida, and a gymnastics team made appearances in churches and schools in several states.

Grace Schools recently received a gift of thirteen thousand dollars from Da-Lite Screen Company of nearby Warsaw, Indiana. The money, which was channeled to Grace through the Associated Colleges of Indiana, was used to fund a project to provide housing for married students and faculty.

Women athletes may participate along with men in intercollegiate competition in golf and tennis, according to a recent announcement by Grace Athletic Director Glen "Chet" Kammerer. The ruling by the Grace College Athletic Committee followed after adoption of the rule by the Mid-Central Conference, of which Grace is a member. Participation is limited to non-contact sports.

The renaming of the Winona Lake Auditorium to be the Homer Rodeheaver Auditorium is being accomplished with a public ceremony and dedication service during Parents Weekend activities in early May. Named in honor of one of Winona Lake's best-known former residents, the fifteen hundred-seat facility is being dedicated at a service which will include a tribute to Rodeheaver. The highlight of the service will be the participation of the late songleader/evangelist's sister and her husband, Mr. and Mrs. James Thomas of Winona Lake.

Edgar J. Lovelady, chairman of the division of languages and literature and associate professor of English at Grace College, recently was elected to membership in two honor societies. The faculty of Ontario Bible College, from which he graduated in 1958, elected him to membership in Delta Epsilon Chi, the honor society of the Accrediting Association of Bible Colleges, whose qualifications must include being a graduate for ten years, intellectual achievement, approved Christian character, and leadership ability.

In addition, the Purdue University chapter of Phi Kappa Phi recently elected Lovelady to membership in their national academic honor society. The primary qualification is scholastic placement in the upper 10 percent of graduate students. Lovelady is currently finishing a Ph.D. degree program at Purdue.

Dr. Homer A. Kent, Jr., Dr. John J. Davis, and Dr. S. Herbert Bess have been collaborating with a group of evangelical scholars to translate the Bible into modern English. The New Testament portion of the *New International Bible* has recently been released by Zondervan Bible Publishers. Over the winter semester break Dr. Bess directed a tour group to the Holy Land and Dr. James L. Boyer led a Caribbean Missions Seminar.

Dr. Marwin Wrolstad, vice president for Business Affairs at Lawrence University in Appleton, Wisconsin, was appointed this spring as the new North Central Association consultant for Grace. Dr. Wrolstad, whose first consulting visit to the Grace campus was scheduled for April 22-23, will assist the college in its continuing quest for full regional accreditation with the NCA. A 10-15 page Biennial Visit Report is being submitted this May prior to next year's submission of a full self-study and application for full regional accreditation.

The summer sports camps on the Grace campus will again convene in June and July this summer. The sixth annual Lancer Basketball Camp under the direction of Lancer head coach Glen "Chet" Kammerer will feature five one-week sessions for boys who have completed grades four to twelve. The Grace College Girls' Camp, directed by Mrs. Yvonne Messner, will feature two one-week sessions during the dates of July 7-20. Further information may be obtained by writing Mr. Kammerer or Mrs. Messner at Grace College, Winona Lake, Indiana 46590.

IMAGE/AMERICA, a unique experience in photographic education, was held in Winona Lake April 22-26 under the co-direction of Prof. Terry White of the Grace College Journalism faculty and Prof. Doug Gilbert of the Wheaton College Art Department. Designed for advanced photography students, free-lance photographers, and media persons from publications, mission organizations, and denominational offices, the week-long workshop was tentatively slated to become an annual event. Additional faculty members, besides White and Gilbert, included Prof. Alva Steffler, chairman of the Wheaton College Art Department, and Bob Combs, a professional free-lancer from New York State.



Some followers of the new school, infatuated with rhythm, devise new notes and prefer these to the old ones so that church music is now infested. These people break up the melodies, debase them and load them in the vulgar style. Thus they lose sight of the foundation they are building on. They are ignorant, cannot distinguish—all distorted by the multitude of their notes, which run about and never come to rest, intoxicating rather than soothing the ears, while the singers imitate with their gestures the sentiments they utter. By all these things devotion, which should be pursued, is brought into contempt, and wantonness which should be avoided is increased.

Does this paraphrased statement sound *apropos* today? It was written by Pope John XXII in the year A.D. 1324.

So often does the music department of the local church also double as the war department! And this, in spite of the prominence given music in the pages of Scripture. At the dawn of creation, the morning stars are said to have sung together; for the New Testament church one of the evidences of being Spirit filled is singing and making melody in the heart; we eagerly anticipate the day when the trumpet shall sound and we shall join in the accompaniment of the celestial harps. Yet, the Old Testament does on occasion link the sound of the viol with drunkenness and debauchery. Even the pagan Greeks exercised great care over the type of music allowed to influence their ears and ultimately their very personalities.

Where do we stand on the question of music in the local church? Is there an inherent sacred sound? It is most difficult to support the thesis that a given series of notes (a melody) is sacred or secular, or that a progression of chords (harmony) is innately honoring to the Lord. What does stand approved is determined by the words (text) and the associations we have with the music (and the latter is culturally determined). What to one person is a melody associated with the words "Now Is the Hour" (a love song) to another is the familiar "Cleanse Me, O Lord." Another hears what he thinks of as "O Sole Mio" while to a second person that tune brings to mind the gospel song "Down from His Glory."

Can any piece of music then be made "Christian" simply by fitting it with a sacred text? We believe the answer is a decided *no*.

Many publishing houses of Christian music are bringing out numbers with acid and hard rock beats which are not in keeping with the criterion of association. While not all Christians are agreed on whether rock is inherently evil, born of a lawless spirit, throwing off all restraint and authority; yet, all detached observers must agree that there is guilt by association. With its sordid history, linked with drugs, crime, immorality, and characters of the vilest type, rock and so-called Christian rock must stand condemned.

Still, what if one feels such music is not inherently wrong, nor that it must be associated with sin generally?

If he feels this liberty, is he free to use rock in the church and impose it upon others? Again, we believe the answer is unquestionably *no*. The Apostle Paul counseled the church at Philippi that in light of the Lord's soon return they were to be known for their moderation, and furthermore to center their thoughts on the pure, lovely, virtuous, and praiseworthy (Phil. 4:5, 8). Surely we can do no less in seeking to offend none unnecessarily and to avoid being a stumbling block to others!

By Vance Yoder, Ph.D.
Chairman, Fine Arts Division
Grace College



Thanks for your enthusiastic response to the "NEW LOOK"

The summer issue of Daily Devotions *features readings in the Gospel of John plus additional pictures of your Brethren co-laborers around the world.*

"It's really great!"

"Our people exhausted the supply the first day it was on the church literature table . . . please send 25 more."

"Increase our standing order by 15 copies—we really like the plan of combining the daily readings and pictures on the same page."

These comments are just a few of the ones received by the First Brethren Church, Wooster, Ohio, and the Brethren Missionary Herald Co. after the March, April, May issue was placed in the mail. We appreciate your compliments.

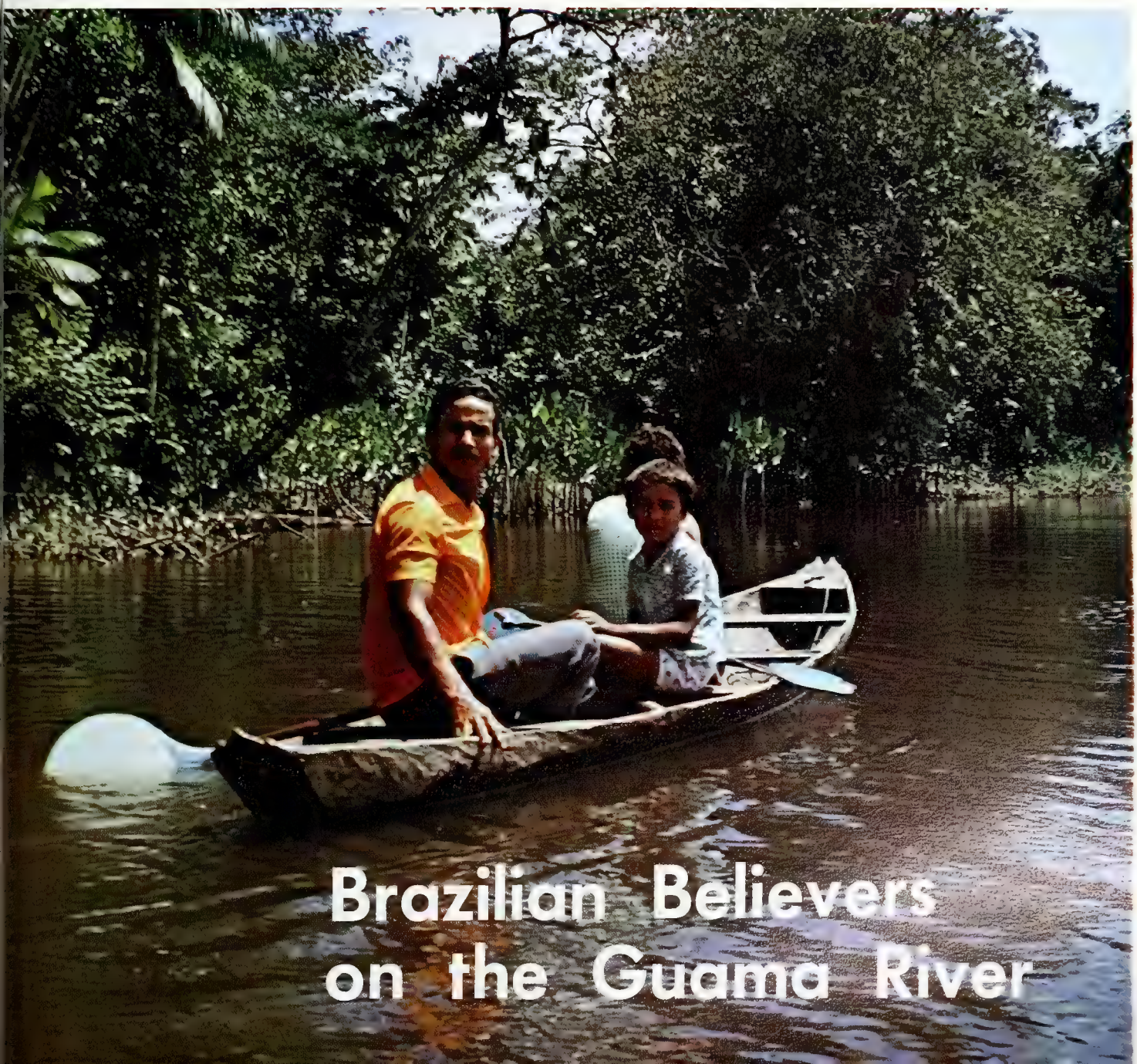
Daily Devotions will be useful in your spiritual life and help acquaint you with Brethren at home and abroad.

The new issue is off the press at the BMH printing department. Order your copies now from the First Brethren Church, Box 1, Wooster, Ohio 44691. Single copies, 35c each. Church quantity orders of ten or more, 30c each plus 15 percent for postage and handling.

BRETHREN MISSIONARY

HERALD

May 11, 1974



Brazilian Believers on the Guama River

HERALD

Volume 36 Number 9 May 11, 1974

Foreign Missions, WMC and Christian Education Issue

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Cover Photo: Brazilian believers are shown on the Guama River, an area of Bill Burk's ministry. *(Photo by John Zielasko)*

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

I am writing to express my great displeasure at the article entitled, "Morality in Domestic Affairs," March 16, 1974. Our people are faced with this sort of biased, one-sided viewpoint in newspapers and TV and now the *Herald* lends its voice.

Two main items—1. The article expressed the big lie about the Ted Kennedy affair—no in-depth, Watergate-type coverage was given to that event, and it is a part of the overall life-style of Ted Kennedy, so it is relevant to be considered alongside of Watergate.

2. He [Pippert] wants Nixon to repent and confess his sin of Watergate. Nixon has said Watergate was all wrong. But he has denied any part in it. If he isn't guilty, why should he repent of something he didn't do? In short, he [Pippert] has done what no court has done—convicted our president and pronounced him guilty—in spite of the fact that only one of the 35 witnesses said he was guilty—Dean—and he gave his testimony in exchange for his own skin. In order for the testimony to be worth that, it had to be against Nixon.

I resent the fact that this pious fraud was on Grace Campus and that his garbage appeared in our magazine.

I would favor a stern rebuke to Grace via the *Herald* for such indiscretion and an apology from the *Herald* for printing the article.—*Pennsylvania*

In response to the March 16 Herald in which an article appeared "Morality in Domestic Affairs" by Wesley Pippert, we received several letters. The above is typical of the negative response. We received an equal number of favorable reactions as well. Space will not permit printing all of them. (Please note editorial in Herald, Apr. 27.)—*Editor*

Reflections By Still Waters

My Dog Knows It Is Sunday

Charles W. Turner
Editor

Animals, parents and theologians help to create a constant series of conflicts. If you are a parent and have a pet—a dog or a cat—and in this day and age—occasionally a boa constrictor . . . you know my problem. Do dogs or cats, those family pets, go to heaven when they die? If you have seen the searching look and then felt the longing desire for a proper answer, you know the problem. This is where the conflict of a theologian and the love of a parent meet on the battlefield of the major issues of daily living. Having been the owner of several cocker spaniels, I never felt the problem was really that big. Their conduct to my observation certainly did not make them worthy of any afterlife of glory. But my friends who have poodles and other more intelligent breeds assure me they feel their pets are "different" and more worthy of special consideration.

One of the present residents of our household is a "cocker-poo"—part cocker and part poodle. Having never met her parents, I am not certain which parent was which, and she being quite young when she left home doesn't remember either. I acquired her for the total sum of five dollars—which seemed to be a bargain. Having a son who was only six years old at the time, the combination seemed ideal. I have since discovered it is not the down payment, but the upkeep that should be considered in the whole matter. Since the purchase I have bought hundreds of dollars worth of dog food. When the family goes away, she stays with the local doctor of dogs (cost for a week—$17.50). So you see she rates annually as a major investment in my financial planning.

But she has taught me a lesson, which tells me she is not as dumb as she looks and acts. The interesting fact is she knows when it is Sunday. She has a routine she follows on "Sunday only." When breakfast is completed and the last hope for another piece of toast is gone, she goes to the bedroom, crawls under the bed—where she can't be reached—and then will not move. This only occurs on Sunday. Now here is where she takes on a human characteristic. Like so many of her human counterparts, she thinks Sunday morning should be spent "in" or in her case "under" the bed. I highly suspect she moves from "under" to "on" when the car has moved off to church. It seems to be her morning to "sleep in."

How many times you have heard people say: "It is the only morning of the week to 'sleep in.' I know I should go to church, but" This is oftentimes the excuse used by the unsaved person to stay away from the House of God. But it is not the sole saying of the unsaved alone. Many Christians are absent from Sunday morning church services and Sunday School. They have other things to do!

When you look at the comparative number of church members to actual church attendance in many denominations, you discover only about one half of the church members even show up on a given Sunday. To add to the distress—many of them only change their sleeping posture. Instead of lying down to sleep; they sit up to do it. It is too often true that some feel at such great peace in church they can sleep better there than they can at night at their house—and without "Sominex."

Now my dog knows when it is Sunday and many people know when it is Sunday. The problem is—what are we going to do about it? It is a joy and delight to attend churches where people come through the door with an air of expectancy. There is a spirit of life in the atmosphere. They have come for worship, and fellowship, and to be challenged. They are there because to be absent would mean a missed opportunity to worship and be blessed. To remain at home, travel in the car, or be on the golf course would result in only a guilty conscience and time lost from God. Take a look at your church and ask what you can do to make it a place where it is a privilege to attend and not only a duty to be fulfilled.

By the way, what about the animals in eternity? I knew you would ask, so I had better say something. As a good theologian you will agree with me that it is *man* who is the center of God's acts of mercy and forgiveness. And the child with the problem of his pet and its future? Better tell him the truth and not have to correct your account at a later date.

But I must give our dog a little credit for her wisdom. She knows when it is Sunday, and when we lived close to the church she broke her chain and came on her own free will—and that is more than some humans will do.



The Para-Maranhao Highway. In the state of Maranhao, the road is entirely paved now. It is hoped that meetings can soon be started in this area.



The Gurupi River. This river is the dividing line between the states of Para and Maranhao. Shown is a town where another work is to be started soon. The bridge is 240 meters long.

Photos by Eddie Miller

Land

"Oh then," someone said, "Brazil is a land that has two roads." This remark was made with a smile after a visiting speaker had given a presentation of the possibilities of a gospel ministry along the newly constructed roads in Brazil. The Belem-Brasilia Highway and the TransAmazon Highway, the two roads under discussion, had been described and the challenges which they present to our Foreign Missionary Society had been presented to the congregation.

The question arose as to why the construction of roads means anything special to a missionary society. The answer is readily understood when we consider the thoughts and feelings of the believers in our own land in the early years of the last century.

Our Brethren history books and the accounts of the spread of the Gospel in our own country tell of heroic efforts on the part of sacrificial ministers of the Word and devout people to make the Word of God known in the developing sections of our land. The historian H. R. Holsinger writes: "The nuclei of the church in California were not driven thither by persecution, as were those who formed the original organization in America. They went west to grow up with the country, and with purely business motives, or with intentions still more mercenary. They, however, took their religion and their good neighbors with them."

Speaking of one of the California ministers, Mr. Holsinger writes: "A few years later, or about 1860, Elder Wolf removed into San Joaquin Valley, and it is a notable fact that the church went with him and that it stood by him, and he by the church, until his death."

f Two Roads

By Rev. J. Keith Altig
Missionary to Brazil

Of still another minister the writer of the *History of the Tunkers* states: "Elder Henry D. Davy is credited with the statement that the Brethren Church in California is on wheels. Whether the assertion is original with him or not I need not assert, but I do know that it is true."

The new roads in Brazil make it possible for the Brethren Church to expand, to grow and develop with the country just as they did in our own country when the nation was developing. The Brazilian state of Para is, as was California in the 1860s, a state on wheels. It could almost be said with accuracy that it is a state on wings since air transportation goes to all the larger centers of civilization.

One article, translated from a Brazilian newspaper, puts it this way: "The little burro of the pack-saddle and basket has ceased to be the indispensable means of transport among the colonists of the Para-Maranhao frontier. The road has arrived to retire the animal and all its necessary accessories to the relative comfort of the owner in search of the most developed centers of the area, with the substance of his productive farm."

Where less than two years ago nothing existed but the jungle with its chattering monkeys, screeching parrots, and snarling wildcats, there are now small villages and populated areas. Occasionally a larger town has been established such as the Rualopoles Presidente Medici, a completely planned city functioning as the center of schools, stores, a bank and hospital. More than two thousand people already live there, and it will serve as the focal center for a vast region of smaller cities.

In the Belem area, where we began about twenty-five years ago, we see an active ministry in the cities, churches planted in agricultural environments, and many people who live in the islands and along the rivers hearing and studying the Word of God.

The same program could be duplicated with the city of Santarem as the center. The Lord willing, there will soon be workers in this field. Please pray that other laborers will be sent forth by the Lord of the harvest into this needy field.

Central Heating Project for the Chateau

In response to a request for details on the central heating project for the Chateau, field superintendent Tom Julien has sent the following information:

Need: We are presently heating our property with an assortment of different kinds of oil, electrical and gas heaters. The French law prohibits heaters with burners installed in dormitories, and we are presently not in order in this respect. Central heating has been a growing need, especially now that the Chateau is being used on a year-round basis for training youth.

Kind of heating: After much study it seems that the only kind of heating which would be practical is hot water heat, with radiators in each room, fed from a central furnace (probably oil, with the possibility of coal, now that the oil crisis has hit).

Cost: Preliminary estimates of last year put this heating at approximately $10,000. Most of the cost is in the difficulty of installation—thick walls, et cetera. We would be glad to have advice on this from any members of the church who might be able to see our situation. Unfortunately, inflation makes it probably impossible to meet this price now, and a recent letter from an architect friend says that continued delay will appreciably add to the cost.

Brazil Scenes







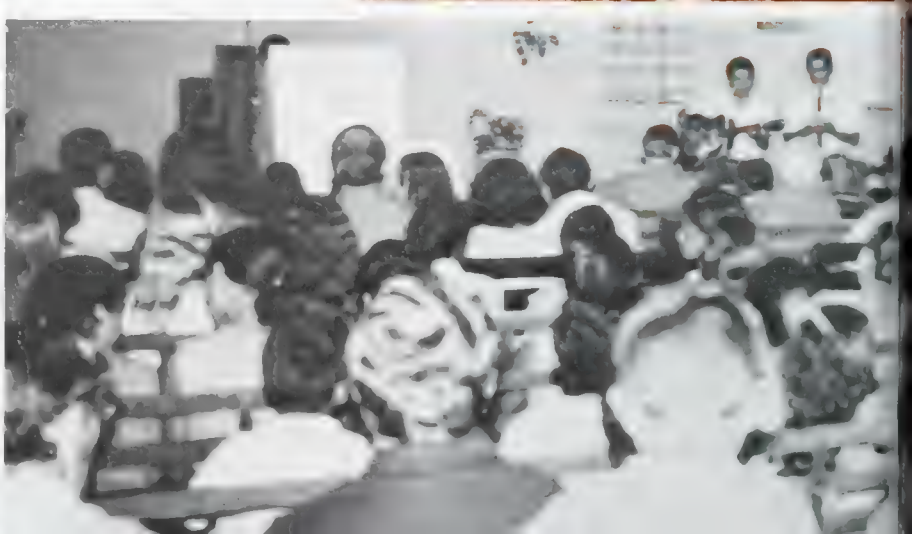


Brethren missionaries in Brazil (top, l to r): Duke and Judy Wallace, Eddie and Eileen Miller, George and Evelyn Johnson, Ernie and Elaine Bearinger, Earle Hodgdon, Imogene and Bill Burk, Martha and Ralph Schwartz, Kwang Ja Park, Tim and Sandra Farner, Barbara Hulse. (Bottom) A new Bible class in Marituba.



Market scene (left) in Belem. (Below) A musical number at national conference, Capanema church. Sao Paulo (top), an industrial city of southern Brazil. (Right) Missionary Bill Burk and one of the first converts on the Guama River; and a fish market in Belem.

Photos by John Zielasko



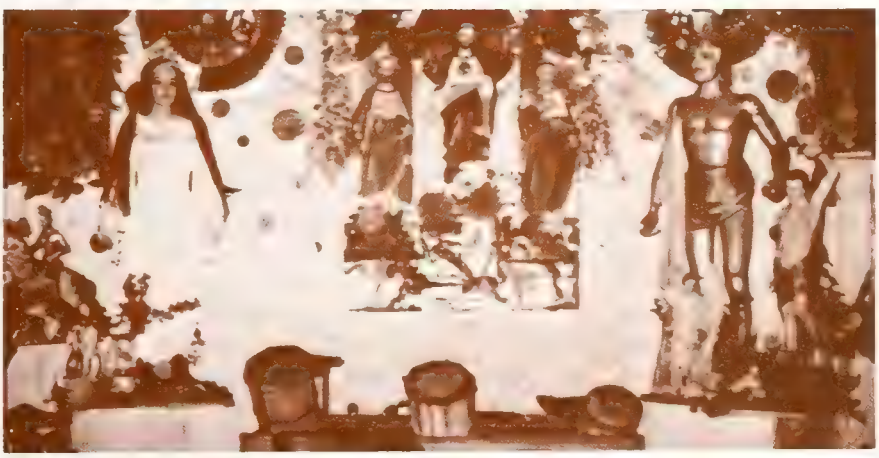




Kilometer 74 (above) on the Para-Maranhao Highway, Eddie Miller at right. Missionary Duke Wallace (below) with leaders at Coquiero.







Inside a Spiritist meeting hall (above). Spiritism has more followers in Brazil than either Catholic or Protestant churches. Christian family at Castanhal (below). He is a cabinetmaker and the meetings are held in his shop.





Evangelical Congress for Spain

MADRID, SPAIN—After years of anticipation and planning, the Iberian Congress on Evangelization is becoming a reality. The international congresses at Berlin and Amsterdam, Singapore and Bogota provided the inspiration for the Iberian effort which includes evangelicals of Spain and Portugal.

The Congress announced for June 4 to 8, 1974, is to be held in Spain's largest and most modern conference center, the PALACIO DE CONGRESOS, located on the northern perimeter of the capital city, Madrid.

This is the first Protestant activity of these proportions ever to be attempted in Spain. Given its turbulent history of religious intolerance which began with the Catholic kings, Ferdinand and Isabela, and four hundred years of varying intensities of persecution, it is amazing that the evangelical community survived. Even in modern times there have been only short periods of respite until the Law of Religious Liberty was made effective in 1967. Since then, a serious attempt has been apparent to create an atmosphere of tolerance toward faiths other than that professed by the Spanish state. It is apparent that this is a strategic moment in the history of the peninsula, a moment ripe for the public demonstration of evangelical faith.

The organizing committee, chaired by Professor Jose Grau and made up of some of Spain's foremost evangelical leaders, is expecting an attendance of over one thousand participants who will represent more than five hundred congregations and thirty-five thousand evangelicals throughout Spain. Speakers, who are among the best informed of the Spanish-speaking world, will lead in four full days of conference and discussion: Dr. Jose Cardona, Executive Secretary of the Office for Evangelical Assistance; Dr. Samuel Escobar, noted Latin American writer and speaker; Prof. Jose Grau, well-known Spanish lecturer and writer; Rev. Fernando Vangioni of Argentina, with a wide ministry in evangelism,. pastors' conferences and television in the Spanish-speaking world; Sr. Juan Sole, president and Rev. Jose M. Martinez, secretary of the Spanish Evangelical Alliance (WEF); Prof. Jose Borras, president of the Spanish Evangelical Baptist Union (Southern Baptist) and Rev. Luis Palau, Latin American evangelist who has already endeared himself to Spanish evangelicals through his ministry in Spain. Dr. Ruben Gil, Executive Secretary of the organizing committee, will coordinate the congress.

The first Iberian Congress on Evangelization is being planned with the deep conviction that it is time to unitedly and publicly witness to our faith in Christ as Saviour and Lord. It is urgent that we unitedly confess our need of the Holy Spirit's empowering to carry out the Great Commission and to seek anew His power for the task. It is important that the Iberian evangelicals identify themselves and come to grips with the current trends which challenge the validity of evangelism for our day. It is imperative that we seize this important moment for new initiatives adequate for the desperate needs of the broken world around us.

Dr. Jose Cardona states that "This is Spain's greatest hour for evangelism. This unequaled opportunity cannot be bypassed." We are determined by God's grace to capture this hour.

Office of the Coordinator
Iberian Congress on Evangelization

(*FMS editor's note:* Rev. Tom Julien, Rev. Robert Salazar, and Rev. John Zielasko had an interview with evangelical leader Dr. Jose Cardona during their investigation of Spain several years ago while viewing this land as a possible new mission field for the Foreign Missionary Society of the Brethren Church.)

The Sacrifice of Being a Missionary?

By Phil Guerena
Missionary to Mexico

When a young person is looking toward the mission field, he inevitably thinks of the sacrifices he must make. Many missionaries have constant battles with parasites, which shorten not only the energies of those inflicted but sometimes even their lives. Some of these gospel-preaching people have found it necessary to eat snake, monkey meat, intestines, eyes, or some other strange native dishes.

Missionaries must also face the fact that cultural opportunities may be limited. There probably will not be any concerts by a national symphonic orchestra. Libraries may not be handy, nor will the schools be up to our standards. Music lessons will be hard to come by if available at all. Art lessons for the children will be almost an impossibility. This list could go on and on—like the lack of American newspapers and friends.

I must confess that these were some of my worries when I thought of going to Mexico under the Foreign Missionary Society of the Brethren Church. But, since I thought the Lord was leading me to work with the middle class and students in Mexico City, I came with all my fears. However, the first thing our board did for us was to get my wife and me into the National University where we worked on our Spanish and on a master's degree. Our grasp of the language became of the university level after a few years of hard work. Our education increased immensely, even enough to become good students and aspire to a doctor's degree. Our understanding of the literature, music, and history of the country accelerated with our university courses and experiences. Mexico City is one of the main cultural centers in Latin America. It has over ten million population. To understand conditions, we also had to study Marxism, Catholicism, nationalism, American politics abroad, and so on.

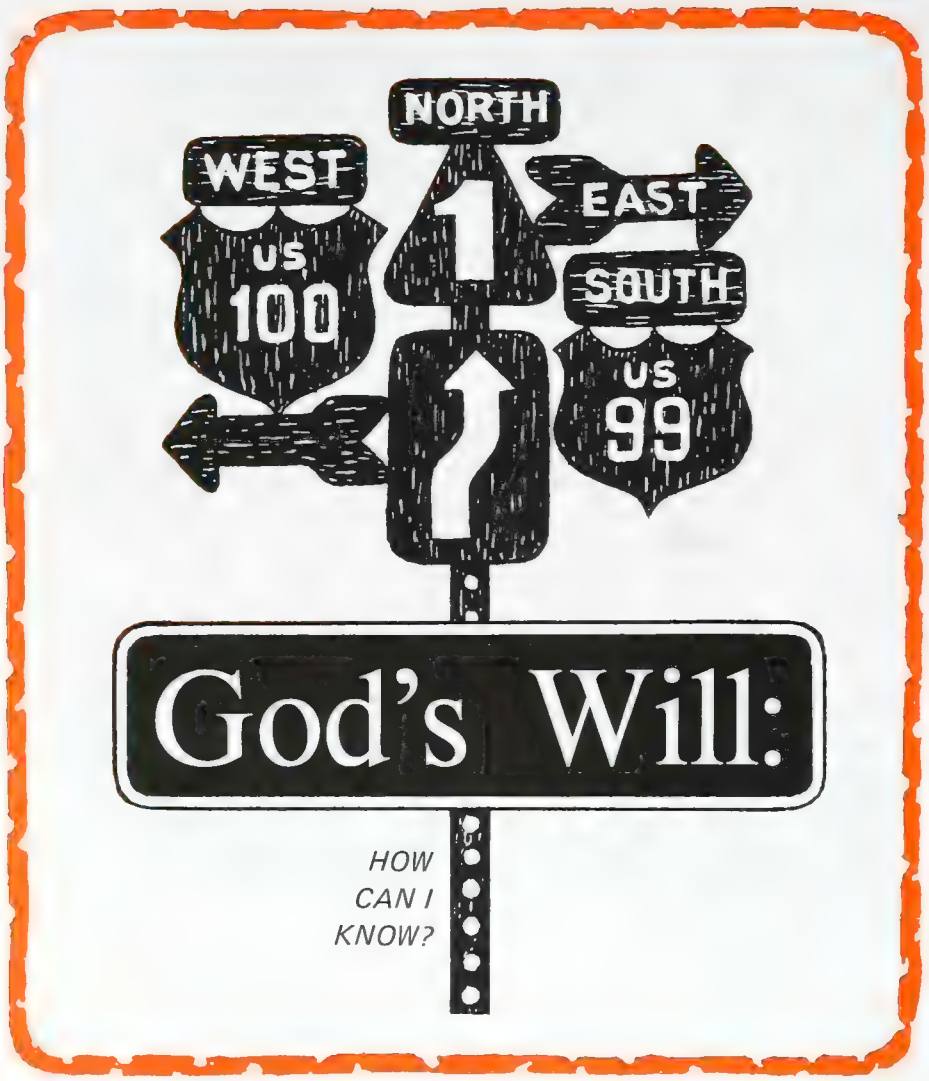
Surprisingly, we found ourselves in a major cultural center. Mexico City is continually visited by the Russian circus, ballet, and symphony; the European orchestras; French and other small musical groups. Here we also have "Holiday on Ice," fairs of all kinds—animal husbandry, mechanical, and whatever else might exist. You name it and it has been in Mexico City. Segovia the guitar player, Van Cliborn the pianist, and even the less desirable Hollywood creations for those whose tastes run in that direction.

Our children started out in the Mexican school systems. When they were about age seven, we started them in music lessons. One of the teachers asked why I did not put my children in the National Conservatory of Music. I did not even know that Mexico City had such a thing—but I followed his advice and enrolled them. To my surprise it was easy; I only regret not having done it sooner. The children had to attend a concert once a week; their parents went, too. The best concert season was the year of Beethoven (1970). All of his repertoire was played; it was a beautiful year of concerts. Some of the members of the national symphonic orchestra were their teachers. We became friends with these people and even witnessed to them. Here is where I learned that Martin Luther was considered just as great a musician as Bach. I had to come to Mexico to learn that. We had even named our second son Martin in honor of the great reformer. Now I found out that Luther was also a musical genius.

Choral singing (in Latin and German too), trumpet, violin, piano, and guitar—all these my children have studied. For three years they were subjected to six to eight hours a week of music theory. Then they must take French, and possibly German, Italian, and Latin. Our children are not exactly musical geniuses, but they do have a good musical background.

(Continued on page 11)





How Can I Know God's Will?

By Ray Davis
Missionary to Puerto Rico

A question that missionaries are frequently asked is: "How did you know that God wanted you on the mission field—how did you determine what He wanted you to do?" This is a good question and needs to be answered. Many Christians go through life without really settling this all-important matter.

On more than one occasion while we were on deputation, an elderly person has approached us with tearful eyes to say that he is certain he has missed God's perfect will for his life by not going to the mission field or entering some other kind of full-time Christian service. "I just didn't know how to find out what His will was, and when I did it was too late."

Another common experience on deputation is to have people give some kind of apology for not being a pastor or missionary. Oh, they don't come right out and say so, but the way the conversation is going leaves no doubt as to what is meant. The sad thing about this is that in all likelihood these dear Christian folk are right where the Lord wants them, but they do not know it and have no idea how to find out for sure. It goes without saying that this kind of situation leads to much uncertainty, frustration and unhappiness. This is definitely not the will of God for His children.

All kinds of man-made formulas have been put forward to help know God's will. There is the "special sign" formula. Perhaps you have heard of the farmer who was looking for the Lord's will in his life. One day he was reading Psalm 19 and concluded that at last he had the key! He went outside and looked up at the passing clouds. After a while he thought he saw the clouds form three letters: G–P–C. He assumed this to mean "Go Preach Christ," and he did just that. He was a terrible preacher! People stayed away in droves wherever he preached. One day a wise old Christian asked him about his call. Our farmer friend related the incident. "You know," said the wise old Christian, "if you did see those letters they probably meant 'Go Plant Corn.'" Don't look for some "special sign" or "unusual manifestation."

Another formula is the assumption that natural abilities mean you should enter into a certain area of service. "I have a nice voice so I will sing for the Lord"; "I am a musician so I will play for the Lord"; "I am a good speaker so I will be a preacher"; and so on. Maybe so! But not necessarily so! Several years ago I heard the testimony of a converted Jew. He said that after his college and seminary he thought that because of his background he would be a "natural" for Jewish evangelism. He went on to relate that the years he spent in this type of service were the most miserable of his Christian life. He finally realized that he had told God rather than having asked Him what he should do with his life. He is now in another area of service and quite contented.

Another formula: "My dad is a pastor (or missionary) so I guess that's what I'll do." This hardly needs comment, but there is another aspect that involves PKs and MKs. I refer to the pressure that these kids experience. "I suppose you will follow in the footsteps of your father, a *real* man of God! You're not! What a pity!" The implication (not too subtle) is that if you do not do what your father did, you are not too spiritual. Obviously some kids do follow the footsteps of their parents, but it ought to be the will of God and not as a result of outside pressure. Doubtless there are other formulas that you have heard, but let's see what the Bible has to say.

We need to realize that there are several barriers to the performance of the will of God and that most of them lie within the individual himself. Some Christians reject the clear Biblical teachings of sanctification, the sepa-

rated life. Incredibly, they feel that now they are saved they can do anything they want. These people do not kill or rob or such, but the idea of God having a personalized plan for them is rejected. Other Christians, while recognizing that God has a plan for their lives, refuse to conform to it. This can have drastic repercussions as Abraham and Saul could testify (Num. 20:7-13; I Sam. 15:23). Newborn Christians are usually unaware of God's purposes and so need to be taught. The person who leads them to Christ ought to see that they get proper teaching. But what about the sincere Christian who desperately wants God's will but is not sure how to find it? Glad you asked! (as Dr. Epp of "Back to the Bible" would say).

Several passages reveal that God has a will for His children: Psalm 143:10; Jeremiah 1:5; Acts 18:21; Romans 12:1-2, 15:32; I Corinthians 4:19, 16:7; Hebrews 6:3.

The passage in Romans 12:1-2 has helped me a great deal and I want to share it with you. This chapter is the beginning of a new section of the book. Chapters 1 through 8 have dealt with justification, sanctification, and glorification. Chapters 9 through 11 discuss Jewish unbelief. Chapters 12:1–15:3 dwell on the Christian life and service. In 12:1, Paul is saying in effect: "On the basis of what I have just written (especially chapters 1-8) here is what you ought to do."

The Great Apostle could have given a command in the first verse but he didn't (see Philemon 8-9). He beseeches, he begs, "by the mercies of God"–that is, by all the good things in the first eight chapters–that we present our bodies to God; literally, to put ourselves at His disposal for His use as He sees fit. God wants a "living sacrifice"–living, in contrast to the slain animals of the Jewish sacrificial system. It is interesting to think that a dead animal has no further use, but the "living sacrifice"–today's consecrated Christian–has constant use! How blessed is the thought that when we give ourselves to God we are "holy" and "acceptable" to Him.

Philips' translation starts verse 2 with the words, "Don't let the world around you squeeze you into its own mold." "World" refers to this present age with its philosophies and way of life, all of which are opposed to God's way. "Conformed" refers to outward appearance while "transformed" has to do with inward thought and attitudes. God is interested in both aspects. This inward and outward change takes place when we "renew" our minds. Now, the Christian has already been born anew by faith in Jesus Christ (John 3). This is a once-and-for-all act, never to be repeated. The Christian had nothing to do with his new birth as it was all the work of God. However, the "renewing" of our minds is a continual process and man is very much involved in it! Man's part is the giving of himself completely and continually to God. Using different words to convey the same concept Paul wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). Each day of his life Paul dedicated himself to God. With Isaiah he cried out, "Here am I; send me." Each day he communed with God in prayer (I Thess. 5:17). Each day he read the Scriptures (II Tim. 2:15). All of this was the renewing of his mind!

What did all this lead to? It enabled Paul (and it will enable us) to "prove [inward spiritual discernment] what is that good . . . and perfect (complete, wanting nothing), *will of God.*" This is the Biblical formula: know God intimately and you will know His will for your life.

Some people say that missionaries are the cream of God's crop. Maybe so! But not necessarily so! The Lord Jesus said, "For whosoever shall do the will of my Father . . . the same is my brother, and sister, and mother" (Matt. 12:50). Here is God's cream! Whether they be mechanics or molders, typists or teachers, draftsmen or ditch-diggers, pastors or missionaries–just so they are in His will. Amen.

THE SACRIFICE . . .

(Continued from page 9)

Our neighbors to the right as well as to the left are baptized members of our church. The lady of one family is a very fine artist. After she was saved she decided to teach art to the neighborhood children. Our three went right along with the group. At the beginning the best our children could do was to make chicken scratches. But after two or three years with this excellent teacher, they can now draw with ability. One of them is seriously thinking of making art his career, along with polishing off his musical training.

In order that our children would not lose their English-speaking ability, my wife taught them to read in English. The South Gate Brethren Church gave us some books. Other books came from a Christian library (closed out) in Mexico City. My wife had a few books from her Montana days. Now the children have a little library of nearly four hundred books. They love to read in English and even in Spanish. May I insert an opinion regarding television. It is almost nonexistent as far as our family is concerned. We felt it would ruin our children's opportunity to broaden their culture and education.

Now I look back upon my supposed sacrifices in coming to Mexico as a missionary. I must bow in humble adoration before the Saviour whom I serve. How could I possibly have thought that God would give me second best just because I obeyed Him in coming to the land of my ancestors. I doubt very seriously if I could otherwise have been able to offer my children the fine and well-rounded education they are getting in Mexico City. I now laugh at myself for thinking that I was "sacrificing" to become a missionary. God has enriched my education, understanding, and language; and is doing much more for my children. Would to God that He would keep on "punishing" me and allow me to keep on "sacrificing" my life for Him. "Thank-You, Saviour, and forgive me for thinking that following You would be a sacrifice."

BMH NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Ashland, Ohio. Associate Pastor John Teevan was ordained to the Christian ministry at a special service on Mar. 10 at the Grace Brethren Church.

The message was given by **Dr. Herbert Bess**, and **Pastor Knute Larson** delivered the charge with Rev. Larry Gegner, moderator of the Northeastern Ohio District, assisting in the service. The local congregation was represented by **Karl Garling, Tom Younkin**, and the singing group: "Sonshine."

Pastor Teevan was graduated from Grace Seminary in 1972 and became a member of the staff at the church at that time. He shares pastoral responsibilities and supervises youth ministries and the business administration of the church. Knute Larson, pastor.

Notice. The suggested daily devotional readings for use with **Light in the Darkness, Studies in the Gospel of John** (next quarter's Brethren adult Sunday School study guide) are on a separate sheet which has been inserted in the front of each book.

Changes. The address for Rev. Mark Malles is 4024 W. Rancho Dr., Phoenix, Ariz. 85017. Dr. Luther L. Grubb, 4040 Piedmont, No. 20, Highland, Calif. 92346. Please change *Annual.*

New York (EP)—The costs of college education has increased about 35 percent in the last 4 years and will continue to rise next fall, according to a report of the College Entrance Examination Board.

Based on a survey of 2,200 institutions of higher learning, the report said that "meeting the costs of a college education is a problem more and more American families face each year."



Five generations in Kettering, Ohio.

Kettering, Ohio. On a recent Sunday as little Jennifer Sue was dedicated to the Lord by her parents, **Mr. and Mrs. Ronald Pitzer**, the above picture showing five generations was taken. Pictured are **Mrs. Della Coy** and her descendants (l to r): Baby Jennifer and her mother, Mrs. Ronald Pitzer; Mrs. Pitzer's mother, **Mrs. James Cummings**; Mrs. Cumming's mother, **Mrs. Harry Flaugher**; and Mrs. Flaugher's mother, Mrs. Coy. (All girls!) Percy Miller, pastor.

Lakewood, Colo. (EP)—In 1972 the Rev. Ed Courtney of Westland Baptist Church here gave away a 75-feet-wide banana split; this year he provided three 300-pound popsicles to teenagers who brought the most visitors to Sunday School and Sunday services.

Each popsicle required 75 packages of drink mix, and the sticks were 6 feet long and made of 1 by 6 lumber.

The "Baptist Barnum" gave away the most popsicle chunks (20 pounds each) to a youngster who brought 12 friends.

"We live in an age when we have to get people's attention to attract them to come to church," the minister explained.



Inside and outside the new church at Lititz.

Lititz, Pa. Dedication services for the new facilities of the Grace Brethren began on Mar. 31 and continued through Apr. 7.

The Lititz congregation erected its building on a plot of ground (6.6 acres) at the corner of Manheim and Lincoln. The contemporary structure was designed by the Brethren Architectural Service and financed by the Brethren Investment Foundation. Led by **Cary Engle** of Lemoyne, Pa. volunteers from the local church were largely responsible for construction at the cost of $215,000.

The actual service of dedication was conducted at the Sunday morning worship service, and a dedication rally and open house were held in the afternoon. **Dr. John C. Whitcomb** of Grace Seminary was the featured speaker at the rally.

The Sunday evening service introduced a four-day Bible and Missionary conference with **Dr. Ralph Stoll** and **Rev. John Zielasko**. Jerry Young, pastor.

Notice. The David C. Cook Publishing Co. will award $2,500 for the best original book manuscript for children between ages 7 and 13. The purpose of the contest is to encourage writers to produce children's books which will reflect a Christian perspective on life. The manuscripts must be 23,000 to 30,000 words and the deadline is Nov. 1, 1974. For more information write to: Book Editor, David C. Cook Publishing Co., 850 N. Grove Ave., Elgin, Ill. 60120.

Phoenix, Ariz. (EP)—Arson caused damages estimated at more than $60,000 at the southwest unit of the Valley Christian Center.

According to the Rev. Amos H. Dudley, executive director, four deliberately set fires caused serious damage in half the building while the remainder sustained smoke and water damage.

"We have learned to accept the fact that we will have burglaries from time to time," Mr. Dudley said, "but we don't understand why anyone would want to do this to us."

Long Beach, Calif. Plans are under way to develop a children's library with over 600 books. This task will be accomplished with the help of everyone at the North Long Beach church as "leaves" are taken from the "tree" in the vestibule. Each leaf will have on it the name of a book and the cost. The leaf is to be turned in to the librarian, **Jan Byrne**, who in turn will purchase the designated book. The children's library is scheduled for dedication June 30. George Peek, pastor.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

BEECH, August, 86, Feb. 17, a life-long member of the Listie Brethren Church, Listie, Pa. Fred Walter, pastor.

BRYANT, Edward, 80, Mar. 4, member of Grace Brethren Church, Elyria, Ohio. Richard Placeway, pastor.

FISHER, Moses, 23, Jan. 25, a faithful prayer warrior and charter member of the Grace Brethren Church, Myerstown, Pa. Luke Kauffman, pastor.

HALLER, Narcissa, Mar. 30, a member of First Brethren Church, Dayton, Ohio, since 1919. Memorial services were conducted by her pastor, Rev. Forrest Jackson. She was the mother of Rev. Wesley Haller, pastor of the First Brethren Church, Johnstown, Pa.

HOUTS, Freda, Mar. 23. Member of the First Brethren Church, Rittman, Ohio. Robert Russell, pastor.

MOSTOLLER, Floyd, 82, Mar. 9, a teacher, Sunday School superintendent, and life-long member of the Listie Brethren Church, Listie, Pa. Fred Walter, pastor.

SHIRLEY, Sarah, 71, a faithful member of the Third Brethren Church since 1919. She served as a deaconess and Sunday School teacher for many years. The hospitality of her home was enjoyed by many ministers and missionaries. Wayne Baker, pastor.



IS THIS REALLY A SCENE AT NATIONAL CONFERENCE? Yes, it is. Those with good memories will remember the Home Missions skit at the 1972 conference where ailing "Mr. Church" had his condition diagnosed and underwent major surgery. Why don't you plan to make this year's national conference a part of your summer activities? The dates are Aug. 2-9 at Winona Lake, Ind. Bulletin inserts containing a program outline and housing information have been mailed to all churches.

National Conference Housing. Grace Schools will be offering housing and meal plans for this year's conference, Aug. 2-9. Complete information, in the form of a mini-program, bulletin insert, has been mailed to all churches. However, some churches or groups may be interested in "unit" housing and four areas on the Grace campus are available: The Medical Center can accommodate 10 persons; Delta Hall, 10 persons; Gamma "A," 20 persons; and Gamma "C," 16 persons. Anyone interested should write for further information to Rev. Leslie Moore, Director of Campus Housing, Grace Schools, Winona Lake, Ind. 46590.

Rittman, Ohio. "Five Day Canoe Club" . . . A new approach to a special ministry with children was used Apr. 29-May 3 from 3:15-4:15 each of these days (kindergarten through grade 6). This new effort of concentrated teaching exposure will be inaugurated in place of a DVBS and will be followed by a similar program in the fall. Local teachers and **Rev. and Mrs. Bernard Simmons** of the Sterling Brethren Church were used to lead in this special effort with the children. Robert Russell, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Clayton, Ohio. May 19-24; Paul Woodruff, pastor; Becker Evangelistic Team.

Hatboro, Pa. May 26-June 2; Carl Miller, pastor; Becker Evangelistic Team.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Pam Frushour and David Ogden, Jan. 4. The groom's father, Rev. Russell Ogden, assisted at the ceremony.

Vickie Bartley and Dale Claycomb, Feb. 23, Leamersville Grace Brethren Church, Duncansville, Pa.

Ruth Berringer and Raymond Ernst, Mar. 22, Third Brethren Church, Philadelphia, Pa.

Sonjia Kanz and Steve Schag, Woodville Grace Brethren Church, Mansfield, Ohio.

Grace College Girls' Camp



Ages 9-15 **July 7-13 and 14-20**

LOCATION: Grace College is a four-year Christian, co-educational, liberal arts college located near Warsaw, Indiana, approximately 45 miles west of Fort Wayne and 150 miles southeast of Chicago.

PROGRAM: Individual instruction—tennis, golf, archery, sailing, water skiing, canoeing, cheerleading, twirling, gymnastics. Evening programs—a variety of games, stunts, contests. Devotions—rising and bedtime devotions increase our love for God and love for one another. Instructors—staff people are selected on the basis of skill and ability to teach sports and activities. Water Safety Instructors conduct water sports.

FEATURES: Air-conditioned rooms; cafeteria-style dining; camp store; craft shop; roller skating rink; access to Winona Lake and beach; canoes, rowboats and sailboats; archery range and tennis courts; horseback riding stables; first-aid care; indoor theater for programs.

STAFF: Mrs. Yvonne Messner—camp director. She is Associate Professor of Physical Education at Grace College; a certified Red Cross Water Safety Instructor and an Instructor Trainer in Red Cross First Aid.

Judy Ashman—assistant to the director. She is a recent graduate of Grace College with a physical education major.

Bedelia Weirick—She is Director of Women's Physical Education at Manchester College.

Counselors selected are well-qualified, Christian girls who will live in the dorm with the campers.

TUITION AND SPECIAL RATES:

Application fee	$15
Balance upon arrival	$60
Total for one week	$75

Two sisters may attend one week for total cost of $140. Individual camper may enroll for two weeks at a total cost of $140. Total includes room, linens, meals, insurance, tuition, films and awards.

APPLICATION FORM

COMPLETE FORM AND MAIL TO: Mrs. Yvonne Messner, Grace College, Winona Lake, Ind. 46590. Enclose a $15 application fee (not refundable). Make checks payable to Grace College.

Name _____ Birthday _____

Address _____ City _____

State _____ Zip _____ Phone _____

Church _____ City _____ State _____

In emergency notify _____ Relationship _____

Week: ☐ July 7-13 ☐ July 14-20 Roommate _____

Camper's signature _____

Parent's approval _____

Seek ye first . . .

By Mrs. Norma Kisner

Soon after I accepted the Lord, I chose as my life's verse, Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." I dedicated my life to the Lord thinking He would likely put me on the mission field as a teacher. As I prayed and searched His Word, however, I could see no greater position than that of a Christian wife and mother. I asked the Lord, should this be His will, to be preparing somewhere the husband that only He could know would be the right one for me. Meanwhile, I kept praying that, no matter how I felt or what I wanted, He would make me wait for what was best for me and for His glory.

There is never a dull moment in a Christian's life! The evening I met my husband-to-be, a group of us girls were going to a basketball game. His sister was supposed to drive, but she asked him to take us instead. I had an extra ticket in my purse but was too shy to mention it. I simply let him take us and come back later. One evening he took me bowling. I thought it would be poor psychology for me to win, so I didn't try. The result was that I won the first three games, and I've never been able to beat him since. One evening he took me to dinner at a restaurant outside of town. It was a beautiful place with candlelight and dinner music. It had snowed, and we had the whole dining room to ourselves. Things like this still happen to us! Our dentist said we were carrying togetherness too far when we went together to get our third upper left molars pulled.

After we met we prayed much concerning our future and felt the Lord was leading us to serve Him together. We both believed that a real marriage is the kind where the husband and wife strive to set forth a living example of the relationship between Christ and the church. We have been married twenty-two years, and my husband is still, to me, the best example of a Christlike life I have ever known. (And I am a pretty good example of the present church—unstable, stubborn, and easily discouraged.)

Being an only girl with five brothers, I decided quite young that everyone should have a brother and sister. In psychology class we were told that the ideal family was a boy, two girls, and a boy. This fit my idea exactly. The Lord tells us to ask if we want to receive, so I asked! I asked Him, should He in His wisdom and foreknowledge see no reason why it should not be for His glory and the good of all of us, to give us a boy, two girls, and a boy as an indication that we were right concerning His leading. However, I asked that He give us none at all if each one would not accept Christ for salvation, for I felt this would be something I could not endure. The Lord gave us a boy, two girls, and a boy, and they all accepted Him by the age of six. Having dedicated our children to the Lord years before they were born, I asked Him to give them average intelligence, so they would be mentally capable of serving Him. But that's not all! When our first son was born in the month of my husband's birthday, I told the Lord it would be nice to have a daughter in March, my birthday month. When our first daughter was born in March, I was so excited that I lay awake all night praising God, not only for the daughter, but also for another sign of the Lord's faithfulness to an undeserving person like me.

Our children have proved to be one of our greatest sources of blessing. We are thankful to see the Lord molding and making them after His will, as they yield their lives to Him. "Great is the Lord and greatly to be praised!"

"But seek ye FIRST . . ."

Looking for a wife, mother, teacher, librarian, and SMM patroness all rolled into one? Mrs. Norma Kisner a member of First Brethren Church, Akron, Ohio, fits the description. As one of our top-notch patronesses, she is leading the growing SMM program in the Northeastern Ohio District.

Spotlight on Jill Burke

By Betty Grady
Assistant SMM Editor

Trying to find Jill Burke free from her many activities long enough to ask her what they are is quite a feat. Jill, a sophomore at West High School in Waterloo, Iowa, is the daughter of Rev. and Mrs. John P. Burke.

As mentioned, Jill has little idle time in which she fails to be honoring her Lord. Proverbs 19:15 teaches, "Slothfulness casteth into a deep sleep; and an idle soul shall suffer hunger." Jill finds that when she is idle and not honoring Christ, she hungers for His fellowship, which is soon restored through prayer.

Energetic action has been seen in Jill's life since she was very young. Living in Akron, Ohio, throughout her grade school and junior high years, she was constantly participating in SMM. Since her fourth grade in school, she has accepted the challenge of memorizing a different book of the Bible as one of her SMM goals.

Jill was president for the local Middler SMM last year, and she currently holds SMM offices locally and on the district level. As for Jill, she enjoys SMM very much and finds it has been influential in her life. She adds: "SMM has taught me a lot about myself and has helped to strengthen my relationship with the Lord."

Having entered National Achievement Competition in the piano solo division for the past two years, Jill placed both times in the top five finalists. Again this year she is entering NAC as piano soloist.

Jill is also active in her local youth group in which she holds an office. This year she is on the Waterloo Grace Brethren Church quiz team, on which she was high scorer at the last rally. Here again we see her desire to fill her heart and mind with God's Word. Jill is also active in singing with and accompanying the "Sonshine Singers" in her church.

For hobbies Jill includes any and all sports—either as a participant or a spectator. She also enjoys making most of her own clothes, along with doll clothes which she then sells for an added income. Since she loves children, she enjoys assisting in the church nursery and counts this as a service for the Lord.

Without doubt Jill is an inspiration to many of her peers and superiors as well as the younger ones who look up to her. Her testimony shines brightly in her school, community and church. A happy face and bubbly personality definitely reflect the presence of the Lord in her life.

Send the Light to France

Another in the series on the 1973-74 WMC Birthday Missionaries

Growing in Grace

By Mrs. Roger Peugh
Missionary to Germany

A few days after Christmas our family visited the town of Radolfzell near the Swiss border, where we lived upon arriving in Germany. As Roger and I looked at the language institute, it brought back many memories—some happy, some not so happy. I thought to myself as I stood there, "If I had known all the hard times ahead, would I have had the courage to board that ship the summer of 1969?" I pictured the six hours a day in the classroom learning grammar, pronounciation and sentence structure; practicing numbers by counting my steps on the way home from school; the free afternoons spent drilling noun articles and plurals, and conjugating verbs. Then the evenings reading and rereading stories until they were fluent—like the one about two swindlers standing in the town graveyard. Also the weekends with the youth group of the Baptist church we attended, trying to communicate in a meaningful way. Trouble was, the subject of swindlers in a graveyard didn't come up very often. I kept hoping for the day when I would think and speak just the way the Germans do. Discouragement came often, because I was demanding fluency of myself in a very short time, only later to realize that there is no end to study if one is to perfect language ability—even in just a few areas. Then the pressure began to lift and I soon found myself understanding and making myself understood. What a happy experience!

Next we drove past the apartment where the three of us (Ryan was nine months old when school started) had eaten, played, studied, slept, and even entertained—all in one room. It was crowded and frustrating at times, but "it will only last for six months until school is over," I kept telling myself. However, because of baby-sitter complications, we took turns going to school, stretching the six months into twelve. Then finding a house in Stuttgart extended the stay to fifteen months. Had I known all this when I first saw that room, I might have insisted on finding larger quarters.

What a change to the huge house we have now! The move multiplied our living area, and with it our entertaining. On several occasions our twelve beds have all been full. When I think of these seven rooms, plus dining room, living room, small auditorium and office (as I usually do on cleaning day), I wonder how we put up with just one. It's funny, though, but it's only now that it looks unbearable. In the situation we really didn't think much about it.

Our house here is large and has more potential than is presently being realized. Now it is only being used for Sunday morning worship, Thursday afternoon Bible study, and Thursday evening youth meetings. We envision the time when it will be in use many more days of the week to train others in the Word, leading them to reproductive Christianity. When we began at this location two years ago, we got rather impatient that things didn't all start rolling at once. Being only one couple places some very real limitations on how much we can do. In addition, however, we soon saw, having taken on too much at the start, that we weren't ready for everything. We had to cut back or dry up spiritually.

If we had only remembered what we had learned of progression in the ministry while working as associate pastor and youth directors at the Elkhart Grace Brethren Church from 1965-68! Roger was a full-time student at Grace Seminary, and I taught

Roger and Nancy Peugh with Philip (left) and Ryan.



fifth grade nearby, having both just graduated from Grace College and gotten married. We were slowly worked into the ministry at the church, taking over responsibilities as we gained more insight and courage. Had we been told the first day to brace ourselves for the youth work, Sunday School teaching, weekly Bible studies, choir, counseling, and some preaching, beginning immediately, including seminary and public school teaching, we doubtless would have had real reservations about even starting. Looking back, we wouldn't trade our experiences there for anything.

A dollhouse, a miniature-sized high chair, and a baby bed full of about twenty dolls are still stored in the attic of my girlhood home in Akron, Ohio. When I was a child, nothing was more fun than playing house, and I dreamed of the day when, instead of six dolls I would have real live children. That wouldn't be too much work, I figured, while washing diapers in the sink—without water. Nor did I imagine the hours involved in training as I played with dolls who rarely talked back or disobeyed. And if they did need correction, only a word of warning or a minute in the corner did the trick. But now I know otherwise: washing dirty diapers takes a lot of time, as does teaching and discipline. We pray for His wisdom as we guide Ryan (age 5) and Philip (age 3), since maturity doesn't come in just one easy lesson. Rather, it is reached through much repetition and reinforcement, adding more responsibility as they show they can handle it.

As I've thought about it, I know the answer to my question, "Would I have come had I only known the difficult experiences ahead?" "No, I wouldn't have." But I'm thankful that the Lord doesn't burden us with our personal future. His grace is adequate for the present situation, and will be given tomorrow as needed. Not only that, but His dealings in our lives are balanced—the future doesn't just bring the hard times, but also the happy. Even the negative things are planned for our good. He then gives just the strength to face, with joy, one day—even one moment—at a time. In studying German, He proved himself true by helping me grasp each lesson as I trusted Him. But when I expected myself to master the language within a couple of months, I lost the grace even to retain the material for that week.

Have I learned always to trust His plan is best? When the doorbell interrupts my carefully planned day, do I still believe it, thanking Him for His grace as I turn the knob? Well—sometimes not! I'm still in that slow and occasionally painful process of maturing, but knowing how He has been faithful in the past, and resting on the truth of His Word, I can also claim His promises for the future.



Missionary Mrs. Foster Tresise (left) enjoys fellowship with WMC members at Waipio Grace Brethren in Hawaii.

MISSIONARY BIRTHDAYS — JULY 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 Brethren Annual.*)*

AFRICA

Rev. Donald G. Hocking July 15
Rev. Robert S. Williams July 15
Miss Marian Thurston July 24
Miss Margaret Hull July 27

ARGENTINA

Mrs. Solon W. Hoyt July 29

BRAZIL

Mrs. Ralph Schwartz July 1
Kenneth Paul Burk July 3, 1961
Frederick John Hodgdon July 9, 1964
Rev. Earle C. Hodgdon July 18
George Allen Hodgdon July 26, 1959

EUROPE

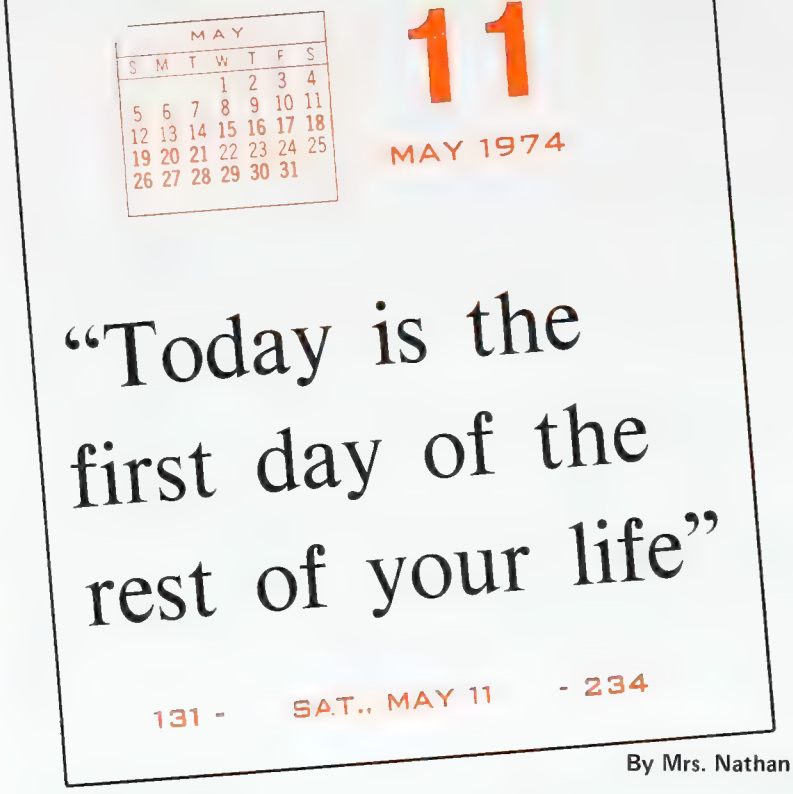
Mrs. William L. Walker July 1
c/o Chateau de St. Albain, 71260 – Lugny, France.
Mr. James F. Hunt July 19
c/o Chateau de St. Albain, 71260 – Lugny, France.
Mr. David W. Shargel July 23

MEXICO

James Ernest Dowdy July 23, 1967

IN THE UNITED STATES

Mrs. Floyd W. Taber July 8
Miss Florence Bickel July 10
Dr. Orville D. Jobson July 11



By Mrs. Nathan Meyer

You've seen the motto that has been appearing so many places lately, haven't you? Of course you have. How could you miss it. It's right there staring you in the face. "Today Is the First Day of the Rest of Your Life." And how can you miss the sobering thoughts that waft through your mind. Today *IS* the first day of the rest of your life. How much time that is—only God himself knows. With world conditions as they are, one aspect of the future is sure—His coming is certainly very close!

Time is passing rapidly and there is so much you really meant to do—things you haven't even started yet.

Of course you have those common-to-us-all things you plan to do. There is that new dress to sew for yourself. The ready-made ones are quite expensive. And you haven't been able to find what you really want in the stores.

You meant to get those seedlings started so they would be ready to transplant out into the flower bed just as soon as the weather warmed up. But what happened to the time? Back in December there seemed to be plenty of time. Right after Christmas you planned to order the seed and get the pots ready and But here it is, soon time to do the transplanting and where are those little green plants that should be growing in your sunny kitchen window?

"Those things aren't really important," you say. "So, what if I don't accomplish them today, or this week, or this year? When the Lord comes it won't make one bit of difference."

You are right. But what about some other things that do have more lasting value? What about your good intentions to improve your communication with your children? You meant to do something constructive in that area last summer . . . and the summer before that . . . and Has it been three years since you determined that you needed to work on being a stronger influence in your children's lives? You've detected the undesirable results of not having taken the time to do something definite about that. You've noticed the subtle widening of the gap between you and the equally subtle encroachment of the world in their lives. And you said to yourself, "This summer"

But day by day the weeks and months, yes, even years have slipped by. How much time is left before the kids are all grown and off to college . . . before your opportunity for being the main constructive influence is gone? "Today Is the First Day . . ." of the time you have left to be the kind of influence you want to be in molding their lives.

You say, "My family is already grown-up and gone from home." Whether they are or not; God continues to give you time. "Today Is the First Day . . ." of the time you have left for those things you mean to do for the Lord.

You are wise if you realize that you need to begin in the area of your own relationship with God.

One of the goals of the WMC is to encourage you to consciously work toward a closer walk with your Lord. And to this end the national WMC each year recommends a group of books for your reading—books to aid you in your devotion to Him. You are also encouraged to read His Word more consistently through a systematized plan for Bible reading. "Today Is the First Day . . ." Remember!

You want to improve your prayer life? "Today Is the First Day . . ."

You have been thinking of starting that afternoon Bible study time with the ladies of your neighborhood? "Today Is the First Day . . ."

The Sunday School superintendent announced that someone was needed to teach the beginners class. "Today . . ."

Next to your own relationship to the Lord is your obligation to witness to others.

As a student of the Word you are aware of the eternal state of lost souls. You have a compassion for them. You shudder to think of their fate. You really do long to see Aunt Lil, your neighbor, Jean, and Renea come to know your Saviour. But what is happening to the time? They do not realize (as you and I do) how rapidly time is slipping into eternity.

You need to buy up every opportunity. Yes, more than that, in view of the time remaining, you need to *make* opportunities to leave a word of testimony, to open the way for the seeking heart to find the seeking Saviour. You can't sit idly by and see souls slip away into eternity. And you don't want to. But when are you going to start?

The Lord is coming soon. "Today Is the First"

Mary Meyer holds a B.S. degree in Elementary Education and has taught school for a number of years. She is the mother of two children, Joan (Mrs. Bill Keene) and Paul. Mary accompanies her husband on many of his tours to foreign lands and also on his speaking engagements in this country. The Grace Brethren Church of Columbus, Ohio, is the home church of the Meyers.

God Bless You on This Mother's Day

Remember how in days gone by,
How gleefully we'd play
"Now baby you must take a nap
And in your bed, you stay."

Time has passed, we have changed;
But still at times we say—
"Now baby you must take a nap
But while you're there, I'll pray.

"Dear God, Make of me a mother—good
and true to Thee, and kind
So that in days to come, my child
Will blessings from Thee find."

God bless you on this Mother's Day
And to your heart give rest
So that as days grow into years
As mother—You'll be best!

—Linda J. Hoke



NOTES

PRAYER CHAIRMAN: Monthly Prayer and Praise requests should be obtained from your pastor. He has a copy marked especially for WMC. These are mailed specifically for the 15th and are not available earlier.

LOST! one installation service from the June program. **FOUND!** a combined installation and consecration service for September in the new program packet.

FOREIGN MISSIONS OFFERING (due June 10) for training and support of Pierre Yougouda; Thank Offering for Jewish Missions and Birthday Offering for support of missionary ladies should also be sent at this time.

WMC OFFICIARY

Pres.—Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964

1st V. Pres.—Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405

2nd V. Pres.—Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590

Secy.—Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902

Asst. Secy.—Mrs. Tom Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910

Fin. Secy.-Treas.—Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)

Asst. to Fin. Secy.-Treas.—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580

Lit. Secy.—Mrs. Don Wardell, Box 325, Winona Lake, Ind. 46590

Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590

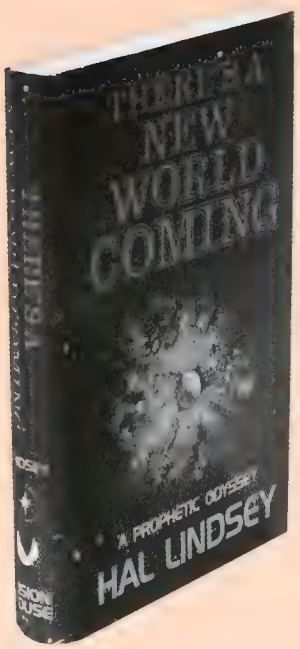
Prayer Chm.—Mrs. Harold Mason, R. R. 8, Warsaw, Ind. 46580

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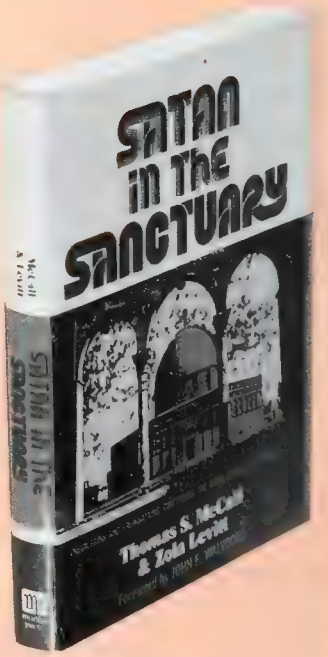
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There's a New World Coming

BY HAL LINDSEY

After two very successful books, *The Late Great Planet Earth* and *Satan Is Alive and Well on Planet Earth,* Mr. Lindsey returns with a prophetic odyssey, *There's a New World Coming.* His former books have sold several million copies and this new one is destined to be a best seller, also. It deals with the Book of Revelation, but is not a deep, exhaustive study; rather, it is an effort to tell a mysteriously complicated saga in a simple and exciting story. 308 pages, paperback, regular price $2.95.



Satan in the Sanctuary

By Thomas S. McCall and Zola Levitt

There has been a great deal of discussion about the rebuilding of the temple in Jerusalem. Since 1967 Israel has had possession of the site of Solomon's Temple. *Satan in the Sanctuary* discusses the first two temples and the prospects of the Antichrist in the temple during the Tribulation Period. The authors state: "The stage is being set for the final outworkings of God's plan for mankind. World events are falling into place like pieces of a gigantic puzzle." This book is the basis of a forthcoming film. 120 pages, paperback, regular price $1.95.

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☐ Please send me the combination offer on the prophecy books at the special price of $4.50.

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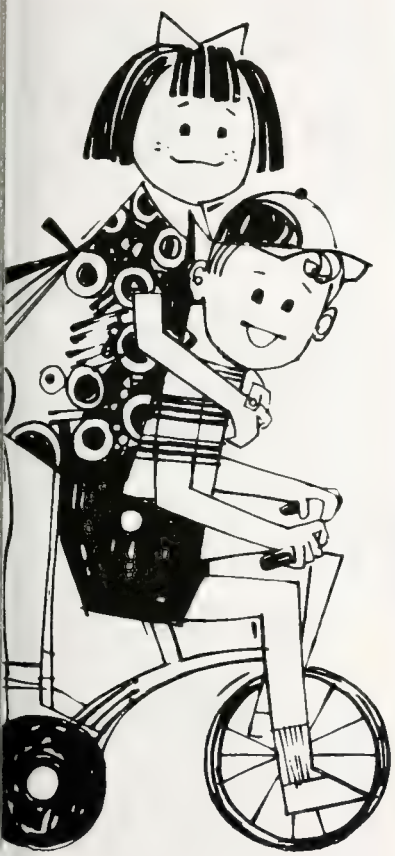
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THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director.

Mamma Goes to VBS

By Miriam Pacheco



The second Tuesday was here already. After a morning at VBS, and an afternoon of reducing a mountain of dirty clothes and baby-sitting the whole neighborhood in our backyard, I was halfway concentrating on supper. Franks and Beans. Quick! Easy! Why not? The kids loved them and so did my dear spouse. (I was just hoping they weren't counting supper menus. Franks and beans four times in the last ten days!)

"Come for supper," I hollered out the door, hoping my kids recognized my voice and all the others wouldn't.

Then it happened!

My mind was half-occupied with thoughts of VBS handwork and I wondered why I was getting that blank stare from my husband. I followed that stare to his plate and noticed the spoon in my hand was cutting his franks into tiny, preschool bite-sized pieces.

A typical situation? Perhaps. Could be it has happened to you in a similar way.

Have you ever read a guide for VBS? I'm thankful for the folks who write programs and produce class materials. But the real challenge is to make it all happen in your department. And when teachers are also mothers of preschoolers, the challenges deepen.

The schedule suggests it is best to have a half-hour prayer meeting each morning before VBS. Mothers of little people who also provide the neighborhood VBS transportation do well to arrive on time.

Then there is the evaluation and plan-for-tomorrow meeting right after VBS each day. Kids shouldn't be running around in the church nor in the street. A carload of hungry stomachs doesn't wait patiently or quietly, especially under a hot sun.

And the design for an ideal room setup is amusing to a veteran. Forty-five kids in one room leaves very little space for two learning centers, three interest tables and a story corner.

Of course the real fun doesn't begin until you must arrange your room in operating order Sunday night and completely upset it Friday afternoon, and repeat the process for the second week.

At the final program your cherubs sing each song just right, remember every word of their speech, and quote the verses perfectly. You're all smiles as you greet parents and tell the kids to have a good summer. "See you next year." Then you go home and collapse!

Want to do it again? Wouldn't miss it!! I couldn't possibly give up the joy of filling little minds with Bible truth. It's great to shine the light of Jesus' love in a young heart that may never have another opportunity to hear. And the thrill of hearing a boy or girl invite Jesus to come into his or her heart is beyond compare. Whole families have been brought to Christ because of the influence of one child who attended VBS.

Think twice before you scrap the whole idea. And don't shortcut and streamline too much unless you're sure your new approach is really better and not just easier. VBS is terrific community outreach! Your blessings will overflow and your family and friends will catch your enthusiasm.

I sure do hope your family likes franks and beans.

SWITCHBOARD NEWS AND VIEWS



By Dr. Harold H. Etling

Last night I sat across the table from a junior high coach. He has been engaged in a program of jogging to keep himself fit. Another jogger was seated close by and the coach admitted to his jogging friend that his own jogging had slipped in recent weeks because now that spring season had arrived, he is busy in coaching the junior high boys and his own program takes second place.

The first thing that came out of their conversation was the importance they were placing on getting a good start on track season early in the spring. Everyone of us knows that to develop a good team in any sport it is important to build the strength of each person who intends to play. I believe this is the place where many teachers fail. They wait until late in the week to begin preparation for next Sunday's lesson and then get discouraged when the students are not too interested. Why is it that it is so easy to allow other things to take priority over Sunday School lesson preparation?

After a few minutes all of us were ready to move to the dessert table. The coach and his friend began a brief discussion on the fact that they ought not to go to the table. They even talked about keeping their weights down because the pupils on the track team were watching to see if the coach was staying in trim condition. Then they began to apologize to each other about the fact that some would surely find out if they broke the limits. (But they had dessert.)

It reminded me how the Bible insists that a teacher ought to be an example, especially in the spiritual areas of life. The Apostle Paul encourages us to "be . . . followers of me."

Recap of Nation

National Brethren Youth Week was quite successful in the churches which participated this year. Youth week was February 10-17 in order to allow the theme "Beyond Ourselves" to be in conjunction with the Valentine season. The week included two Sundays as well as opportunities for each day during the week.

The reason for youth week is as follows: (1) to confront youth with the claims of Jesus Christ and to provide them opportunity to accept Him as Lord of their lives; (2) to provide specific activities for youth to serve Jesus Christ; (3) to emphasize to youth the important place they fill in the present and future life of the church, and (4) *to focus the attention of the total church upon its youth,* helping each one to more clearly understand the youth culture, its problems, and the tremendous opportunity Christian teens have of presenting Christ to their generation.



The youth of Brookville (Ohio) Grace Brethren Church won first place and $25 in the National Youth Week Contest. Special recognition goes to Associate Pastor Chuck Davis and his wife, Millie. Rev. Clair Brickel is pastor.

The Minerva (Ohio) Grace Brethren Church won the $10 second place award. Sponsors are Mr. and Mrs. Glen Bechtel and Mr. and Mrs. Robert Christens.

Judging was done (right) entirely on the basis of a scrapbook report and recap sheet submitted from Brethren churches who participated.

BROOKVILLE, OHIO. Youth week included an outreach day in which teens shared Christ at a shopping center. Three teens accepted Christ through the endeavor. A gym night was a huge success with almost two hundred high schoolers represented. Trophies were presented to winners of the volleyball and basketball tournaments. Though there were no public decisions made at the devotional part of the program, several new persons were in church through the endeavor. The Valentine Banquet was the social event of the year with about one hundred

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* March, 1973—151
. March, 1974—159

GROWTH INDEX BASED ON 183 REPORTING CHURCHES

March 1973 weekly average attendance 27,511
March 1974 weekly average attendance 29,183
NET GAIN in reporting churches 1,672 persons or up 6.0 percent

SUMMARY

99 churches registered increases totaling 3,034
77 churches registered losses totaling 1,362
Largest numerical increase Long Beach, California, First Brethren
Largest percentage increase Akron, Ohio, Fairlawn Brethren

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

outh Week Activities

and twenty in attendance. The film "God Loves People" was shown. Youth Sunday proved to be a big day for the teens, too, as they participated in all services.

Second Place Winner

MINERVA, OHIO. Monday evening of youth week included a swim at an indoor pool, lots of games, a Ping-Pong tournament, and hot dogs around the fireplace in the home of a local family. The sponsors presented the skit "World's Worst Coach." Tuesday's meeting was in a church member's home where both parents and teens shared in a discussion panel. A Friday evening Valentine Banquet included teens and adults in singing old-time love songs, sharing jokes, playing games, and hearing guest speaker, Rev. John Neely. Saturday featured a progressive missions supper with nine WMC ladies serving food representing Brethren mission fields. Youth participated in Sunday services and had complete charge in the evening.

TROTWOOD, OHIO. During youth week a Valentine Buffet was given by the youth for the adults in the church. The teens planned and prepared the food for the program. An adult couple—the Mohlers—were crowned as king and queen for the evening. They were voted by the teens as "Our Young at Heart." A retreat with thirty in attendance was held on the weekend. The Charles Van Zents are youth sponsors. Charles Lawson, pastor.

COLORADO SPRINGS, COLORADO. Jim Morrell and Al Langness, youth directors, planned an entire youth month during February. Committees planned evening vespers, Christian services, a Lincoln Penny Contest, a youth banquet, and a scrapbook for the month. Activities included football, sledding, a gym night, a youth banquet, a youth-adult panel, prayer cells, and the film "God Loves People." Tom Inman, pastor.

HARRISBURG, PENNSYLVANIA. The Melrose Gardens church planned a youth week and had special activities each night. Teens participated in all Sunday services. Boys even helped in the nurseries! Besides a visit to shut-ins by the teens, youth and adults joined together in gym activities and a program. The "Kan't Singers" were a featured attraction. Wednesday's adult and teen panel proved to be of interest to all. Phillip Simmons, pastor.

DIVISION WINNERS — MARCH SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A —	Columbus, Ohio	James Custer	Don Garlock
B —	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C —	Radford, Va.	Roy Glass	Leslie Boyd
D —	Warsaw, Ind.	David Miller	Don DeYoung
E —	Brookville, Ohio	Clair Brickel	- - -
F —	Johnstown, Pa. Riverside	H. Don Rough	Terry Chamberlain
G —	Union, Ohio	Ronald Picard	Don Blakeley
H —	Vandalia, Ohio	Everett Caes	Mike Volovski
I —	Montclair, Calif.	Allen Herr	- - -
J —	Akron, Ohio Fairlawn	James Kennedy	- - -
N —	No one qualified		

RECORD ATTENDANCES—Dayton, Ohio, Huber Heights—135; Warsaw, Ind.—366; Danville, Ohio—71; Myerstown, Pa.—513; Columbus, Ohio—756; Kittanning, Pa. North Buffalo—105; Union, Ohio—154; St. Petersburg, Fla.—326; Galion, Ohio—130; Atlanta, Ga.—228; Tucson, Ariz.—78; Sacramento, Calif.—156; New Holland, Pa. 239; Brookville, Ohio—271; Johnstown, Pa. Riverside—304; Kent, Wash.—157.



By Rev. Wendell E. Kent

The Churchmouse

Somebody these days is always coming up with information that we were better off not knowing. A few years ago a lot of people got the shock of their lives when the government announced that anyone who made less than $3,000 was in poverty. Some of these folks hadn't considered themselves poor until then.

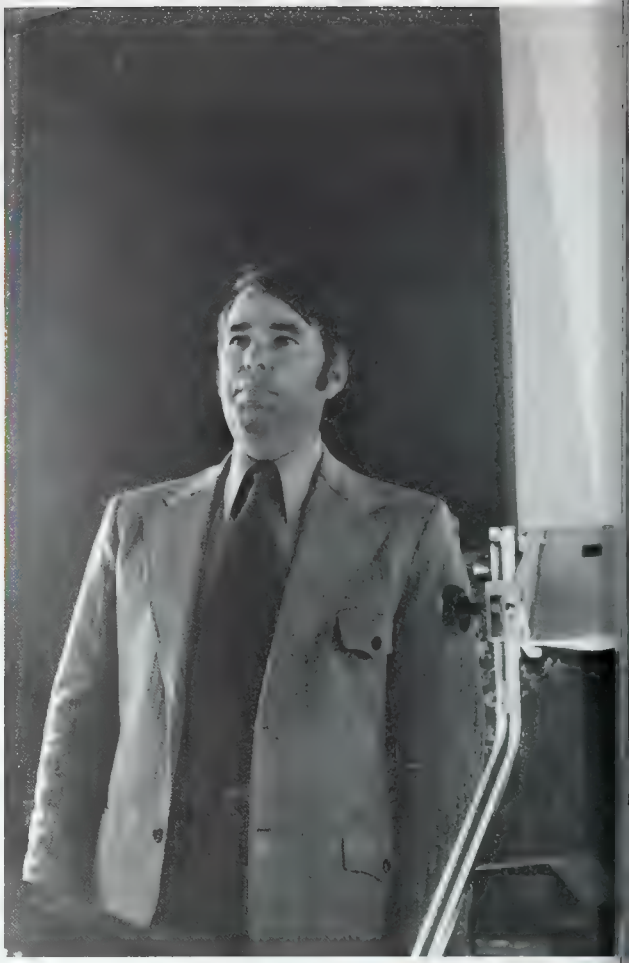
My wife never used to mind slaving over a hot stove, but lately with all the women's lib talk, do I see a little less enthusiasm for "woman's work."

Now somebody has gone and made a study of the quality of life in each of the fifty states. They've even published a list showing how each state ranks with the others. It's going to be mighty disappointing to the good folks in Alabama when they discover that they are at the bottom of the ladder. According to the survey, the living is better everywhere else in America than in Alabama. Folks in California will feel just fine, because they ranked first, with Colorado a close second.

Most of us find ourselves somewhere in between the two extremes, and I hope the news of this survey won't disturb our contentment too much. For some folks, life always seems better somewhere else. If we give in to such thoughts, we're going to be doing a lot of moving and know a lot of unhappiness. We'd better try Paul's prescription: "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11).

Readers who enjoy the "Churchmouse" column may be interested to know that a 56-page book containing favorite "Churchmouse" articles is now available. You may secure a copy by sending one dollar plus twenty-five cents handling to Rev. Wendell E. Kent, 250 Philadelphia Ave., Waynesboro, Pennsylvania 17268.

Workshop-seminar at New Troy Grace Brethren Church brought pastor and teachers together for an afternoon and evening of learning about learning.



THOSE CHRISTIAN EDUCATION WORKSHOPS

By James Long *Assistant to the Director*

"When is a school not a school?—When it's a Sunday School!"

Christian Education Department workshop-seminars seek to exert an influence to change the teaching-learning complexion of Sunday Schools of the NFBC. Sunday Schools should be schools. Places of *learning*, not just "teaching."

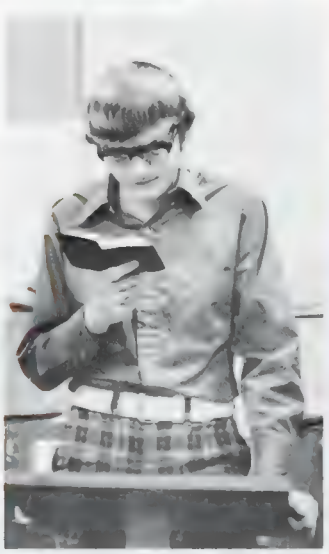
These workshop-seminars are built on the conviction that "a teacher has not really *taught* until the student *learns*." In endeavoring to emphasize learning-oriented teaching, the Christian Education Department develops five basic principles of teaching.

Christian Education Department workshop-seminar at New Troy Grace Brethren Church, New Troy, Michigan, where concepts in teaching and learning were shared by Howard Mayes and James Long. Workshop sessions allowed teachers to develop and practice Bible-learning activities to reinforce well-known Bible stories. Pastor Ron Jarvis far right is pastor at New Troy.









This kind of help is available to your church or cooperating group of churches as Brethren churches continue providing increasing support to the Christian Education Department.

photos by James L

1. **Effective teaching must be directed to the life of the student.** God's Word does not have to be "made relevant." It *is* relevant. However, part of the stewardship in the teacher's trust is to demonstrate, in understandable terms, how the Bible touches the life—specifically, not vaguely.

2. **Effective teaching must involve the learner in the Scripture as authority.** A basic responsibility of any Bible teacher is to nurture the outlook of accountability *to the Bible,* not just the teacher or the church. This demands more than passing reference to the Bible.



3. **Effective teaching must aim the lesson with accountability.** The teacher's preparation leads him to establish aims for each lesson which are specific and measurable enough so that he knows whether they have been attained or not. It is noble to desire that your students "love God more," or "really appreciate the grace of God." But these are not adequate *learning* goals. Only God can test our effectiveness in these. We can't. But we need to. CED workshop-seminars are attempting to give guidance regarding the "how" of learner-oriented aims.

4. **Effective teaching should be reinforced with an activity.** Motivation and learning increase proportional to learner-involvement. The more involved your students are in what you are teaching, the more they will learn. In order to attain a higher degree of learning per pound of teaching, CED workshops give direction in the use of ten, Bible-learning activities to reinforce the lesson.

5. **Effective teaching should be enjoyed in a congenial atmosphere.** A congenial atmosphere materially—paint the walls, give adequate ventilation and lighting, and a congenial atmosphere emotionally—be a friend. Friends do a better job of learning when friends are teaching.

A major goal of the Christian Education Department is to foster educational excellence in the most important teaching business in the world—the teaching of God's Word.



The principles of teaching were demonstrated by Howard Mayes during the Sunday School hour following the Saturday afternoon and evening workshop sessions at New Troy Brethren Church. Students studied parallel passages of the "Feeding of the Five Thousand." Following personal study the group was interviewed by news correspondent Howard Mayes of WGAL, "voice of Galilee radio." (The lesson was reinforced with a Bible-learning activity.)







Christian Education Department Aggressively Pursuing Seminar Program To Help Local Sunday Schools

1974 INSTRUCTIONAL TEAM



Howard Mayes
Director



James Long
Adults



Ed Lewis
Youth



Alberta Hanson
Children

**1974 itineration now being arranged*

Christian Education Convention and Seminar Sessions

A weekend series of convention sessions and seminars on the ministry of Christian Education in the local church.

Sponsored by the Christian Education Department.
To be held immediately preceding national conference on **FRIDAY, AUGUST 2 (1:00 p.m.) through SUNDAY, AUGUST 4 (noon).** *Seminar sessions at the Winona Lake Brethren Church.*

Howard Mayes, director of Christian Education Department, host
Jim Bergthold, guest soloist and song leader

CONVENTION SESSIONS:

Lowell Brown, director of the International Center for Learning, Gospel Light Publications.
Paul Keinel, director of California Association of Christian Schools
Doug Ross, president, Success with Youth, Inc.
Larry Poland, director of the Agape Movement, Campus Crusade for Christ, International

SEMINAR SESSIONS (in 3 Modules)

Children's Ministry in the Local Church—Alberta Hanson
Priorities in Christian Education—Lowell Brown
Audiovisuals in Preaching—Paul Fink
Church Bus Ministry—Sam Baer
Church Music Ministry—Dave Seifert

Youth Ministry in the Local Church—Doug Ross
Adult Ministry in the Local Church—Lowell Brown
Church Strategy and Evangelism—Larry Poland
Christian School Ministry—William Male
The Local Church Ministering to Families—Paul Fink

Spiritual Gifts—David Hocking
Science and Creation—John Whitcomb
Making the Bible Live—Glenn O'Neal
Teaching Helps for Adult Sunday School Teachers—James Long

Brethren National Youth Conference

August 2-10, 1974
Goshen, Indiana
Knute Larson and Joe Shultz, speakers

BRETHREN MISSIONARY

HERALD

May 25, 1974



HERALD

Volume 36 Number 10 May 25, 1974

Home Missions and Grace Schools Issue

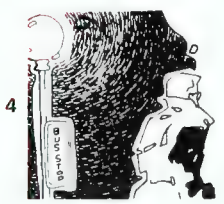
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Cover Photo: Graduation day is the main event of the year for 163 seniors in Grace Schools. Commencement exercises were held May 24. *(Photo by John Burtoft)*

CHARLES W. TURNER, *Editor*
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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590
Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.


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Home Missions—Rev. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Bowman
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

Dr. Vance Yoder has done a tremendous service in writing the article "Upon This Rock"—*Herald*, April 27.

The conclusions he draws concerning the inappropriateness of hard rock music to sacred services will be welcomed by most Brethren and needed by others. But best of all he establishes his conclusions for the right reasons.

Most young people who are Christians will accept his point concerning guilt by association. The church loses credibility with them when issues that are cultural or subcultural are equated with Biblical absolutes.

We who accept the Bible most literally have the most to lose in the backlash of reaction youth make toward those who lead us in the fine art of being more Biblical than the Bible.—*Indiana*

Dear Editor,

I like the new look in *Daily Devotions.*—*Ohio*

Dear Editor,

We appreciate the *Missionary Herald* and want to compliment you on its overall quality. May God continue to bless your work.—*Ohio*

Dear Editor,

I think you are doing a great job at the *Herald*, Charlie. I don't have a single suggestion on how to change or improve. Go get 'em!—*Ohio*

Dear Editor,

The *Herald* covers in the past months have had a lot of faces. I like the issues with the beautiful scenery. —*Ohio*

Thanks. It is much easier to find beautiful scenery than beautiful—*Editor*

Grammar "Ain't" Easy or We or I? Who or Whom?

By Charles W. Turner
Editor

Do not be concerned, I am not about to become involved in teaching a grammar lesson. There are several reasons for this, with the number one reason being–I do not feel qualified.

During my school days, I had extreme difficulty getting excited about English classes. I rather imagine my case is quite typical of most young boys. My personal tastes ran in such channels as the "Sixth Grade Baseball Recess Class." This was one of my favorites. It had suspense, action and challenge. You came back to class a little warm and dirty, but that playground brought its own special brand of education. It was while in the sixth grade though that I made an important decision. However, at the time it didn't seem overly breathtaking to me, but as I look back on it now, I realize it was one of the really big choices in my life.

To understand the circumstances, you must have at one time struggled with the great issue of knowing how difficult it is to make a split-moment decision. To speak up without hesitation and be able to say with confidence "It is a noun," or–"It is a verb," or–"It is an adverb." If you have never had this problem, you cannot really understand my childhood distress. When it came to the multiplication tables, I could recite them with such ease that at the same time I could give you the score of the Cleveland Indian-New York Yankee double-header and not miss 11 times 17. But nouns and verbs and adverbs and adjectives–No Way!

So the crisis came one day when my sweet, sixth grade teacher suggested that I needed help with my grammar. "Special" help she suggested just might be in order. The special help called for a "special" time. It all seemed to hit where it really hurt. The special class during my special course –"Sixth Grade Baseball Recess Class." To add to the problem she did not command, but gave me the choice–either go to recess and play ball or stay behind for the next two weeks and study English. To discover the excitement of finding the noun which is the subject in a sentence; to discover each sentence has a verb–action taking place right in the middle of each construction–I nobly chose to study. And two weeks later I could not believe the change. It was almost miraculous. I suddenly found people doing things in sentences, and action and excitement were beginning to jump out of these word groups. There it was as big as life–a noun–a verb–an adverb. Who would have believed that I could find a compound predicate! My hand went up in class, and I answered questions–right there in the English class. (Pardon me, I believe today's young have a different name for it.) It was like hitting a home run with the bases loaded.



So you see it is important to know your grammar. But, I find many people haven't arrived yet. An example: I find people use "we" when they should use "I." Have you ever heard anyone in your church say, "*We* think the pastor should spend more time visiting"? The speaker really doesn't mean "we" he means "I." But it sounds more impressive to use the plural in making the criticism–"we. . . ." It gives the impression there are multitudes who share in the opinion. "We feel" or "A number of people said"–when translated into truth really means this is what I think, but I am scared to death to say it.

Adam was good at the misuse of personal pronouns. "She did it, Lord," was the thrust of his excuse making. Adam's problem shows it was not so much a misuse of English (he didn't use English, did he?), as it was pointing the finger at someone else to relieve his own guilt.

The use of "We" or "I" tells a great deal about a person. When it comes to the question of grammar, I will take a person who speaks the truth and spoils the grammar, to a person who speaks good grammar but does not tell the truth. Nevertheless, I do appreciate the person who speaks the truth–with good grammar.

I often wonder . . . if it had not been for that sweet, sixth grade teacher just what might have happened?? Would I have become a first baseman for the Churubusco Chipmunks instead of editor of a magazine?

God leads in the big as well as the seemingly small decisions.

HIDE and SEEK

By Robert W. Thompson

The pages of American history are sprinkled with the names of infamous characters who lived outside the law—fugitives from justice! Through repeated telling of their story many of these villainous characters have taken on the mantle of heroism. No amount of propaganda can change the fact that they were outlaws. The James boys, the Daltons, the Floyds, the Dillingers—all desperadoes whose heinous deeds marked them as candidates for judgment. When fact is separated from fiction the glory of their escapades fades and they all stand bereft of any redeeming qualities.

There is some similarity in the way that certain false teachings and ideas have grown up around the "fall of man." The simple truth is Adam followed the dictates of his own selfish nature and placed himself outside the pale of divine approval. Those who have dedicated themselves to the exaltation of human nature and the depreciation of deity would make him the hero of the ages but God, in the divine record, has labeled Adam an outlaw. More than that, his image and that of his progeny adorns the "wanted posters" in God's published list of those He wants most to apprehend.

To refresh our mind let us go back through the ages to the scene of the crime . . . a beautiful place identified simply as Eden. A trustworthy witness of the incident has left a detailed account in the third chapter of Genesis. For all those spiritual ecologists who would have us believe that cleaning up the environment produces righteousness, we have the indisputable evidence that Adam went bad in spite of his perfect surroundings. Acting willfully and deliberately he succumbed to the lure of evil and, in that one act of defiance, he plunged the entire human race into sin and death.

Immediately the forces of heaven were mobilized and the search for the culprit began. The haunting call which rolled out across the pristine beauty of that garden scene has reverberated down through the ages and today its invitation is as clear as ever—"Adam, where art thou?" Twentieth century man, however, chooses to follow the footsteps of his ancestral fathers and pits his own puny strength against the infinite power of his creator. Although the passing years have wrought many changes in the life of man on earth one thing remains constant. In an effort to avoid confrontation with his God, man still follows the pattern that Adam established long ago.

Panicked at the enormity of his deed, Adam used every ruse possible to escape the consequence. First, it was flight and like a frightened animal before the hunter he fled only to find in the end there is no escape. Adam discovered, as others who came after, that you can't hide from God. In the eloquence of poetry David said: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there." (Ps. 139:7-8). The voice of God cannot be silenced by distance neither can it be drowned out by the discordant chorus of an insane world.

Next, he tried disguise. Knowing full well that he was no longer properly clad for an audience with God, he and his bride worked feverishly throughout the heat of the day in an attempt to prepare an acceptable garment for themselves. Buoyed up by the beauty of his handiwork, he marched proudly out to meet the Lord. But as he drew near and beheld the glory of God's righteousness, he understood full well that his own efforts had failed and in comparison were as "filthy rags" totally unacceptable for the presence of God. In utter shame and embarrassment he cowered in the bushes in abject fear and despair.

His third avenue of escape was even more dastardly. When finally brought to bay and forced to give an account of his action, he cleverly tried to put the blame on others. How easy it seemed for him to draw attention to Eve and in so doing absolve himself of guilt. Perhaps even more disgusting than his own cowardice was the awful implica-

n that God was to blame in giving him a help-
et in the beginning. Like Nicodemus in another
e and in another place his mask of innocence
s ripped away and Adam stood exposed in spiri-
l nakedness before the piercing eyes of the
ge of the universe.

From our vantage point in history, from which
have witnessed the sorrow and pain of the cen-
es resulting from this deed, we could easily
e understood how God might have called down
from heaven and charred him like Sodom and
morrah. Instead we behold a strange sight in the
ness of that Edenic paradise. Adam's argu-
nts are stilled, his flight is ended, his fate is
lly and unequivocally in the hands of an infi-
e, Holy God. In his shame and humiliation we
ch him bow his head as the creator of the uni-
se strips away the ugly hand-sewn leaves. We
ch in stunned silence as God in tender mercy
ps him gently in the still warm skin of a little
b, freshly slain. There is no sentimental drivel
e about amnesty, no absurd demanding of
nts, no ridiculous pleading of some misinter-
ted constitutional privilege, just a quiet,
nble and grateful acceptance of life—unearned,
nerited, undeserved!

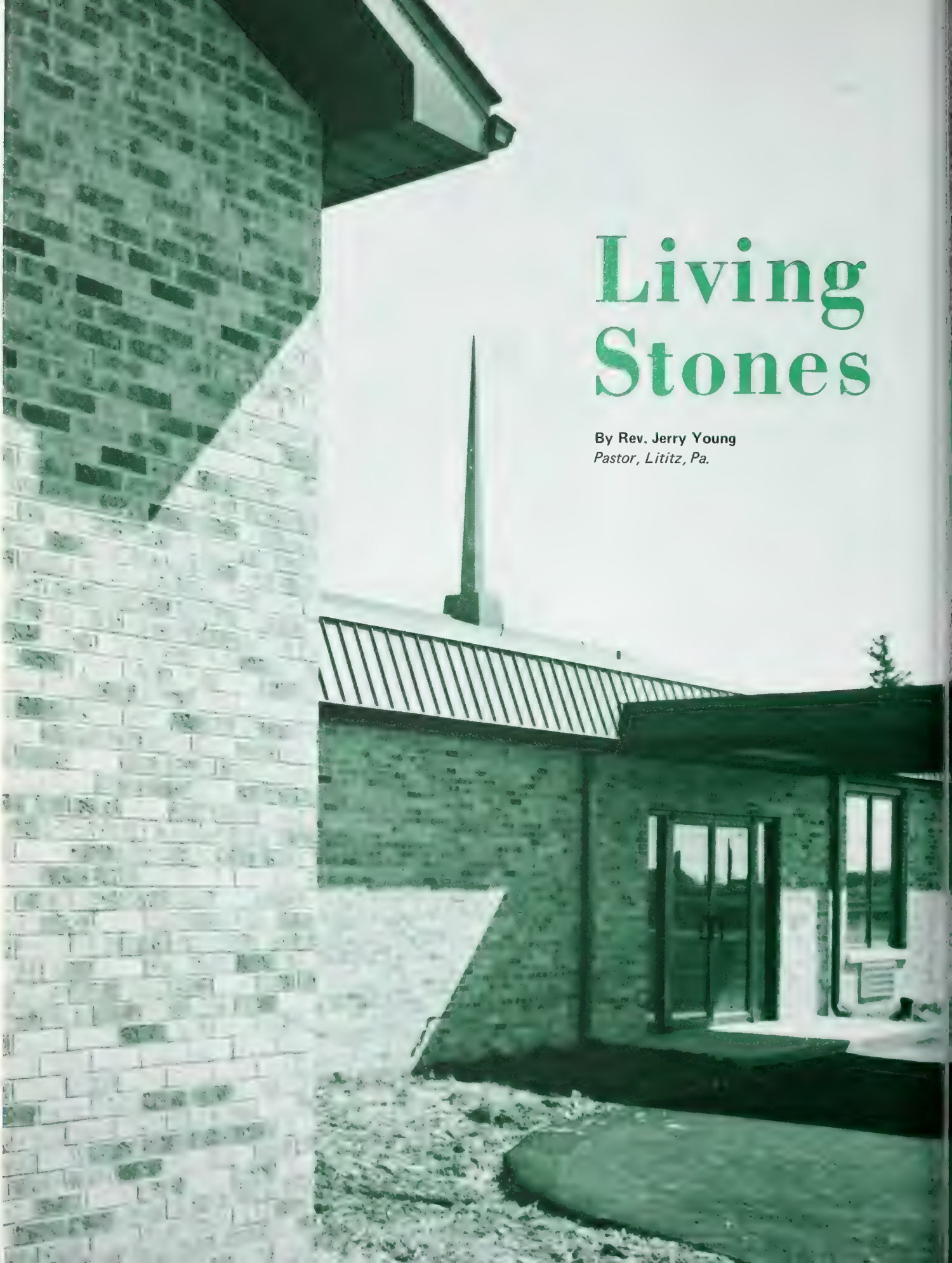
Millenniums have passed and the list of fugitives
grown but the Tireless Seeker of the souls of
n still stalks the earth. He does it now through
deputies, those who, themselves, have been
rehended and have been robed in the righteous-
s of God's own son, "the lamb slain from the
ndation of the world." These blood-bought
n make up the posse. Each one sworn in with
order to "get your man!"

This is what Brethren Home Missions is all
ut—seeking the lost who are hiding from God!
mes have changed, places are new, times are dif-
ent but the invitation is still the same. "Adam
ll, Jim, Mary, ????), where are you? . . . we beg
n in Christ's stead be ye reconciled to God."



Living Stones

By Rev. Jerry Young
Pastor, Lititz, Pa.





Pastor Jerry Young began his duties in the fall of 1971.

Nearly two thousand years ago, Israel rejected the foundation stone upon which God intended to build the promised kingdom. But God delights in using that which man despises. He began to build His house on the very stone the builders rejected, actually making it the most important stone in the entire building. "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes" (Ps. 118:22-23).

And that's not all He did. He also began to use stones nobody else wanted to build His house. Stones that were weak and ugly. Because He wanted the world to see what a master builder can do with poor material. With the apostles and prophets added to the cornerstone as a foundation, God has been building His house ever since.

Part of that house is located in Lititz, Pennsylvania. Those stones that are called "Grace Brethren" have been growing "unto a holy temple in the Lord" since January 3, 1971. The charter membership closed three months later with fifty-four members. And it wasn't long before they realized a building would soon be needed to house all the living stones.

The Brethren Architectural Service was contacted in the fall of 1971, and plans for a building began to develop. Rev. Jerry R. Young arrived about the same time to provide full-time pastoral leadership, under the administration of The Brethren Home Missions Council and the Northern Atlantic District Mission Board. Meanwhile, the living stones continued to grow. By the end of 1972 attendances were beginning to crowd the two hundred mark, as new believers were added to the church.

Ground was broken for the new building on October 15, 1972, and work began the following day. Led by Cary Engle, building superintendent, the hands of volunteers were responsible for much of the work. When tasks became too large or too technical, subcontractors were employed. Working nights, on Saturdays and holidays, volunteers gave thousands of hours toward construction of the building. Children, teenagers, men, women—all joined hands to do what they could. Meanwhile, the living stones continued to grow. By the end of 1973 attendances were beginning to

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On the first day the new building was used, 253 attended the morning worship service.



Dr. Ralph Stoll



Rev. John Zielasko



The building was designed by the Brethren Architectural Service

LIVING STONES

(Continued from page 7)

bounce over the two hundred mark with surprising regularity. Several members had learned how to lead others to Christ through the GROW 73 witnessing program.

In the middle of their work, the Grace Brethren at Lititz paused to take another step of faith. With a keen desire to free mission funds for ministries more needy than their own, they voted to "go self-supporting on October 1, 1973." From the moment that thirteen families from the Lancaster Grace Brethren Church caught the vision for a church in Lititz, both district and national mission boards had provided administrative and financial support. The resources of the Brethren Architectural Service and the Brethren Investment Foundation were added to that support, rounding out another superb example of teamwork in church planting and development. But now it was time to "go it alone," even though the building stood unfinished at the corner of Manheim Street and Lincoln Avenue. God blessed the decision by enabling the church to record a gift income of $50,124.11 during 1973.

The building continued to move slowly but surely toward completion. A year passed, and 1974 began to dawn. Realizing that volunteers were beginning to tire, the building committee initiated a special drive to complete the project and enter the building by March. That drive was successful, and even though many smaller items remained to be completed, the first services in the new building were held March 24, 1974. The first annual Bible and Missionary Conference was only one week away, so the celebration of dedication was set for March 31. Meanwhile, the living stones continued to grow. Membership had doubled since the charter roll was closed in 1971. Attendances leaped to new records the first day the building was used, with 253 in the morning worship to lead the way. More importantly, there was a great response to the Spirit's voice as scores of people crowded the front of the auditorium

(Continued on page 11)

Building committee members (l to r) Bob Ruhl, Jay Yoder, Sam Snader, Vernon Mast, Lloyd Alexander, Pastor Jerry Young, and Roy Davidson, chairman.



COMPARATIVE OFFERING REPORT

The Brethren Home Missions Council, Inc., Winona Lake, Indiana
April 1, 1972—March 31, 1973 and April 1, 1973—March 31, 1974

The gifts included in this report represent General Fund, Jewish Missions, Navajo Missions, and all other funds designated for any phase of Brethren Home Missions. Gifts designated for local projects, district missions, and other work extraneous to The Brethren Home Missions Council are not included.

ALLEGHENY	1972-73	1973-74
Accident, Md.	$ 201.00	$ 375.00
Aleppo, Pa.	593.88	531.03
Boswell, Pa.	-0-	119.00
Coolville, Ohio	139.16	207.77
Cumberland, Md.	826.43	988.88
Grafton, W. Va.	962.32	2,018.44
Jenners, Pa.	1,477.46	1,400.93
Listie, Pa.	1,799.85	1,831.46
Meyersdale, Pa. (Grace)	1,075.55	1,661.01
Meyersdale, Pa. (Summit Mills)	1,461.44	1,440.79
Parkersburg, W. Va.	1,230.78	1,756.78
Pittsburgh, Pa.	585.20	390.71
Somerset, Pa.	191.00	160.00
Stoystown, Pa.	308.50	322.00
Uniontown, Pa.	2,054.94	2,619.31
Washington, Pa.	536.64	665.93
Westernport, Md.	139.30	243.50
District	63.50	168.00
Total	$ 13,646.95	$ 16,900.54

EAST		
Altoona, Pa. (First)	$ 1,062.00	$ 1,025.85
Altoona, Pa. (Grace)	1,472.25	541.00
Conemaugh, Pa.	2,849.30	4,209.80
Conemaugh, Pa. (Pike)	3,716.13	3,450.43
Conemaugh, Pa. (Singer Hill)	1,303.15	1,681.28
Duncansville, Pa.	1,350.00	1,212.00
Everett, Pa.	1,304.01	1,554.27
Greensburg, Pa.	105.00	-0-
Hollidaysburg, Pa.	916.00	439.00
Hopewell, Pa.	287.42	252.92
Indiana, Pa.	198.00	401.25
Jefferson Center, Pa.	3.42	5.00
Johnstown, Pa. (First)	5,870.15	5,695.50
Johnstown, Pa. (Geistown)	225.00	671.71
Johnstown, Pa. (Riverside)	2,354.07	2,340.33
Kittanning, Pa. (First)	4,332.92	4,992.53
Kittanning, Pa. (North Buffalo)	167.96	414.03
Martinsburg, Pa.	5,851.18	7,255.33
District	790.15	712.59
Total	$ 34,158.11	$ 36,854.82

FLORIDA		
Fort Lauderdale, Fla.	$ 3,701.58	$ 5,151.08
Fort Myers, Fla.	671.00	723.95
Maitland, Fla.	2,570.32	2,480.05
Margate, Fla.	1,202.97	977.10
Orlando, Fla.	20.00	108.05
Pompano Beach, Fla.	1,593.25	2,652.85
St. Petersburg, Fla.	838.55	882.77
West Palm Beach, Fla.	263.00	125.00
District	315.00	593.00
Total	$ 11,175.67	$ 13,693.85

INDIANA		
Berne, Ind.	$ 4,550.48	$ 4,951.02
Clay City, Ind.	917.25	1,162.84
Elkhart, Ind.	5,383.43	6,381.35
Flora, Ind.	2,062.75	1,849.00
Fort Wayne, Ind. (First)	6,227.28	5,763.41
Fort Wayne, Ind. (Grace)	1,131.52	962.81
Goshen, Ind.	470.40	551.35
Indianapolis, Ind.	1,749.00	1,643.70
Kokomo, Ind. (Indian Heights)	1,546.19	1,926.68
Kokomo, Ind. (North Kokomo)	97.25	131.99
Leesburg, Ind.	2,251.76	2,241.60
Logansport, Ind.	-0-	323.25
Osceola, Ind.	4,945.00	1,670.50
Peru, Ind.	1,544.00	1,331.66
Sidney, Ind.	1,931.11	2,444.40
South Bend, Ind.	838.65	1,021.20
Warsaw, Ind.	3,459.75	2,867.54
Wheaton, Ill.	35.00	30.00
Winona Lake, Ind.	9,810.51	9,720.61
District	733.06	766.00
Total	$ 49,684.39	$ 47,740.91

IOWA		
Cedar Rapids, Iowa	$ 339.00	$ 213.50
Dallas Center, Iowa	2,366.00	4,523.43
Davenport, Iowa	411.07	359.06
Des Moines, Iowa	145.92	90.00
Garwin, Iowa	798.52	463.62
Leon, Iowa	2,336.22	2,431.67
North English, Iowa	689.00	311.12
Omaha, Neb.	130.52	26.00
Waterloo, Iowa	5,985.82	7,003.46
Winona, Minn.	99.00	40.00
District	170.00	334.03
Total	$ 13,471.07	$ 15,795.89

MICHIGAN		
Alto, Mich.	$ 801.00	$ 1,444.55
Berrien Springs, Mich.	96.05	316.26
Hastings, Mich.	-0-	25.00
Jackson, Mich.	325.09	455.84
Lake Odessa, Mich.	442.00	1,218.75
Lansing, Mich.	395.06	76.01
New Troy, Mich.	859.40	263.12
Ozark, Mich.	325.00	112.00
District	55.00	4,876.00
Total	$ 3,298.60	$ 8,787.53

MID-ATLANTIC		
Alexandria, Va.	$ 2,089.74	$ 1,821.50
Hagerstown, Md. (Calvary)	1,312.55	1,836.32
Hagerstown, Md. (Gay St.)	573.14	200.74
Hagerstown, Md. (Grace)	13,912.92	11,819.79
Hanover, Pa.	295.75	50.50
Lanham, Md.	2,661.05	2,709.89
Martinsburg, W. Va.	2,655.29	3,224.79
Seven Fountains, Va.	101.00	126.00
Virginia Beach, Va.	471.12	291.63
Washington, D.C. (Grace)	2,118.50	2,165.00
Waynesboro, Pa.	2,856.90	3,012.20
Winchester, Va.	7,434.92	8,334.56
District	363.00	202.00
Total	$ 36,845.88	$ 35,794.92

MIDWEST		
Albuquerque, N. Mex. (Grace)	$ -0-	$ 37.70
Albuquerque, N.Mex. (Heights)	740.02	582.05
Arvada, Colo.	5.00	454.56
Beaver City, Neb.	522.05	461.10
Cheyenne, Wyo.	5.00	21.71
Colorado Springs, Colo.	264.35	310.38
Counselor, N. Mex.	769.75	1,870.16
Denver, Colo.	344.60	264.88
Lincoln, Neb.	21.18	132.42
Longview, Texas	410.00	385.61
Portis, Kans.	3,397.60	3,207.00
Taos, N. Mex.	882.73	1,455.80
District	716.09	1,266.45
Total	$ 8,078.37	$ 10,449.82

NORTHERN ATLANTIC		
Allentown, Pa.	$ 277.63	$ 269.14
Dillsburg, Pa.	422.95	753.10
Elizabethtown, Pa.	1,650.87	2,464.05
Harrisburg, Pa.	4,878.21	3,737.58
Hatboro, Pa.	1,748.11	2,059.55
Lancaster, Pa.	4,607.00	4,954.00
Lititz, Pa.	1,097.93	1,149.26
Manheim, Pa.	798.15	1,330.35
Mt. Laurel, N.J.	152.00	247.00
Myerstown, Pa.	6,057.27	9,212.18
New Holland, Pa.	3,379.75	6,117.42
Palmyra, Pa.	680.63	1,661.93
Philadelphia, Pa. (First)	5,917.63	5,498.00
Philadelphia, Pa. (Third)	4,995.30	5,421.22
Telford, Pa.	1,900.00	2,075.00
Wrightsville, Pa.	1,413.24	1,155.72
York, Pa.	2,182.55	2,777.92
District	50.00	133.02
Total	$ 42,209.22	$ 51,016.44

NOR-CAL		
Chico, Calif.	$ 223.16	$ 630.50
Grass Valley, Calif.	13.26	44.00
Modesto, Calif. (Greenwood)	1,136.75	751.00
Modesto, Calif. (La Loma)	3,199.84	4,292.16
Ripon, Calif.	803.00	1,025.00
Sacramento, Calif.	744.11	754.67
San Jose, Calif.	605.23	727.69
Tracy, Calif.	65.00	3.00
District	331.00	330.00
Total	$ 7,121.35	$ 8,558.02

NORTHCENTRAL OHIO		
Ankenytown, Ohio	$ 4,091.88	$ 4,640.78
Ashland, Ohio (Grace)	4,980.97	5,620.26
Ashland, Ohio (Southview)	678.05	1,022.88
Bowling Green, Ohio	269.00	48.00
Columbus, Ohio (East Side)	353.00	315.42
Columbus, Ohio (Grace)	3,876.11	4,656.32
Danville, Ohio	1,271.69	1,318.50

(Continued next page)

Offering Report *(Continued)*

Defiance, Ohio	52.00	-0-
Findlay, Ohio	1,044.76	777.95
Fremont, Ohio (Chapel)	351.18	558.70
Fremont, Ohio (Grace)	5,121.81	5,001.68
Galion, Ohio	459.31	556.00
Johnstown, Ohio	-0-	224.25
Lexington, Ohio	886.55	1,515.97
Mansfield, Ohio (Grace)	9,691.25	4,161.25
Mansfield, Ohio (Woodville)	2,187.96	1,627.06
District	320.00	728.00
Total	$ 35,635.52	$ 32,773.02

NORTHEASTERN OHIO

Akron, Ohio (Fairlawn)	$ 85.28	$ 42.90
Akron, Ohio (First)	2,153.42	2,208.70
Barberton, Ohio	528.50	729.78
Canton, Ohio	2,633.50	4,257.05
Cleveland, Ohio	919.06	595.33
Cuyahoga Falls, Ohio	1,221.35	828.80
Elyria, Ohio	1,325.25	729.40
Homerville, Ohio	3,619.99	3,966.39
Middlebranch, Ohio	1,183.00	635.50
Minerva, Ohio	502.50	478.00
Rittman, Ohio	5,011.56	4,358.25
Sterling, Ohio	1,067.05	1,162.94
Wooster, Ohio	9,903.47	7,767.75
District	776.45	171.66
Total	$ 30,930.38	$ 27,932.45

NORTHWEST

Albany, Oreg.	$ 441.22	$ 84.25
Beaverton, Oreg.	58.00	526.91
Grandview, Wash.	909.18	622.50
Gresham, Oreg.	702.11	394.07
Harrah, Wash.	469.40	678.18
Kenai, Alaska	835.98	599.49
Kent, Wash.	1,171.12	1,156.55
Mabton, Wash.	455.50	368.00
Opportunity, Wash.	306.57	557.36
Prosser, Wash.	-0-	3.50
Richland, Wash.	199.55	54.39
Sunnyside, Wash.	11,130.96	12,625.08
Toppenish, Wash.	271.75	447.66
Yakima, Wash.	586.90	617.48
District	88.30	174.00
Total	$ 17,626.54	$ 18,909.42

SOUTHEAST

Anderson, S.C.	$ -0-	$ 50.00
Atlanta, Ga.	641.31	942.41
Boones Mills, Va.	100.00	100.00
Buena Vista, Va.	1,957.37	2,331.68
Covington, Va.	1,015.48	1,319.84
Hollins, Va.	3,845.40	3,305.30
Johnson City, Tenn.	449.65	505.00
Radford, Va.	260.70	335.04
Richmond, Va.	89.66	362.58
Riner, Va.	69.80	245.40
Roanoke, Va. (Clearbrook)	330.00	434.00
Roanoke, Va. (Garden City)	540.00	500.00
Roanoke, Va. (Ghent)	2,369.12	3,805.53
Roanoke, Va. (Wash. Hgts.)	668.75	898.00
Sanford, N.C.	25.00	-0-
Telford, Tenn. (Limestone)	570.05	564.08
Willis, Va.	-0-	30.00
District	523.26	447.00
Total	$ 13,455.55	$ 16,175.86

SOUTHERN CALIFORNIA-ARIZONA

Anaheim, Calif.	$ 585.00	$ 1,137.50
Beaumont, Calif.	2,909.00	3,153.65
Bell, Calif.	395.84	356.63
Bellflower, Calif.	4,716.10	4,290.67
Cypress, Calif.	545.00	835.00
Fillmore, Calif.	440.50	1,362.00
Glendale, Calif.	338.10	345.83
Goleta, Calif.	231.50	270.51
Grand Terrace, Calif.	-0-	70.00
Hemet, Calif.	41.25	260.95
LaHabra, Calif.	371.49	492.36
LaVerne, Calif.	882.81	744.51
Lakewood, Calif.	546.22	286.70
Long Beach, Calif. (Community)	1,124.39	1,718.66
Long Beach, Calif. (First)	17,648.99	21,155.63
Long Beach, Calif. (Los Altos)	2,358.78	2,111.50
Long Beach, Calif. (North)	21,923.89	28,907.62
Los Angeles, Calif.	1,480.00	894.00
Montclair, Calif.	368.30	600.60
Norwalk, Calif.	2,027.36	2,412.64
Orange, Calif.	1,854.05	1,174.25
Phoenix, Ariz. (Grace)	1,100.00	1,710.25
Phoenix, Ariz. (Northwest)	-0-	510.16
Rialto, Calif.	759.06	660.00
Rowland Heights, Calif.	464.10	500.00
San Bernardino, Calif.	911.88	1,976.21
San Diego, Calif.	900.35	586.49
San Ysidro, Calif.	51.00	5.00
Santa Maria, Calif.	134.81	178.50
Seal Beach, Calif.	1,012.11	1,194.75
Simi, Calif.	475.94	949.35
South Pasadena, Calif.	438.01	609.46
Temple City, Calif.	500.77	434.26
Tucson, Ariz.	425.00	205.00
West Covina, Calif.	80.00	87.62
Westminster, Calif.	1,101.71	987.71
Whittier, Calif. (Community)	6,066.30	6,706.36
Whittier, Calif. (First)	1,533.93	3,382.79
District	2,122.47	4,344.58
Total	$ 78,866.91	$ 97,609.70

SOUTHERN OHIO

Brookville, Ohio	$ 1,362.53	$ 1,451.00
Camden, Ohio	127.64	149.35
Clayhole, Ky.	221.00	-0-
Clayton, Ohio	442.50	629.50
Covington, Ohio	245.16	1,039.48
Dayton, Ohio (Basore Road)	101.00	-0-
Dayton, Ohio (First)	9,351.23	9,764.67
Dayton, Ohio (Huber Hgts.)	410.61	318.35
Dayton, Ohio (North Riverdale)	3,756.85	3,678.83
Dayton, Ohio (Patterson Park)	705.00	1,029.00
Dryhill, Ky.	845.70	1,267.05
Englewood, Ohio	1,505.62	2,076.40
Kettering, Ohio	1,185.08	889.18
Sinking Springs, Ohio	-0-	15.00
Trotwood, Ohio	1,031.75	1,115.00
Troy, Ohio	133.00	322.11
Union, Ohio	-0-	88.00
Vandalia, Ohio	901.00	453.00
West Alexandria, Ohio	30.00	10.00
District	220.00	321.00
Total	$ 22,575.67	$ 24,616.92

TOTAL CHURCH GIFTS	**$418,780.18**	**$463,610.11**

OTHER GIFTS

National Men	$ 814.30	$ 370.00
Grace Chapel Hawaii	384.77	422.85
Puerto Rico	29.00	13.00
National WMC	15,022.07	15,676.21
National SMM	1,113.75	-0-
Miscellaneous	807.83	2,085.53
Total	$ 18,171.72	$ 18,567.59

GRAND TOTAL	**$436,951.90**	**$482,177.70**

LAST YEAR AND THIS YEAR

The Brethren Home Missions offering this year exceeded last year by $45,000. The offering for 1973-74 fiscal year of $481,577 is another new record. Our thanks to each one who helped make 1973-74 a very good year! We did not quite reach the goal of $500,000 but now we are in another fiscal year. We believe that the 1974-75 report will be the one that will put us over the half-million mark. We have started praying to this end and wouldn't it be a great climax to our thirty-fifth anniversary. How about an "anniversary gift" for Brethren Home Missions above your regular home missions offering?

The 10 percent increase in the offering this past year was well above the average annual increase. The same increase this year would push the total up to around $530,000. Other miscellaneous income should help make this fiscal year an excellent one. Already we are aware of four estates in which Brethren Home Missions will receive a share, but we have no idea of the total amount.

All of us associated with Brethren Home Missions—board, staff and pastors—are sincerely grateful for what God has done through you. We have moved off-center of the "up-and-down" syndrome that plagued us for six alternating years. We have seen consistent increases for four years, and we believe God is about to do even greater things for us in 1974-75. *F.J.P.*

LIVING STONES

(Continued from page 8)

at the close of the service, dedicating themselves to God.

Living stones had already been dedicated. But the next Sunday, March 31, already had been set aside to make the matter sure. At the dedication rally in the afternoon, 325 people filled the auditorium to hear Dr. John C. Whitcomb speak. During the reception which followed, they inspected the building and rejoiced with the Lititz Grace Brethren over the beautiful edifice God had enabled them to erect. Contemporary in design, the $215,000 structure will seat 320 in the auditorium and 200 around tables in the fellowship hall. The building site (6.6 acres) provides plenty of room for parking and expansion.

During the week which followed the celebration of dedication, members and friends gathered nightly to hear Dr. Ralph Stoll and Rev. John Zielasko speak on Christian commitment and missions. One of the highlights that week was a concert by the Grace College choir. A full week was rounded out with a prayer breakfast for men on Saturday, a Missionary Helpers club rally, and a fellowship meal for everyone Saturday evening. Mr. Zielasko was the featured speaker on April 7 as the conference concluded.

The teamwork of living stones—all of them working together for the glory of God—was responsible for the building and dedication of a new Grace Brethren "home" at Lititz. Not the least of them was Cary Engle, the building superintendent, who coordinated and supervised the work. In appreciation for his labor of love, the congregation presented him with a gift of $865 during the dedication rally. He and his family—though they live in Harrisburg nearly fifty miles away—have entered the hearts of the Lititz people.

In a real sense, therefore, it was not a building of steel and concrete, bricks and mortar that we dedicated in Lititz. Rather, it was a Church of living stones that stood for dedication. Living stones that cry out in praise to a living Saviour, a Saviour that has become "the head stone of the corner."

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24).



*Graduation day will arrive sooner than you think
*A college education will cost more than you anticipate
*A savings program in the BIF will do two things for you:
1. Provide necessary funds for that tuition bill
2. Work for the Lord while your child grows up

Brethren Investment Foundation
Box 587
Winona Lake, Indiana 46590

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Ashland, Ohio. "Fit To Be Tied," a course of preparation for Christian marriage that has been developed by **Pastors Knute Larson and John Teevan**, is now available. With six weeks of answering questions in various areas—the physical, the Biblical interpretation of sex, dating, and marriage—the course meets needs and does it all on a Biblical and Christian perspective. Doctors, happily married people, and single people with a good look at life participated in the course of study.

Churches wishing the outline, list of films and panels, and presentations used may get them from Grace Brethren Church, W. Main St., Ashland, Ohio 44905. Knute Larson, pastor.

Seward, Pa. On the stationery of the Riverside Brethren Church are the following words: "Working, Building, Growing in Christ." Proving these are not idle words, the Riverside congregation put feet to their words and have branched out in growth with the establishment of a branch work at Seward, to be called Valley Grace Brethren. At present this group is meeting in a local fire hall and conducting regular services including a graded Sunday School. **Rev. David Plaster**, a recent graduate of Grace Seminary, was called to be the pastor. (Submitted by Dolores Witpractiger, Sunday School Secy.) H. Don Rough, pastor of the Riverside church.

Spokane, Wash. A most generous offer is extended to all Brethren who would like to attend the 1974 World's Fair, Expo 74, which opened May 4 and will be in progress in Spokane till October. **Rev. Michael Ostrander**, pastor of the Opportunity Grace Brethren Church, "would like to invite any Brethren attending the fair to fellowship with us. . . . You can park your car here in Opportunity and catch the bus to the fair . . . no traffic to fight. . . ." Any questions? Contact Pastor Michael Ostrander, 12821 E. Sharp St., Spokane, Wash. 99216.



Elyse Lewis

Colorado Springs, Colo. A unique "Navajo Night" honoring our Navajo Mission was recently enjoyed. The features of the evening included a display of afghans that were handcrafted by a lady in the church for the families guiding the Navajo work, a showing of slides from the Brethren Boys Clubs' trek to Navajoland last year, a challenge by **Mrs. Elyse Lewis**, a Navajo lady from our own congregation and, to top it all off, Navajo Fry Bread! Thomas Inman, pastor.



Pastor and Mrs. Mason Cooper celebrate an anniversary.

Martinsburg, W. Va. The honored couple at the Rosemont Grace Brethren Church following a recent Sunday evening worship service was **Pastor and Mrs. Mason Cooper.** The occasion was the celebration of the Cooper's 32nd Wedding Anniversary. A beautifully tiered cake was centered on an attractively appointed table. The local WMC acted as hostesses for the evening and served delicious refreshments to all the guests.

Kottayam, India (EP)—Kerala State's High Court has endorsed the death penalty for a Hindu priest who killed a six-year-old boy in an act of sacrifice to the Hindu goddess, Durga, last June.

The slaying took place at a temple in Mulavana, a village in central Kerala.

The High Court Division Bench upheld the judgment of a lower court against an appeal by the accused, Nanu Ashakesan, a 33-year-old bachelor.

According to prosecution testimony, Mr. Ashakesan had lured the boy, a neighbor, into his temple on the morning of June 5. There the priest placed the boy before an idol of the goddess, beheaded him with an axe, and smeared the idol with the boy's blood.

Philadelphia, Pa. The First Brethren Church is happy to announce that a unanimous call was givens to **Mr. Roger Wambold** to be pastor of the church. The call was accepted and the new pastor is expected to begin his ministry here on June 16. Mr. Wambold was in the recent graduating class at Grace Theological Seminary.

The congregation is appreciative of the faithful services of Rev. Donald Shackleton who acted as interim pastor.

Here and There. A very special opportunity was afforded to Sunday School workers in the Mid-Atlantic, East, and Northern Atlantic Districts as they were privileged to receive instruction and inspiration during three workshops conducted by the Christian Education Department during May.

Princeton, N.J. (EP)—Seldom in history have the American people craved moral and spiritual leadership more than today, George Gallup Jr. believes.

Speaking for his American Institute of Public Opinion, the pollster said the typical citizen is searching for new heroes—heroes with character, not just charisma.

He said moral and spiritual leadership by the church in America will depend upon two key groups among the populace: (1) Those with a college background, and (2) Young adults in America who will set the tone for religion in the decade ahead and provide the nation's leadership.

The declining influence of the church has often been blamed on these two groups, he noted, "yet survey evidence strongly suggests that these groups could well be in the vanguard of religious renewal in this country."

The famous "Gallup Poll" indicates that all signs point to the fact that religion is gaining a new intellectual respectability in the United States. The assumption that the educated person "needs" religion less, and is more ready to discard religion as a product of ignorance and superstition, Gallup said, is not borne out by survey findings.

Roanoke, Va. Mr. Herman Pickels has been examined by the Southeast District of Brethren Ministers and licensed by the Patterson Memorial Brethren Church. Mr. Pickels graduated from Shenandoah Bible College this spring and is available for a call to the pastorate. Dan Eshleman, pastor of the Patterson Memorial Brethren Church, Roanoke, Va.



Pastor Merlin Berkey, Elizabeth Binckley, and Edna Cason burn the Fort Lauderdale mortgage.

Fort Lauderdale, Fla. Two important events were combined in April as this congregation celebrated an 18th anniversary and a mortgage-burning ceremony on the same day. The two remaining charter members, **Elizabeth Binckley** and **Edna Cason**, helped Pastor Berkey with the mortgage burning. The morning worship service featured hymns, Scripture, and call to worship that were used at the dedication day service on Apr. 8, 1956. In the evening service a quiz was given about the past history of the church. Merlin Berkey, pastor.

Wheaton, Ill. (EP)—Medical missionary work has been severely handicapped by the Internal Revenue Code legislation of 1969, according to the Medical Assistance Programs which is urging a change in the law.

The legislation restricts the ability of corporations to contribute large quantities of their products as had been possible prior to 1969, MAP President J. Raymond Knighton points out. No longer can the manufacturer take fair market value of goods donated as an income-tax deduction. Now he is allowed simply the cost of the product, making no allowance for overhead, packaging, handling, transportation, and other costs.

"Today," Knighton explained, "corporations wanting to make large donations have to allow for a cash outlay along with the considerable goods donated.

"Many can't do this," he pointed out, "so our voluntary agencies have lost an estimated $50 million in donated goods each year since 1970."

Hagerstown, Md. A faith-promise offering for missions of over $8,500 was received at the Gay Street Brethren Church as a result of a recent missions conference. J. Paul Reno, pastor.

Dayton, Ohio. The telephone number of the Grace Brethren Church of Huber Heights is: 513-233-4324. Please change *Annual.*

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Atlanta, Ga. June 2-9; Dean Fetterhoff, pastor; Herman Hoyt, speaker.

Philadelphia, Pa. (Third). June 2-9; Wayne Baker, pastor; Becker Evangelistic Team.

Anderson, S.C. June 10-16; Marion Thomas, pastor; Herman Hoyt, speaker.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

DAVIS, Margaret, 59, Apr. 12, for 23 years a member of First Brethren Church, Akron, Ohio. Gerald Teeter, pastor.

DOBBINS, Nettie, 79, Apr. 17, member of the First Brethren Church, Akron, Ohio, 28 years. Gerald Teeter, pastor.

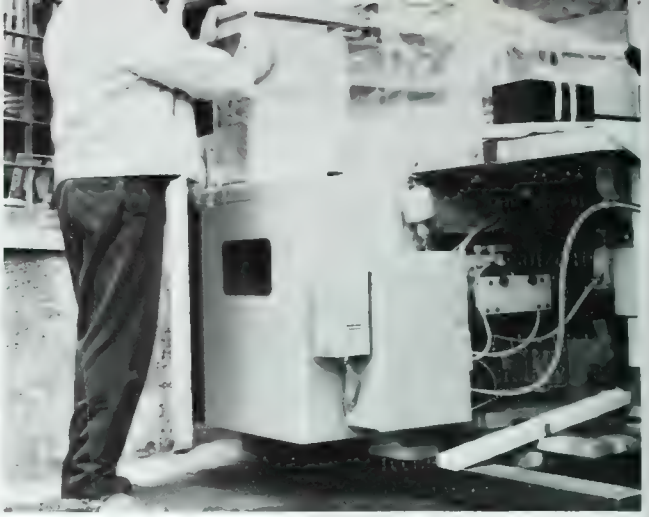
HENDERSON, Frank, 65, Mar. 20, Calvary Brethren Church, Kettering, Ohio. Memorial services were conducted by a former pastor, Rev. Henry Barnhart.

MEISER, George, 83, Apr. 15, long-time member of the Grace Brethren Church, Canton, Ohio. Richard Grant, pastor.

ROADS, Carl, 84, Apr. 2, Calvary Brethren Church, Kettering, Ohio. Memorial services were conducted by Pastor Percy C. Miller, and a former pastor, Rev. Henry Barnhart.

WATKINS, Ethel, Nov. 20, 1973. She was a faithful member (and the oldest) of the Trotwood Grace Brethren Church, Trotwood, Ohio. Charles Lawson, pastor.

New Paper Cutter for BMH Printing



Each year the months of June and July are the Herald Co. offering months. The Lord has blessed in a very wonderful way, and we are growing at a rapid rate. This makes investments in new machinery and larger inventories a necessity.

A new paper cutter delivered in April cost $13,000. Your offerings help to make this and other necessary purchases possible and to cover the expenses of the *Herald* magazine. Our thanks for the past help.

June and July are Herald offering months

1974 OFFERING GOAL - $45,000 • $10 per Brethren family

Give through your local church

Grace College Girls' Camp



Ages 9-15 **July 7-13 and 14-20**

LOCATION: Grace College is a four-year Christian, co-educational, liberal arts college located near Warsaw, Indiana, approximately 45 miles west of Fort Wayne and 150 miles southeast of Chicago.

PROGRAM: Individual instruction—tennis, golf, archery, sailing, water skiing, canoeing, cheerleading, twirling, gymnastics. Evening programs—a variety of games, stunts, contests. Devotions—rising and bedtime devotions increase our love for God and love for one another. Instructors—staff people are selected on the basis of skill and ability to teach sports and activities. Water Safety Instructors conduct water sports.

FEATURES: Air-conditioned rooms; cafeteria-style dining; camp store; craft shop; roller skating rink; access to Winona Lake and beach; canoes, rowboats and sailboats; archery range and tennis courts; horseback riding stables; first-aid care; indoor theater for programs.

STAFF: **Mrs. Yvonne Messner**—camp director. She is Associate Professor of Physical Education at Grace College; a certified Red Cross Water Safety Instructor and an Instructor Trainer in Red Cross First Aid.

Judy Ashman—assistant to the director. She is a recent graduate of Grace College with a physical education major.

Bedelia Weirick—She is Director of Women's Physical Education at Manchester College.

Counselors selected are well-qualified, Christian girls who will live in the dorm with the campers.

TUITION AND SPECIAL RATES:

Application fee	$15
Balance upon arrival	$60
Total for one week	$75

Two sisters may attend one week for total cost of $140. Individual camper may enroll for two weeks at a total cost of $140. Total includes room, linens, meals, insurance, tuition, films and awards.

Deadline for reservation: June 15

COMPLETE FORM AND MAIL TO: Mrs. Yvonne Messner, Grace College, Winona Lake, Ind. 46590. Enclose a $15 application fee (not refundable). Make checks payable to Grace College.

Name _____ Birthday _____

Address _____ City _____

State _____ Zip _____ Phone _____

Church _____ City _____ State _____

In emergency notify _____ Relationship _____

Week: ☐ July 7-13 ☐ July 14-20 Roommate _____

Camper's signature _____

Parent's approval _____

Hundreds of higher institutions of learning will disappear from the scene, while others will be lost in mergers with other schools. Institutions will be forced to reevaluate their role in American society.

SURVIVING THE SHOCK WAVES OF EDUCATION

By Dr. Herman A. Hoyt
President, Grace Schools

No area of social institutionalism has been more sensitive and responsive to changes within the human economy than has higher education. This has led educators to call for a new mandate for higher education. An opening paragraph in the March issue of the *College and University Bulletin* states the situation as follows:

> Within fewer than ten years, American colleges and universities have been hit by a succession of four shock waves, no one of which would have registered less than seven if there were a Richter scale for social seismography. Each shock has worked a massive displacement. In some institutions the resultant destruction has required rebuilding, while others less fortunate have simply toppled into oblivion. Even those which lived outside the primary fault zone have nevertheless been left shaken.

This is a sobering paragraph, the significance of which can only be fully appreciated by educators who have felt the roll and heard the rumble of the distressing educational quakes. Grace Schools is not immune to these shock waves in the educational community, for it is impossible to operate in the educational sphere without at the same time feeling the effects of the pressures that move back and forth through that field of human endeavor.

A massive attack has been made on intellectualism. Any such campaign of anti-intellectualism is bound to be felt in institutions of higher learning, even if in no other way than to turn young people away from advanced schooling. In this campaign against intellectualism there was constant vilification of "pointy-headed intellectuals." They were referred to as "eggheads" who were incapable of parking bicycles.

The shock wave that originated in Berkeley in 1964 and spread eastward across the American continent rocked the educational world. Protest and unrest among students appeared on the campuses of Columbia, Harvard, Cornell, Kent State, Ohio State, Stanford. No campus was entirely free from the effects of this new movement with its struggle for student power. Insurgency not only infiltrated the student population, but it also invaded the ranks of the faculty, and there was a significant erosion of administrative control.

Following hard upon the heels of the administrative quake was the financial pinch, producing a roll and a rumble which is growing ever greater as it sweeps through the educational world. The financial earthquake not only grows out of the inflationary shock waves sweeping through the financial economy of the world, but it is also growing out of the disaffection of elders with the educational system.

A shifting emphasis on the educational scene is having its effect on higher education. For many years, colleges and universities had almost a monopoly or near-exclusive rights to the training of young people beyond the high school level. But a radical shift in the priorities of the American society has pressed home the recognition that colleges and universities are not necessarily exercising the only functions of preparing young people for the future, nor for serving their own generation. Many other developments have appeared upon the scene that are attracting and training the young.

For more than thirty years the mili-

(Continued on page 16)

Insurgency not only infiltrated the student population, but it also invaded the ranks of the faculty, and there was a significant erosion of administrative control.

SHOCK WAVES . . .
(Continued from page 15)

tary draft has exercised a compelling urge upon young men to go to college. But even this has changed and has therefore served as a shock wave in the field of higher education. This has necessitated a whole new series of approaches to attract the high school graduate into the halls of higher learning. For the most part all these efforts have failed.

Sensualism has swept the campuses of higher learning and has threatened to inundate the whole educational process. Because a philosophy of life has permeated the thinking of the classroom that deteriorates into this pattern of life, the toll has been devastating. Most colleges and universities are totally insensitive to this eroding force. But regardless of the attitude, this movement within the intellectual community is taking its course.

A secularism has swept through the classrooms of this land that has denuded the thinking of higher education of any vestige of moral values. It has left the younger generation in a fog of confusion and low visibility. The clear lines of distinction between the good, true, and beautiful, and the bad, false, and ugly have disappeared in the vaporizing of false philosophies and irrational unrealities. Little realizing the rumblings of the foundations of higher education, this quake is also being felt in institutions of higher learning.

It would be quite incorrect to suggest that these shock waves have not been felt within the circle of Grace Schools. But it can be said with assurance and joy that Grace Schools have weathered and are weathering them. The explanation is to be traced to the underlying purpose for which these schools came into existence. That purpose is threefold: doctrinal, the Bible as the inspired message from God; spiritual, the Lord Jesus Christ as the only Saviour and Lord of life; moral, the Bible as the rule of faith and practice for conduct.

Within this threefold purpose there has been the answer to the anti-intellectualism that has swept the land. The message of the Bible and the ministry of the Spirit have helped to create an atmosphere of submission and tranquillity. Rejecting governmental assistance for the operation of these schools, there has been an absolute dependence on God. In a most remarkable way, out of the inexhaustible treasuries of divine providence, provision has been made through His people for the ongoing of these schools. The new mandate for other than higher institutions of learning for training the young has not changed the unique functions and appeal of Grace Schools. Even the draft has not seriously changed, if at all, the unique attraction of young people to the halls of this institution. The young people who seek out Grace Schools are in a large part those who have come under the control and direction of the Holy Spirit of God. They have, therefore, brought their lusts and passions into subjection to the Spirit.

Perhaps the greatest shock wave to rumble through the educational economy of this generation has been the loss of moral values. Even the educators deprecate the devastating effect it is having in the educational community and society in general. It moves on unabated in force and no one is able to calculate where it will end. God, the source of all moral values, has been ushered out of the thinking of the intellectual mankind, and men are not about to welcome Him back in. But Grace Schools stand where they have always stood, upon the solid rock of divine revelation with all of its implications, and as a result they have surmounted the shock wave and will survive its implications.

At the 1974 annual meeting of the North Central Association of Colleges and Secondary Schools in Chicago, late in March, Dr. Clark Kerr, now serving with the Carnegie Foundation, once the president and chancellor of the University of California at Berkeley, addressed several thousand educators. As featured speaker, he prognosticated the several decades of education that lie ahead. It was his considered judgment, as he appraised the trends now in progress, that the golden age of higher education is over.

Characterizing the years that lie ahead, it was his opinion that controversy will mark the movements of the future. He did not hesitate to affirm that the picture is not bright. Hundreds of higher institutions of learning will disappear from the scene, while others will be lost in mergers with other schools. Institutions will be forced to reevaluate their role in American society. Adjustments and radical changes will need to be made to justify existence. Only those institutions that can demonstrate that they are meeting some unique need will survive the pressures that lie ahead.

All this means that Grace Schools and their constituencies must refocus their sights to make sure that these schools continue to live up to the purpose under God for which they came into existence. By this means alone, Grace Schools will be able to ride out the shock waves of the future.

Grace College Selected To Receive Freedoms Foundation Award

The trustees and officers of the Freedoms Foundation at Valley Forge announced that Grace College is to receive the George Washington Honor Medal award for the 1973 College Campus category.

The Freedoms Foundation was founded in 1949 and is dedicated to the concept of the American ideals and the American way of life. It was established to support the Bill of Rights and to foster Americanism. Its credo is sent all over the United States to assist all Americans to remain aware of their heritage, to fulfill their duties as good citizens, and to assume that this will become a part of the legacy passed on to future generations of Americans. Awards are given each year to individuals, newspapers, schools and colleges to single out those who have made a distinctive contribution to the goals of the Foundation. Grace College received the highest honor possible in the campus category.

The student body officers at Grace in 1967-68 inaugurated the "Americans for America Week" which has become an annual program. This was their response to the need for causing the students each year to be sensitive to their responsibilities and privileges as citizens of America. Special chapel and assembly programs are planned and directed by the students. Contests of various kinds are promoted with suitable prizes awarded. The main buildings on campus are decorated appropriately within the theme chosen for each year. In the 1969-70 school year the *South Bend Tribune* recognized the special efforts with a feature article in the Sunday magazine entitled "Patriotism Is Alive and Well at Grace College."

The grand finale is scheduled for the Friday evening of the special week with a prominent public official scheduled to speak. The quality of speakers for previous years may be seen in the list of guests which includes: Dr. Walter Judd, Indiana Governor Otis R. Bowen, Senator Mark Hatfield, Congressman William A. Steiger, Indiana Attorney General Theodore L. Sendak, Indianapolis Mayor Richard G. Lugar, and this year, Indiana Lieutenant Governor Robert D. Orr, UPI Washington reporter Wesley G. Pippert, and Robert Brouwer with his "America, of Thee I Sing" multi-media presentation.

The local Tuesday Dramatics Club sponsored Grace College in the contest held in June 1973. This club was formed in 1931 and has been very active in many projects which are designed to make the community a better place to live. From the receipts of these projects money is provided for student scholarships. In the fall of 1973 the Dramatics Club was voted the most outstanding club in the district. The local club is affiliated with the General Federation of Women's Clubs which set as a goal for each member organization to participate in the Freedoms Foundation program. This is what gave the Dramatics Club the impetus to nominate Grace College.

Mrs. Mary Lou Smith is the current president of the club. Karen Gunter, as project chairman, put together the scrapbook providing the documentation from previous years for the club's nomination. Both Mrs. Smith and Mrs. Gunter are graduates of Grace College. Prof. R. Wayne Snider has served throughout the years as the faculty adviser to the student committee at Grace for "Americans for America Week." The award was scheduled to be received by Grace College at a special occasion planned for Parents' Weekend on May 3-4.

Points, Pizzas, and Ants on the Choir Room Floor

By Sharon White

"Kids Korale" is different things to different people.

To many folks in the pews at Winona Lake Brethren Church, it is a cute little group of boys and girls who used to be known as the Junior Choir.

To the adult choir, it's a brightly decorated and often entertaining choir room.

To the church custodian, it's cookie crumbs on the choir room floor (along with an invasion of a hungry colony of ants!)

To the minister of music, it's the source of a special number every four to six weeks.

To mothers, it's a sudden Sunday afternoon announcement, "Hey, Mom, I'm supposed to take the cookies to Korale tonight!"

To the Korale Mother, it's coming early to rehearsal to hear individual dronings of the hymn of the month and to record points earned for this and other activities.

To me, the director, Kids Korale is laughing and talking with a delightful group of boys and girls, organizing parties, publishing a monthly newsletter, designing bulletin boards, having the lowest score at a bowling party, baking a single cupcake to honor a Korale Kid's birthday, buying fifteen frozen pizzas at Krogers, having butterflies in my stomach before a Grace College chapel performance, and staying calm when I look up during our Christmas program to see four boys and girls on the platform who've never been in our group before.

The children's choir idea first caught my attention in 1969 when we were living in Iowa while my husband was in graduate school. I'd taught school for five years, was now working in a factory, and I really missed contact with boys and girls since we had no children of our own. While playing the piano for the children's department of Sunday School, I became very dissatisfied with singing the same three songs every week, with the general lack of reverence for the church building, and by the fact there were never any new children.

Sharon White is a 1964 Grace College graduate. She has taught public school elementary music and currently directs the Kids Korale at Winona Lake Brethren Church. She will be directing a junior choir at the Brethren National Conference this August for children grades 3-6.

The Purpose of a Junior Choir

We had three purposes in mind in forming a junior choir: 1. The need for an organized activity (akin to the high school youth groups) for younger children; 2. To expose the children to the wealth of Christian musical literature including the learning of some of the "old standard" hymns of the faith; 3. To teach reverence and respect for the church building and train the children to be leaders in meaningful worship through their own active participation in church services; 4. To reach new people in the community through their children. And, not listed there and probably not even known to me at the time, was the purpose of fulfilling a need in *my* own life for an area of service which would pay spiritual dividends.

The idea of a junior choir was introduced in Sunday School opening. The problem was how to appeal to boys, as well as girls, for I was sure the typical boy would pass the idea off as being "sissy."

"All children, grades one through six, stand up." "If you don't like to be with other kids, sit down." "If you

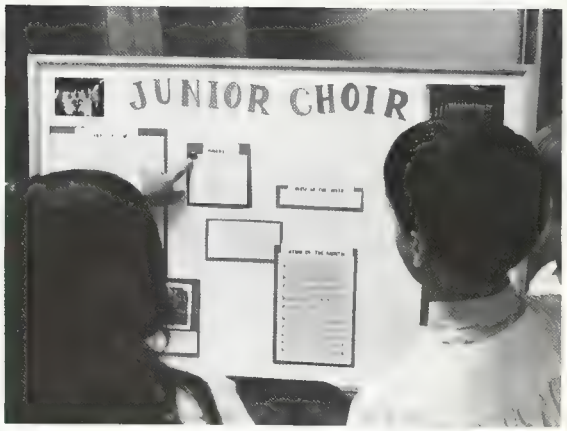


Cookies, an important end-of-rehearsal event, are brought by the children on a rotating basis.



Both spiritual and musical development are important in the junior choir program.

photos by Terry White



The bulletin board contains announcements of current interest and generally centers on a seasonal theme.

don't like to have a good time, sit down." "If you don't like to play games, sit down." "If you don't like to eat, sit down." "You hear that you should be doing something for Jesus. If you don't wish there were something you could do for Him, sit down." "If you don't like *any* kind of music, sit down." (I held my breath on this carefully worded question!) "If you are not in grades three, four, five, or six, sit down." Sixteen boys and girls were left standing. As I explained, two teachers taped a cut-out eighth note that said "5:00 TONIGHT" on each child's lapel. This was a reminder and a way of stirring up interest throughout the rest of the church. That first night we had sixteen children present—seven girls and nine boys!

That little group was faithful, and we had a rewarding year and a half together in that little Iowa church; so I didn't hesitate very long to become involved with junior choir upon return to our home in Winona Lake. The junior choir here was already well established and easy to work with.

Kids Korale (as the children renamed themselves this year) learns a theme song for each new year. At 5 p.m. sharp each Sunday this theme is played on the piano as the signal that sends thirty boys and girls scurrying to their seats. The second time through everyone joins in singing it, and any member who comes in after the singing of the theme song begins is considered tardy and loses points for that day.

Point System Is Vital

The point system is a lot of work, and in a sense trivial, but I've found it vital to the health of the group and a real boost to regular attendance. It is presented as something the children *may* become involved in if they wish, but is not mandatory. For attendance, punctuality, performance, and memorization of at least the first verse of our hymn of the month the Korale member can accumulate enough points to earn a copy of our church hymnal with his name inscribed in gold on the cover.

Because sickness, family trips, and so forth, can cause the child to miss rehearsals for reasons beyond his control, other methods of acquiring points are suggested. And this is where the competition comes in. Since individual interests vary, opportunity is given to make up points in different ways. But some eager beavers will do EVERYTHING suggested for the month and then some. Extra points may be accumulated for learning additional verses of the hymn of the month, for having one's family sing this hymn at home sometime during the month, for writing original songs, for attending other sacred choir concerts, for reports on composers we've studied, or for filling out a worksheet (crossword puzzle, and so forth) on a topic we've been studying. A favorite activity is to draw

(Continued on page 20)

POINTS, PIZZAS . . .
(Continued from page 19)

pictures illustrating the hymn of the month (limit five per month).

After several weeks of discussion on Isaac Watts, whose hymns were often poetic paraphrases of Scripture, I suggested that each child write a poem based on his favorite Scripture verse. The response was beautiful. Consider these few:

All have sinned
They've gone astray
Paul has penned
A better way.
Romans 3:23
Ricky Battenfield–Age 8

I will look to God on high
Who hears me when I cry;
The help I need will come indeed
From he [sic] who made the sky.
Psalm 121:1-2
Brian Zellner–Age 10

If your brother is in trouble
And your heart's in tune with Him
Lift him up with love and kindness
Being careful not to sin.
Galatians 6:1
Brian Zellner

God commands us to obey
Our parents now and every day.
The Bible says that this is right
So do it now, not tonight!
Ephesians 6:1
Lisa Snider–Age 11

A boy or girl who brings a friend to Korale can earn one hundred points the first time he comes and four hundred more if he comes three times in a row and becomes a member himself.

A choir member of the month is selectd (based, of course, on the highest accumulation of points for the month) and that person has his picture displayed for the next month and receives a nice trophy in a public presentation at the end of the year. The choir member of the year is also chosen and receives a larger trophy. Boys and girls who have already received their own hymnal in a previous year are presented gift certificates to a Christian bookstore. This year the awards presentation was on Mother's Day and many boys and girls had arranged to have their mothers' names engraved on a second hymnal which they then presented to her. One young lad earning his *first* hymnal insisted that his mother's name be put on it.



Sharon White will be directing the junior choir at national conference this August in Winona Lake for children in grades 3-6.

Keeping It Simple

Musically, we keep things quite simple. Not much time is spent drilling on the fundamentals of music, except as musical symbols occur in the music we're singing.

The songs are kept simple, too. Eleven sixth graders "graduated" last year, so we currently have a rather young group of singers.

There is a lot of music available for children's choirs now. What one uses, of course, depends on the size and capabilities of the particular group. A book I have found to be exceptionally useful for beginning groups is *Children's Unison Choir* Volume Two. Singspiration has a whole series of *Junior Choir,* 1, 2, 3, 4, 5, 6 and *Children's Choir,* 1, 2, 3 Volumes. But I particularly recommend the first one mentioned because of its use of many already-familiar songs, simply arranged with delightful Peterson-Decou type piano accompaniments. (You will need a capable accompanist with this book.) More demanding vocally, but well worth the extra effort, are Mary E. Caldwell's compositions in her collection, *A Singing Faith,* published by Word.

Our choir includes children in grades three through six. If younger children are included, it would probably be better to plan on a separate group or to use rote teaching exclusively. Sixth graders can get pretty restless waiting for the younger children to find the page or even "where we are" *on* the page.

Choir can be a lot more than just singing. Topics we've spent time considering are our hymnal, hymns whose words are based directly on Scripture, songs based on the Twenty-third Psalm (the number and range of styles is amazing), composers, and a study of the doctrine of the Trinity evolving out of our hymn of the month, "Come Thou Almighty King." Two idea sources I've found to be invaluable are *The Children's Choir,* Vols. I and II by Ruth Jacobs and Nancy Tufts, and a very good series of quarterly music publications by the Sunday School Board of the Southern Baptist Convention entitled "The Music Leader," "Young Musicians," and "Music Makers."

A successful Kids Korale is a teamwork effort. Parents, who learn of activities from the monthly newsletter they receive in the mail, assist with transportation, cookies, and general support. Choir mothers help greatly in matters of record keeping, discipline, and traffic management.

But it's a ministry and an activity well worth the effort. Hopefully, the Heavenly Choir will someday be just a bit better because of junior choir activities down here, including the points, pizzas, and ants on the choir room floor.

Are Trustees Obsolete?

By Richard Kriegbaum

The Board of Trustees of Grace College and Seminary can trace its organizational ancestry back to the late Middle Ages and the University of Bologna in Northern Italy. The early university of Europe was commonly either a union of professors or a union of students; the one in Bologna was the student controlled type in which the young men (only men could go to college in those days) would decide what professors they wanted to hire and what they wanted them to teach. Classrooms were rented and the students bought food and lodging from the townspeople. This arrangement had clear economic advantages for the city that could attract a large university, but it also led to various kinds of "gouging" by the local merchants and innkeepers. To protect themselves the student union would resort to threatening the removal of the university to another city if rent became too high or food not palatable.

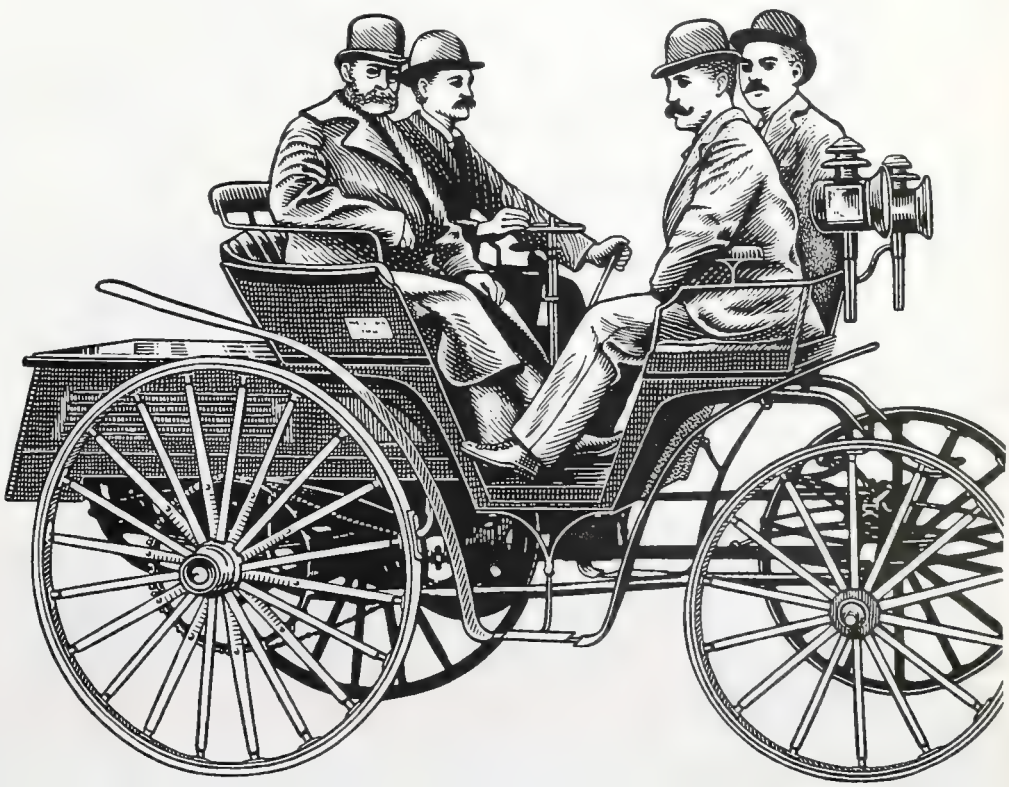
To keep the balance of power in the middle, the people of Bologna also banded together into a union of their own which gradually came to have also served to guarantee the independence of the university. The same idea of an external board of control was used by the Calvinists in Geneva. The idea was well known in the Northern British Isles and was brought to America by the early Puritans who founded Harvard College in 1636 to provide a trained clergy for the colonists. But Harvard soon became a faculty-controlled institution and it was Yale, early in the next century, that really set the pattern for the control of the early American colleges with an external board. The more liberal stance of Harvard as compared with Yale seems directly attributable to the lack of conservative pressure from an external board.

By the time of the Revolutionary War the Presbyterians had founded Princeton, the Congregationalists had started Dartmouth, the Baptists had begun the College of Rhode Island at Providence, and the Dutch Reformed had formed the Queen's College at New Brunswick. The idea was strongly held that a college was responsible to a board which acted as agent for the founding and supporting constituency and for the society in general. Almost all of the approximately 700 colleges that tried and died before the Civil War were of this pattern, as are the 182 colleges that have survived from that era. The role of "agent of the community" is the primary role of the board of trustees of a school like Grace. The trustees represent the interest of the American society, the evangelical community in general, and the Grace Brethren community in particular. It is a significant, time-honored and vital role. It demands firm orthodoxy, lofty vision, and common sense.

Trustees and Conservatism

Must trustees be old-fashioned, slow-moving conservatives? Though this description is a bit exaggerated, it is not hard to see how the primary task of the trustees naturally produces a conservative board composition. The college exists to perpetuate certain basic Christian values and the trustees have the job of making sure the college's purpose is fulfilled. Trustees should be selected *and judged* on the basis of a clear understanding of this primary role. However, the board of trustees also has other roles laid on it, which regularly lie in direct opposition to the role of agent for the church. They include the role of communication bridge between community and school, the role of barrier between the college and the society, and the role of "court of last resort" for the collegiate community. In addition to these, the trustees must personally accept the

(Continued on page 22)



Richard Kriegbaum is Assistant Professor of Foreign Language at Wheaton College, currently on leave of absence to pursue a Ph.D. in Higher Education at the State University of New York in Buffalo. He is also a Trustee of Grace Schools.

TRUSTEES . . .

(Continued from page 21)

role of financial provider for the skyrocketing costs of maintaining quality higher education. Considering what trustees are asked to do, it is no surprise that finding and holding first-rate trustees is a high priority for Grace College and Seminary.

Public or Private?

In the winter of 1819 the U.S. Supreme Court handed down the most critical landmark decision in the history of higher education in the United States. The basic question was whether Dartmouth College was a public or private institution. Until this famous case, all colleges were considered public corporations. They received both charter and funds from the state legislature. When the legislature of New Hampshire sought to take effective control of the college and to make a university of it, the trustees went to court, putting their case in the hands of an unknown lawyer named Daniel Webster. Legend has it that Webster's plea for Dartmouth College was so powerful that even the Chief Justice Marshall himself was in tears. The decision clearly established the private nature of the college with ultimate control vested in the trustees and not in the state. The Dartmouth College case left the colleges alone, not only free from external control but free from public financial support as well. In place of the state now stood the trustees as representatives of the supporting community and agent for the sponsoring church.

If a college is to merit church support, it must actively propogate the values of that supporting church. On the other side, however, the trustees also serve to shield the academic enterprise from unwarrantable outside interference. The college, in its mandate to conserve the basic beliefs and values of the church, must guarantee that the meaning and application of those values and beliefs are kept relevant to the real needs of the world. One of the values which the college fosters is constructive criticism of the very values it teaches. The trustees, then, have what is often called a "barrier role" in addition to their role as "agent of the church." The trustees must make sure that no unjustified pressure is brought upon the teachers and learners by outsiders who disagree with what they observe in the college or seminary.

Striking the Balance

The board of trustees must balance both opposing roles; they must protect the society from its college, and they must protect the college from its society. Each has a vital interest in the other, and it is the judgments of the trustees which determine how these often-conflicting interests should be served. One of the toughest problems in this area is the offer of a large donation with troublesome strings attached. It is natural that a donor should want to say how his money should be used, but the proposed result can be a major alternation in the school. The trustees must weigh such matters carefully. Should a liberal arts college accept the establishment of an aerospace institute on its campus? Should a seminary accept the endowment of a chair in anthropology? A donor may pay for the building, but can the college afford the maintenance costs for the next hundred years and how does the proposed style of architecture fit into the existing campus? Someone has to decide. Someone must sit between the college and the rest of the world to provide long-term, stable policy creation and development. The trustees have that job.

Sitting as they do on the fence between the college and the community, the trustees also can serve a third important role, that of "communication bridge." The college cannot be allowed to lose realistic contact with the church or the society, and the insights and advances of the academic community must constantly be made available to the church, to the surrounding local community, and to the world at large. The need for constant interplay and ongoing communication is obvious. Persons in the academic sphere are normally so busy talking that they do not listen very well; they are so involved in extolling their latest diagnosis and cure that they cannot hear society trying to tell where it hurts. The role of "communications bridge" is one that trustees corporately and individually must fulfill because of their unique position of close contact with both school and society.

Mr. Richard Kriegbaum

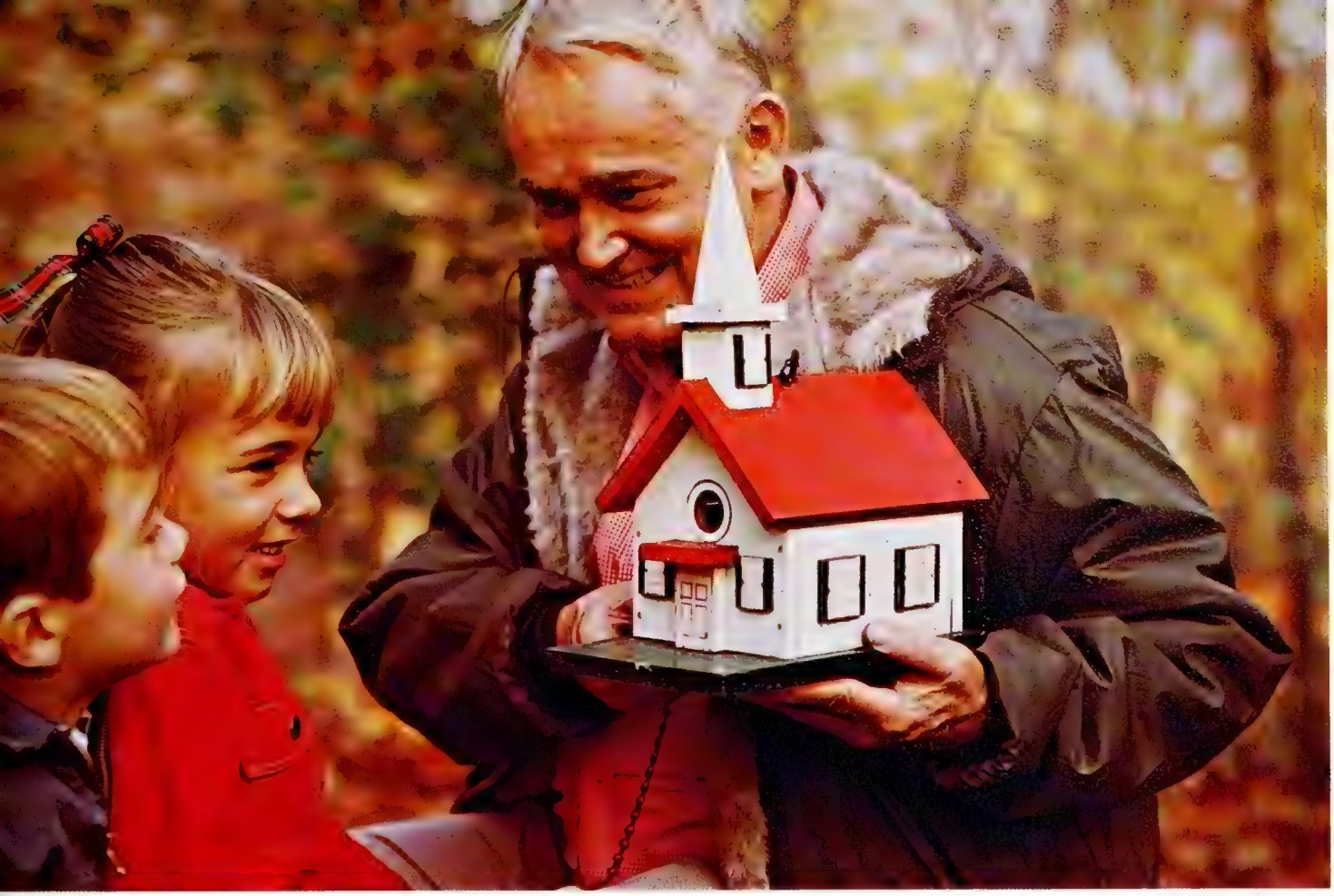


Finally, the trustees must, on rare occasions, serve as a "court of last resort" for the academic community. In a smoothly working school this need does not arise very often. The trustees have traditionally delegated academic programs to the professors and the academic dean, student affairs to the student senate and the dean of students, and budget and finance to the development officer and the business manager. The trustees establish basic policy in these areas and evaluate the attempts of the administrators to achieve the stated goals. But from time to time, even as Paul and Barnabas could not agree about John Mark, there may arise issues that cannot be satisfactorily resolved within the school. In such cases the board must make the final determination.

Feeling the Pulse

Agent of the church, barrier for the school, communications bridge, and court of last resort—these are the fundamental roles of the board of trustees. To fulfill all these roles the trustee needs to be in personal contact with key individuals of the faculty, administration, staff, and student body. He needs to feel the pulse of the church and the society; and he needs to understand clearly the operation of a multimillion dollar educational operation.

But above all, trustees need to be touched by your prayers . . . and by some very uncommon grace from God.



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There are still some apartment selections available in this initial construction phase. Interested persons are urged to contact Grace Village administrator to secure your reservation.

Grace Village, operated by Brethren Retirement Homes, Inc., is a ministry of the National Fellowship of Brethren Churches. Corporation membership is based on an annual contribution of five dollars or more to the corporation. A one hundred dollar gift entitles the giver to life membership. We invite your membership in Brethren Retirement Homes Corporation.

Essential needs at Grace Village are SPONSOR and MEMORIAL GIFTS. Since the desire of Grace Village is to assist in providing retirement living for missionaries and Brethren ministers and their wives, we sincerely solicit your cash and/or memorial gifts. A church, Sunday School class, or individuals could sponsor or assist in sponsoring one of these faithful servants of the Lord.

For more complete details about Grace Village, write: Administrator, Grace Village, P.O. Box 386, Winona Lake, Indiana 46590, or call 219/267-6673.

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Thanks, and we love you!

Dear "100 percenters"—we love you! To the uninformed our "100 percenters" are those churches that sign up their membership to receive the *Herald.* We have a very large number of Brethren churches throughout the United States that qualify for this listing. Look below and see if your church is listed in this select group.

The method of determining a 100 percent church is to take the total membership and divide it by 3. If you have that number of subscribers to the *Herald* magazine, you are in the select circle.

So thanks to each church listed—We Love You!

Akron, Ohio—Fairlawn
Albany, Oreg.
Albuquerque, N. Mex.—Heights
Alexandria, Va.
Alto, Mich.
Altoona, Pa.—First
Altoona, Pa.—Grace
Anderson, S.C.
Ankenytown, Ohio
Arvada, Colo.
Atlanta, Ga.
Barberton, Ohio
Beaumont, Calif.
Beaver City, Nebr.
Beaverton, Oreg.
Bellflower, Calif.
Berne, Ind.
Berrien Springs, Mich.
Bowling Green, Ohio
Brookville, Ohio
Camden, Ohio
Canton, Ohio
Cedar Rapids, Iowa
Cherry Hill, N.J.
Cheyenne, Wyo.
Clay City, Ind.
Clayhole, Ky.
Cleveland, Ohio
Colorado Springs, Colo.
Columbus, Ohio
Conemaugh, Pa.
Coolville, Ohio
Coraopolis, Pa.
Counselor, N. Mex.
Covington, Ohio
Cumberland, Md.
Cuyahoga Falls, Ohio
Dallas Center, Iowa
Dayton, Ohio—Basore
Dayton, Ohio—First
Dayton, Ohio—Huber Heights
Dayton, Ohio—North Riverdale
Dillsburg, Pa.
Duncansville, Pa.
Elyria, Ohio
Everett, Pa.
Fillmore, Calif.
Fort Myers, Fla.
Fort Wayne, Ind.—First
Fort Wayne, Ind.—Grace
Fremont, Ohio—Chapel
Fremont, Ohio—Grace
Galion, Ohio
Garwin, Iowa
Goleta, Calif.
Goshen, Ind.
Grass Valley, Calif.
Gresham, Oreg.
Hagerstown, Md.—Calvary
Harrah, Wash.
Harrisburg, Pa.
Hastings, Mich.
Hemet, Calif.
Hollidaysburg, Pa.
Homerville, Ohio
Hopewell, Pa.
Indiana, Pa.
Indianapolis, Ind.
Johnson City, Tenn.
Johnstown, Pa.—Geistown
Johnstown, Pa.—Riverside
Kenai, Alaska
Kent, Wash.
Kittanning, Pa.—First
Kokomo, Ind.—North
Lakewood, Calif.
Lancaster, Pa.
Lanham, Md.
La Verne, Calif.
Leesburg, Ind.
Leon, Iowa
Lexington, Ohio
Lititz, Pa.
Logansport, Ind.
Long Beach, Calif.—Community
Longview, Texas
Los Angeles, Calif.
Manheim, Pa.
Mansfield, Ohio—Grace
Mansfield, Ohio—Woodville
Martinsburg, Pa.
Martinsburg, W. Va.
Meyersdale, Pa.—Grace
Minerva, Ohio
Montclair, Calif.
New Holland, Pa.
New Troy, Mich.
Omaha, Nebr.
Orange, Calif.
Orlando, Fla.
Osceola, Ind.
Ozark, Mich.
Palmyra, Pa.
Peru, Ind.
Philadelphia, Pa.—First
Phoenix, Ariz.—Northwest
Pompano Beach, Fla.
Portis, Kans.
Prosser, Wash.
Radford, Va.
Richland, Wash.
Richmond, Va.
Riner, Va.
Ripon, Calif.
Roanoke, Va.—Ghent
Roanoke, Va.—Gospel
Rowland Heights, Calif.
Sacramento, Calif.
Salem, Va.
San Diego, Calif.
San Jose, Calif.
San Ysidro, Calif.
Santa Maria, Calif.
Sidney, Ind.
Simi, Calif.
South Bend, Ind.
South Pasadena, Calif.
Spokane, Wash.
St. Petersburg, Fla.
Sterling, Ohio
Summit Hills, P.R.
Sunnyside, Wash.
Telford, Pa.
Temple City, Calif.
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Winona, Minn.
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Wooster, Ohio
Wrightsville, Pa.



BRETHREN MISSIONARY

HERALD

JUNE 8, 1974

HERALD

Volume 36 Number 11 June 8, 1974

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Cover Photo: In an effort to produce an attractive magazine, the *Herald* covers are printed in full color. This work is done by our own BMH Printing division. (*Photo by H. Armstrong Roberts*)

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind 46590 Subscription price: $4.00 a year; foreign, $5.00 Special rates to churches







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

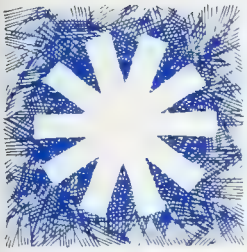
Dear Editor,

I would like to express thanks for the new study guides being used in the Sunday School. My thanks to the *Herald* for using the resources of our pastors and Grace faculty in making such an outstanding contribution to the Brethren Church. At a time when more and more publishers are producing questionable materials, it is great to have Bible-oriented materials.—*Ohio*

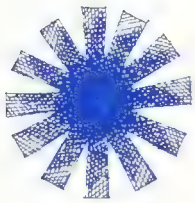
Dear Reader,

Thank you so much for your kind comments. The study guides are a new venture that has produced many fine compliments. We feel the product at the price offered is certainly outstanding. We also feel there will be an acceptance of these study guides far beyond the Brethren Fellowship. Please keep in mind when using the guides that it is not our purpose for a teacher to present all of the material in each chapter. This is impossible. You may be happy to know that for the fall quarter a teachers aid will be added. This will help the teacher to see the high points to emphasize, thus cutting down the preparation time.

We are pleased with the reaction from the students as they are using the guides throughout the week for Bible study and instruction. And we have a number of ideas to add in the future with some very exciting topics which will be discussed in the next several years. Thanks again for your kind comments.—CWT



Out of the Solution Comes the Problem



By Charles W. Turner
Editor

Do you ever look for the solution to a problem with the wishful thought that upon finding it all will be well? One of the childhood fantasies which I possessed was the idea that if one particular problem could be solved, all would then be well. For instance—when I had completed the book report all the world would be a brighter place in which to live. So the day the report was completed the teacher assigned, of all things, another book report! Though it wouldn't be due for thirty days—the gloom descended.

Experience teaches us that as we find a solution to a problem, we only create a new one. This is not always bad; let me illustrate. Suppose there was a church that was not very active in its labors—contented to be complacent. One day it caught a vision of work to be done for the Lord and this nice, little, one-room church started to grow. The Lord be praised! But out of the solution evolves problems. The walls are soon being pushed out by the crowds. Perhaps a building program is in order. Where is the money coming from to put up a new building? The natural solution taken by a previously nonactive church has created a real problem. But there are other "growing pains"—the need for more Sunday School teachers to teach the new students, perhaps the church officiary should be enlarged, a maintenance man hired, ad infinitum.

This revived church has solved the problem of pleasing the Lord, but will it solve the problem of pleasing people? It is surprising how many human beings there are who do not like change. A revived church can be a threat to unrevived church members. It is a case of oil and water having great difficulty in mixing. There is always the possibility of new members who are on fire for the Lord upsetting the "comfortable" members of the congregation. After all, if you have been a deacon for thirty years there is just the possibility the congregation might get carried away and elect one of those new soul-winning people to the official board. That could cause problems, and remember we are always looking for solutions.

Has it ever occurred to you that we are going about this whole thing in the wrong way? Maybe we are not looking for solutions at all. Just maybe, we are looking for the easy way out of doing things. Probably we are most concerned about our own personal comfort. Life is made up of the doers and the non-doers. Ease is the path of least resistance and the flesh likes to take that particular direction.

The Word of God has a great deal to say about the blessings of trials and problems. It is the experience of seeing God work in the midst of adversity that strengthens the believer and causes him to assume greater adventures for God. We seek the safe haven of security, thus avoiding adventuring into the waters of opportunity for God. Many people will have their names written in the Lamb's Book of Life, but will miss being added to the list of God's Heroes of Faith. There is a difference between being a child of God and being an active, growing, maturing, God-pleasing person.

The willingness to move out for the Lord is often what makes one church so different from another. Some are ready to accept the risk of adventuring for God. I don't like the word "risk," with all its implications, but it does say at least that when we move out by faith we expose ourselves to problems and difficulties that are not found when we sit back and wait.

A further example of problems arising from a solution is the matter of salvation. When we accept Christ as Saviour the most important problem in life is solved. We are eternally saved in Christ Jesus and our sin is forgiven. However, this experience presents the new problem of living for the Lord. We often make the mistake of telling people that all will be well when they are saved. Contrary to this idea, our daily living teaches there will be new temptations to face and difficult battles to be fought and won. Yet, in Christ the new situations are minimal. The Apostle Paul said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

Let us make certain when we talk about solving the problem we mean we want things to be right. Determine to look at what can be done for God and be willing to cheerfully accept total involvement even though it will bring unforeseen events. No battle is won when the soldiers stay at home.

Subject: The New Missionary

MODEL 1974 *

Dear Mission Field:

Under separate cover we are sending the missionary you ordered. We deeply regret the delay in shipment, but production of this model is slow, due to the spiritual condition of the age and the difficulty of obtaining all the quality parts that must be present in the finished product. We are reluctant to admit it but feel that in the interests of maintaining your goodwill, we must advise that in some cases we have been forced to accept parts that have not been sufficiently tested due to the fact that it is impossible to duplicate field conditions in every respect.

In order for your missionary to function properly, please read and follow the instructions. The breaking-in period is of the utmost importance. Preliminary testings have already been carried out in our laboratories, and this model has passed every test. However, please be advised that these machines, although made of the most durable materials, are in some respects most delicate. It will be tempting to "see what it is made of" by subjecting to rigorous tests—we advise that you refrain from such actions during the initial operation. The sound of the human voice, especially if not in the dialect used in our laboratories, can have a most undesirable effect on the proper functioning of a machine. The unfamiliar surroundings, the different ways of doing things from the normal practice of our technicians, and even changes in climate have caused erratic behavior in some models.

We regret that our technology has not advanced to the point of perfection, but please do not be discouraged. You are getting the best, the most advanced and most dependable instrument that personal-support money can buy. The most practical aspect of this is that your missionary usually improves with age. Once the initial shock is adjusted, you can expect long and efficient service. Patience, understanding, and love (in spite of idiosyncrasies) will go a long way to help your missionary make the proper adjustments to good performance.

(Signed) *Your Home Churches and Mission Board*

P.S. The same principles apply to the smaller models that accompany.

(Written by a missionary with tongue in cheek—or foot in mouth, whichever you prefer.)*

MISSIONARY MOTIVES

A person who goes only to meet a need without that personal sense of direction and call all too easily degenerates into someone who imagines that he does God a favor by offering himself!

By Hugh D. Mackay

"I am going to Africa," said the young missionary recruit as he gave his testimony, "because Christ has commanded us to go—and that leaves me no choice!" This statement may appear too generalized to be typical of the true call of God, but it illustrates a fundamental principle of which we have largely lost sight in organized Christian circles today. In an age of specialization, the tendency is to think that we can *only* be "called" if we have some particular ability to meet a specific need. We have to get back to first principles and ask ourselves is this in itself the basic motive for engaging in missionary work?

This is especially needful today. The time was when the missionary went out with the protection and often seeming to wield the authority of some foreign colonial power. Fortunately this is no longer the case. In most lands now, increasing restrictions by sovereign and sometimes antagonistic governments are forcing a return to New Testament simplicity and practice, involving not only identification with the people but with the Lord in His rejection. This can only be fulfilled by those who are sure of their God and His call, and are utterly given to Him for the accomplishment of His purposes.

Wrong Motives

All too often wrong motives are exhibited which will bring eventual disillusionment and perhaps shipwreck. It is all too easy for a young man or woman to be caught up in a desire for the praise of others. To "do something worthwhile" is commendable, but it is inadequate to carry a person through when faced with the difficulties abroad today. To spend your life working amongst and overcoming race hatred and religious intolerance in the turbulent nations of the world in these days requires not a fast-fading glamor but a burning conviction issuing from the hand of God upon your soul. To land in a situation for which one is not called or equipped is to make havoc of one's own life and jeopardize others in the process.

Some perhaps are moved by a sense of pity for the underdeveloped. This may be a good reason for joining the Peace Corps or the World Health Organization, but mere humanitarianism is insufficient for the spiritual battles involved in the Lord's service. Besides, however honorable our intentions may be, those to whom such aid is given paradoxically resent it deep down because it emphasizes their backward position.

Then there is the danger of thinking that to become a missionary must be the peak of Christian experience—a sort of evidence that one has "arrived" spiritually. This is the more subtle in the lives of those with a Christian family background who may desire to become missionaries because they think that others expect it of them, or who may be pushed into full-time service by loving friends or relations lest it appear that *they* have failed. It is comparatively easy for such to convince others by using the correct cliches that they have a "calling"—though without having counted the cost. Their spiritual immaturity and lack of a personal dependence upon God is a liability rather than a help to the work.

Subtle Dangers

Though we may readily recognize praise, pity and pride as false motives, there are certain attitudes involved in a true call which will obscure the real issue if they become over-emphasized.

Some may feel a compelling sense of duty, like our missionary recruit above. Of course we are not our own—we *have* been bought with a price and our orders *have* been given, "Go!" But God has a place and a purpose for each one of us within the framework of that "Go" which is His will for our lives. This can only be found in His company, and as we walk with Him we shall find that He does not regard us as servants but friends, "workers together with Him," and the love this inspires will transform duty into a blessed relationship. Without devotion, mere duty becomes drudgery, and the temptation is to serve Him with an eye to the rewards rather than out of love and obedience to His will.

Again, the missionary call involves an overwhelming burden for the lost. The tremendous needs of a shrinking world with its population explosion, resurgent religions and expanding Communist influence all combine to make the words ring in our ears with new meaning, "And how are they to believe in Him of whom they have never heard?" Christians today certainly need to look more than ever on the whitened fields, and as our prayerful interests deepens, we should become exercised as to our personal responsibility. But a person who goes only to meet a need without that personal sense of direction and call all too easily degenerates into someone who imagines that he does God a favor by offering himself!

Others may feel that the only true basis for missionary service is our love for the Lord. This is a valid essential, but it is possible that our desire to show our love to Him becomes a means to an end, or more tragically to lose our first love and to begin thinking in terms of *our* sacrifice. It is a slippery step to go from this look-what-I'm-doing attitude to becoming critical of others with a consequential souring of one's whole ministry.

Divine Purpose

These situations occur so often that they show how easily attitudes can become twisted and a sense of true purpose lost. But our discussion thus far has been only on the level of our personal feelings, and here we make the greatest mistake of all. Though our guidance and calling must of necessity be subjective, our motivation is on a higher plane. The compelling force behind all missionary work is summa-

(Continued on page 7)

Wheels for the Transamazon

By J. Keith Altig
Missionary to Brazil

The Foreign Missionary Society has been the beneficiary of one of those special "deals" that the Lord seems to delight in working out for those who serve Him.

In some of their negotiations a fine Christian couple engaged in a farm-related business in Ohio received as a prize an International Scout. This is a four-wheel drive recreation and work vehicle built especially for hard going. These friends, Mr. and Mrs. Donald Davenport of St. Marys, Ohio, had promised the Lord that if the Scout was awarded to them, they would give it to be used in missions. When Mrs. Davenport's name was announced as the winner, she and her husband realized they did not know just where the vehicle should go and began to pray that the Lord would direct them to the right people or mission board.

A friend in the same business, Mr. Dean England, suggested that he would like to consult his pastor, Rev. Gerald Kelley of the Middlebranch, Ohio, church. This he did, and Pastor Kelley called the Foreign Missions office and gave the information to Administrative Assistant Ray Thompson. The result was that the Keith Altigs went to see the Davenports and told them of the proposed expansion of the work in Brazil. The Davenports, who were not acquainted with the Brethren work, were informed of the Bible-believing, fundamental nature of the ministry. They agreed to continue to make it a matter of earnest prayer since they were deeply concerned that the gift would really be used in the proclamation of the Gospel and to the glory of God.

During this time the Brazil Field Council personnel had been concerned about the matter of transportation for the new venture and George Johnson had written a letter which we received the very day we went to see the car, asking about our plans and desires in this respect. The people on the field did not know whether to repair an old automobile, or if we were raising money for a new one, or just what the situation was, and asked for answers to these questions. The congregation at the Winona Lake church made this a



Rev. and Mrs. J. Keith Altig look forward to the use of the new Scout along Brazil's two main highways.



Mr. and Mrs. Donald Davenport were used to complete one of those "special deals" the Lord works out.

matter of prayer in the midweek service, and it was remembered at the men's prayer breakfast on Saturday morning.

Monday morning Mr. Davenport called to say that the Lord had laid it upon their hearts to give the Scout to us for our use in the TransAmazon Highway ministry and they would deliver it to us on Thursday. Thursday morning the Davenports delivered the "wheels" and all that went with them to us for our use in the ministry of making Christ known in the newly developing "ends of the earth" of the Amazon Valley.

And so we have this equipment, with a sticker value of nearly five thousand dollars. It is exactly what is needed for the work we intend to do for the Lord in this new region. We can only stand and praise God for the wondrous ways in which He works.

(*Postscript from the Foreign Missionary Society editor:* The Altigs drove the Scout to Savannah, Georgia, and placed it on a ship sailing to Belem. Then they went on to Fort Lauderdale, Florida, to spend a few days before boarding the plane for their flight to Brazil on May 8.)

MISSIONARY MOTIVES

(Continued from page 5)

rized by John when he stated that "for the sake of the Name they went forth" (III John 7). This is the supreme motive.

The Lord Jesus Christ has been given a Name which is above every name—a Name which has come to mean everything to us though still unknown to millions. Our concern for the honor of His Name is expressed in our practical concern for those around us. The cry of the burdened heart is "Lord, what wilt thou have me to do?" God's call to such a one is unmistakable and a divine compulsion will drive him forth from which he dare not turn aside, and which will sustain him against all opposition.

Wherever it may be, it is in His Name and for His sake we go. He has commanded us, and as Dr. Tozer aptly put it, while the "no" choice may be ours, the "yes" choice is always His.

(Reprinted by permission from *The Witness*, published in Great Britain.)

Life at Bassai

By Rosella Cochran
Missionary to Africa

In the winter season, while most of you in the States are seeking means to keep warm, our thermometer rarely falls much below the much-talked-about sixty-eight degrees. We don't have to be concerned about the fuel shortage as far as heating our homes is concerned. The Lord was good when He made this part of the world with a built-in heating system. The bigger concern here is for food. For diversion, and exercise, and a means of obtaining fresh vegetables, I spend a little time in my garden each evening. Last evening I was raking leaves to tidy up the area when a bunch of bees decided I should tend to my own business—the garden—so they took after me. One left its stinger in my neck. Others were more kind and contented themselves with buzzing about my head. I ran, snatched off my head scarf and tried to chase them. They were stubborn so I just covered my head with the scarf and let them buzz, and after a while they all left.

So far the garden has produced sparingly: a few radishes, a handful of green beans, two beets (beet greens are good, too), some lettuce, spinach, green onions and cucumbers. I am thankful for these things for the Saturday morning market in front of my house offers almost nothing in the way of vegetables that we white folk think are necessary in the diet. A.T., my faithful helper, took it upon himself to plant a couple of beds in the garden to the sort of greens that the Africans eat with their manioc mush. He prepared some for me on two different occasions, and they are very good. Starchy foods are plentiful: manioc and other roots, rice, different sorts of grains and seeds, and peanuts. All of these make for good eating, but they put on the pounds too fast! I have a great time experimenting with various foods. I have all sorts of flours on hand and the other day I made peanut milk and then made some ice cream with it. Delicious. Any health food fans around? Come on over and I'll show you a great time.

People in the Bassai area are blessed of the Lord in that they have lots of good food available. They must work hard for it, but it is obtainable to those who are ambitious and have a measure of health. There is no water shortage, so far. There are streams and springs that "never go dry"—so they say. But spiritually speaking, there is another story. Here, too, there is adequate provision; the people have had the Word of God for years and they can hear a variety of good programs on their radios, but many of them have been on a starvation diet for years. In my classes I find that many of them are not even able to assimilate the "milk" of the Word. The result: indifference toward sin, unconcern for the lost, little desire to partake of the "meat" of the Word.

It seems there are sparks of revival here and there throughout our mission field, but I fear the conditions here at Bassai are not peculiar to Bassai. In fact, do I not hear a similar echo coming from our beloved USA? We must take advantage of every opportunity for giving out the Word. "My word shall not return unto me void," our God has promised. So let us labor on, for "our labor is not in vain in the Lord." I have claimed these two verses for 1974. And the key verse for the year among the OTN groups here is Luke 9:23: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Our Lord not only gives the commands but He supplies *everything* necessary for carrying out His commands. If we don't gain the victory it isn't His fault.

One day last week A.T., his father, and I went out fifteen kilometers to where we thought we would find a big market in progress. We found nothing, no activity. The cotton market had changed things. So we went where they were buying cotton. There was little attraction to the gospel literature we had to sell. The displays of colorful materials, clothing, toilet articles, foodstuffs, and so on, were more attractive. We stopped at the general store and there we found swarms of children. Many of them bought the little Scripture portions that sell for five francs (about two and a half cents).

"My word shall not return unto me void," says the Lord. Last evening I gave some of these Scripture portions to two French "adventurers" as they called themselves. They have been traveling for almost a year by bicycle through Europe and Africa, "looking for something better." Maybe they will find it in the Scriptures. Their appearance was almost frightening, like wild men. I was glad that I could give them a cup of cold water in the name of Christ, and a portion of God's Word. It is high noon just now, too hot for them to travel, so perhaps as they rest they are taking a look into the Living Word which indeed has "something better" to offer.



Missionary Mailbag

We returned yesterday morning to Belem after spending three days with Eddie and Eileen (Miller). Ed had arranged special meetings at Kilometers 18, 47 and 74, and each night Ernie showed the beautiful film, "I Beheld His Glory." We also showed it here at our home and the patio was *full.* We had excellent crowds at each showing, and praise the Lord for the marvelous opportunity of proclaiming our living Saviour.—*Mrs. Ernie Bearinger, Belem, Brazil*

We are rejoicing in the good meetings the Lord enabled us to have during Holy Week, and the decisions made for Him. Last night (Easter) we had the film, "Jerusalem," and the church was filled. The neighbor who lives right next door to the church and has only been there twice in all these years, came and made a decision for the Lord.—*Mrs. Hill Maconaghy, Adrogue, Argentina*

One of the SMM girls requested prayer for us and broke down and cried, saying: "Jake and Freda are going to the Chad, and we will never see them again!" Then after the service last Friday night one of the ladies, who had been unable to come due to illness, called and said that her granddaughter had been to the service and had come home real unhappy about our Foreign Missionary Society board—"They are sending the Klievers to the Chad, and they are not going to let them come back to America but leave them there to die!" All we can figure out is that we said we are going back—"we don't know what awaits us there nor what our health may be—but if we should die out there—'so what'—that won't end life for us." We all had a good laugh about it, and grandma and granddaughter feel okay toward the board now!—*Dr. Jake Kliever, in U.S. deputation*

The Lord has been so good to us here at the Bible Institute this year. Our school year started out well. There is a real good spirit being manifested and an eagerness to learn and grow in the knowledge of the Lord. The third year men and African teachers are out on their retreat this week. They left Wednesday noon after classes and will be gone until early Sunday afternoon. We are praying that this time will be one of fun, recreation, heart searching and seeking the Lord's leading for each of the students who will be graduating this year.

This means that the rest of the school is having vacation, too, thus it gives the other students time to work in the gardens. The Lord gave us such a good soaking rain last evening and everyone has gone to the gardens today to plant peanuts. The rest of us are catching up on odds and ends which slip during the school days.

This is also the week that Don Miller and Marvin are out starting the Elementary Bible Schools. You see, everyone is making good use of this time out from the regular school schedule.—*Mrs. Marvin Goodman, Bozoum, C.A.R.*

If all goes as planned I should leave Bangui on June 3 with the Eddie Mensingers for furlough. I know that the time left is going to fly. I will have to put all my things away. When George Peters was through here recently, I settled up for the literature I had taken on consignment. I hope to go to one more conference in the Beboura district. I heard that their conference was supposed to start today. I sent a letter asking for confirmation but haven't had it yet. Maybe after the good rain we got last night they will call off the conference. All the people around here have gone out to plant peanuts.

It really blew and rained for awhile last night. I was caught in the pharmacy and couldn't get home. I opened my door once and got a faceful of rain—so I stayed here until it let up a little and then dashed home. I had to pick my way carefully—there were rivers of water everywhere, but we were all so happy for the rain.

We have had quite an epidemic of stealing lately. There is a chicken thief at Boguila. He steals chickens and then sends them away and sells them so he can have something to drink, it seems. The people around here all know him and he has been in jail a number of times but always gets out. When I got back from my classes, my big red rooster was missing. I was a little disturbed. I asked Michel if it had died while I was gone. He said: "No, I'm sure somebody stole it. I also missed a couple of my hens." I put a lock on the chicken house and notified the guard to be on the watch. . . . I guess the thief has also taken some goats. So there is always something to make things lively.—*Mary Cripe, Boguila, C.A.R.*



Nganawara teaches one of the classes.

THE CAMP THAT ALMOST WASN'T

"Soon a sore throat developed and I thought it would be a good excuse just to call the whole thing off."

"Great spirit of the water, listen to what I am saying to you. Great spirit of the water, hear this talk coming from this poor mouth." I laid there on my cot in the moonlight and tried to imagine how the prayers must have gone. I could hear the noises of the night birds and other unknown night sounds. With gentle rustling, dried leaves fell from the huge tree overhead and landed on the tent roof. I could see fires glowing in front of thatched huts scattered here and there in the clearing. A cold breeze blew through the window of the tent and I settled deeper into the sleeping bag. I could feel it starting at the base of my spine again—that tingling thrill which came each time I thought of what was happening.

From my point of view, it almost didn't happen. I had gone to Boguila for medical committee meetings, intending to stay on for an extra week to help the Lumiere surveillant, Matthieu Nganawara, conduct the first girls camp for that area. Toward the

By Margaret Hull
Missionary to Africa

end of the week of meetings I began to feel tired. Soon a sore throat developed and I thought it would be a good excuse just to call the whole thing off. So I went to see Nganawara. I had heard the he wasn't feeling well either.

"No, Mademoiselle, I don't think we should call it off. I have worked hard to get everything arranged for the camp and now am saving all my energy for this one week."

"How many girls do you think will come?" I asked curiously.

"Oh, I don't know—perhaps thirty or so."

"No, we couldn't call it off for thirty girls," I admitted. So I went home to take medicine to clear up the patches in the throat and to pray that in spite of me, He would use the camp for His glory.

On Monday afternoon Mary Cripe and I drove about five kilometers out from Boguila to the campsite, a cleared area in a little spot of jungle still standing in mostly "bush" country. Girls had been arriving since the evening before and had their grass houses in various stages of construction. One was already completed and seven others were underway and space was being prepared for another one. I remarked to Nganawara that it was a lovely campsite, and it was then that he told me about the water spirit.

"We almost didn't locate in this spot," he said. "When I went around to the churches and told them where the camp was to be located, lots of people objected because this spot used to be a grove dedicated to the water spirits. In rainy season there is a waterfall here. It was something unusual in this area, so people came to pray to it and to take oaths in its name. Up until ten years ago you couldn't come here without seeing white chickens all over the place which had been given as offerings." Matthieu continued: "I told the pastors and the girls it was time we quit fearing the spirits and instead to trust God, the great Holy Spirit, and use this spot as a place to glorify Him."

So it came to pass that we had a Christian camp on the very spot previously used for spirit worship. Our expected thirty campers turned out to be a grand group of one hundred and forty, and God gave us a good week. Nganawara gave lessons on what it means to let your light shine. I gave a series of six messages on "What God is like." Mary Cripe taught a class in preparation for marriage and also a sewing class. The girls learned several new songs, and it was thrilling to hear their voices around the campfire at night—"Jesus Is My Light"—echoing through the trees. They memorized Philippians 2:5-11 and these verses became more precious to me as the girls repeated them: ". . . That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."





Warm-up exercises helped on chilly mornings (left). The beginnings of a grass hut are lashed together (right).

Photos by Margaret Hull



The girls march in a triumphant return from a fishing outing.

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Beaverton, Oreg. A fire followed by blessings was experienced by the Beaverton Brethren. In January a fire caused extensive damage to the church building resulting in a reconstruction cost of almost $15,000. Repairs were completed in April, and with thanksgiving the congregation found that the insurance covered every cost including some improvements to bring the building up to new code regulations.

For the month of April the church averaged the highest numerical attendance in its 7 years of existence—94 in morning attendance, and 74 average in Sunday School. "All things [even fires!] work together for good. . . ." James Willett, pastor.

Sunnyside, Wash. Highlights from a recent congregational business meeting included—The purchase of a Grand Ebony Mason-Hamblin piano in a "package deal" with the new Allen organ realizing a savings of about $3,000 . . . Total giving for the first quarter of the year was $34,120. (Thought to be the highest in the history of the church) . . . During the quarter there were 21 decisions for Christ recorded, and 19 additions to the church, bringing the total membership to 359. John Terrell, pastor.

Brookville, Ohio. "Twelve years ago today [May 5] there were 21 who met for Sunday School and church at Golden Gate Park. This nucleus was the beginning of the Brookville Grace Brethren Church . . . Today we marvel at what God has done through the years. Membership recorded on the 1973 statistical blank is 260 . . . Praise the Lord." Clair Brickel, pastor.

Waynesboro, Pa. Mr. B. L. Stains received a 42-year pin for attendance in Sunday School and recalls from the past the year he failed to earn the award by only one Sunday. He was in Chicago visiting the World's Fair and became ill. A strange doctor gave him medicine that caused him to sleep till noon on Sunday!

Now, here is another record. (Who can beat it?) **Mrs. Grace Boyer** claims 52 years of almost-perfect attendance. The Sunday School record system used at the First Brethren Church allows two absences . . . but most of those years she had no absences. Wendell Kent, pastor.

Van Nuys, Calif. (EP)—Publisher George Otis, in a letter to Emperor Haile Selassie of Ethiopia, has urged the Christian king to repent of his country's alignment with Israel's enemies and turn instead to bless the sons of Abraham.

"It is a law of God that those who bless the Jews will be blessed and those who curse the Jews will be cursed," Otis wrote.

He praised the king for his "open declaration for Jesus Christ," but chided him for giving in to popular pressures to encourage those who struck Israel during the October War.



The Palermos with Major Kay Huber and Pastor Forrest Jackson

Dayton, Ohio. The "Singing Palermo Brothers" from Minneapolis, Minn., presented their testimonies and music on a recent Sunday to a most attentive audience at the First Brethren Church.

On the same day Major Kay Huber was also a special guest. Major Huber was the last female officer to leave Vietnam. Having had extensive exposure to the drug problems, her clean-cut testimony was a challenge to her audience. She presented the thesis that Christ is the answer to every problem.

A nautical theme was carried out in May at the mother and daughter banquet with lots of ships sailing the blue seas and **Chaplain Lee Jenkins** (retired naval officer) acting as "Commanding Officer." The men of the church worked in the galley, much to the delight and appreciation of the WMC. G. Forrest Jackson, pastor.

Whittier, Calif. One of the "shut-in Brethren" at Whittier First church suggested a way for the shut-ins to become involved in cooperating in intercessory prayer so the following program was inaugurated. From 10:00-10:30 a.m. every Wednesday the shut-ins "meet" in prayer; though separated in location, they rewardingly and rejoicingly unite hearts in prayer to God. Jesse Deloe, pastor.

Findlay, Ohio. They tied the knot again! **Mr. and Mrs. Wilmer Witt**, members of the Brethren Construction Crew, celebrated their 25th Wedding Anniversary at their home church. **Rev. Glenn Coats** officiated at the renewal of vows, and **Mr. and Mrs. Thomas Mullins**, their oldest daughter and son-in-law, sang, "Saviour, Like a Shepherd Lead Us," accompanied on the organ by their youngest daughter, Nancy. Their other daughter, Mrs. Robert Vandermark, attended the guest book. A reception was held at the close of the service with many friends and relatives in attendance.

Middlebranch, Ohio. A "mini bus" in place of a fishing pole seems to have been an attractive piece of equipment as far as the thinking of the congregation at Grace Brethren was concerned. Consequently, it was voted to purchase a 36-capacity bus to use for "fishing." "Fishing for the Lord" was the theme for the month of May so the bus will be used in a ministry of outreach as well as transportation for various groups connected with the work of the church. Gerald Kelley, pastor.

St. Louis (EP)—Theistic evolution is a key issue in the Lutheran Church-Missouri Synod controversy, according to a church official.

Dr. Edwin Weber, synod vice president, said in Omaha that some theologians and others in the church believe that man evolved from lower forms created by God.

"This side says that God created a little something and from it developed by mutation and other means what we have to look at now (man)," Dr. Weber told the *Omaha World-Herald.*

The official church view, which Dr. Weber subscribes to, is that "man was created in his present-day form by God. This is the message of the Biblical creation story," he said.

Dr. John Tietjen, former Concordia Seminary president who was ousted Jan. 20 for allegedly teaching false doctrine, represents the faction which applies evolving research on the Bible to Lutheran theology, according to Dr. Weber.

Synod President Dr. J. A. O. Preus represents what he says is the traditional belief handed down by the Bible and Reformation leader Martin Luther.

"Both sides contend they are adhering to traditional church theology, but acknowledge the issues bog down in academic terminology when there are discussions," Dr. Weber said.



The seventh-anniversary cake at Richmond, Va.

Richmond, Va. A special feature of the seventh anniversary of the Grace church was the presentation to each family of a yearbook which contained a brief history of the church. There were 48 in attendance at the morning worship on this special day with friends and neighbors gathering at noon for a bountiful fellowship dinner. The crowning joy of the day was one teenager who accepted the Lord in the services.

A new record was established on Apr. 7 when the offering received was totaled, and it was discovered that $1,671.49 had been given to the Lord and His work. Ronald Thompson, pastor.

New York (EP)—The number of Americans having some religious affiliation has leveled out at 62.4 percent.

A total of 131,424,564 members of churches and synagogues is reported in the 1974 *Yearbook of American and Canadian Churches,* up only 35,000 from the previous tally—but at the same percent of population reported a year earlier.

If any trend is shown by the new figures, the National Council said, it is that the older, so-called "mainline Protestant" denominations, continue to lose members while theologically conservative or strongly evangelistic groups are generally gaining.

Statistics reflected in the 1974 Yearbook published May 13 by Abingdon Press, are largely from calendar 1972. They were supplied by 223 religious groups, the same number reporting for the 1973 Yearbook.

The report shows 71,648,521 Protestants; 48,640,427 Roman Catholics (a 1972 figure), 6,115,000 Jews and 3,739,620 members of Eastern Churches.

Between 1971 and 1972, the Yearbook reports that Mormons registered the largest percentage membership gain (2.5 percent) of the 17 largest churches, reaching 2,133,072. The largest decrease was 5 percent among congregations of the American Baptist Churches, which dropped to 1,484,393.

Jehovah's Witnesses membership increased by 3.5 percent, to a new total of 416,789.

The Southern Baptist Convention, the nation's largest Protestant denomination, had a 2 percent increase, moving to slightly more than 12,000,000 in the period covered by the Yearbook. Roman Catholic increase was 69,437, or 0.1 percent.

Wooster, Ohio. Witnessing was done spontaneously and effectively recently when 400 "March of Dimes" Walk-a-Thon personnel marched by the First Brethren Church, and the youth of this church handed each marcher a GROW 74 Question Tract. Kenneth Ashman, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Joyce Robison and Lawrence Lambert, Jr., Mar. 23, First Brethren Church, Grafton, W. Va.

Teresa Holloway and Howard Altig, Apr. 6, Norwalk Brethren Church, Norwalk, Calif.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

LANDIS, Myrtle, Apr. 9, a member of the Brookville Grace Brethren Church, Brookville, Ohio. Clair Brickel, pastor.

LOCKWOOD, Lloyd, Apr. 15, a faithful and much-loved member of the Bellflower Brethren Church, Bellflower, Calif. Edwin Cashman, pastor.

SELMANSON, Karl, Oct. 28, 1973, a member of the Norwalk Brethren Church, Norwalk, Calif. Nickolas Kurtanek, pastor.

Not So Bad After All!

By Karen Walker

Being a missionary kid has been one of the most exciting and rewarding experiences of my life. However, I have not always felt this way. When my parents first talked about spending two years in Africa, I thought to myself, "No way!" The only life I knew was in Rittman, Ohio. All my friends were there. Going to Africa meant a whole new world, making new friends and adjusting to a new way of living. Eight months later, there I was, standing on that red African soil. I discovered it was not so bad, after all. In fact, I kind of liked it. The longer we were there, the more attached I became to the missionaries, the Africans, and Africa itself.

One thing that really stands out in my mind about my two years in Africa was the opportunity I had to be a missionary myself. I often wondered what God's purpose was for me. My father was the mission doctor, my mother, the station hostess. Where did I fit in? Surely there was something I could do. I found out exactly what that was when our dorm parents at school began taking us out to the small village churches on Sunday mornings. We sang and played instruments, gave testimonies, and shared Jesus Christ with the people, telling what He meant to us. Although I did not understand the language well, I knew, by the faces of the people, how interested they were and how thrilled they were to have us there.

Something I have noticed about almost everyone that goes to Africa is that, no matter who they are or how long they stay, they seem to contract what I like to call "the fever." When they return to the States, something about Africa seems to draw them back. My parents have "the fever" and are right now preparing to go back to the field. I have it, too. I do not know whether or not the Lord is calling me to Africa as a missionary as yet, but I know that if He does, I want to be ready and willing.

Karen Walker is a freshman at Grace College. She is the recipient of the $500 scholarship which the national SMM provides for an "M.K."



THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director.

National Children's Conference – 1974

Under the supervision of the Christian Education Department an action-packed conference program for the children is planned, August 5-9. This is not just a child-care setup, but it's an intense and exciting five-day workshop that will deeply involve our "Little Brethren" in the theme "Friendship Is a Lot of Things."

Meeting from 7:45 a.m.–12:45 p.m. daily, some of our special guests will include gospel magicians, ventriloquists, Bible teachers, popular Christian musicians and artists, and many of our adult conference delegates. Lots of learning films and filmstrips, dozens of creative activity centers, visits from special puppet friends, contests, and reviews of many Christian children's books will all be focused on Bible truth and the fact that Jesus is our greatest friend.

Photos by Kent Good

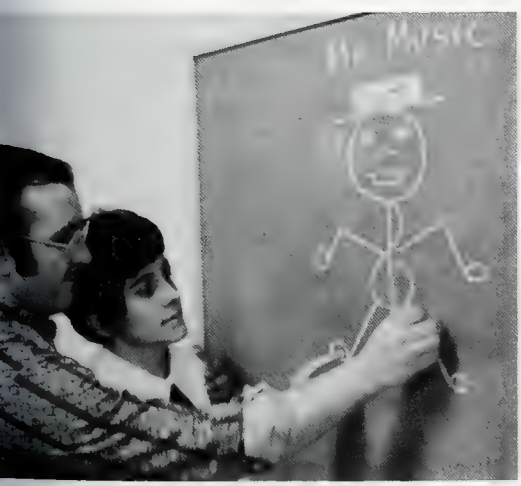
Seeking to offer individualized programs for each age level, our conference personnel will include Mr. and Mrs. Kevin Huggins, conference coordinators and directors of grades three to six; Mr. and Mrs. Phil Landrum, ages two to seven; and Mrs. Harold Etling, nursery. Mrs. Ronald Kinley will supervise our creative activity centers, and Mrs. Terry White will direct our children's conference choir.

Be sure to join us for adventures on the Kings Highway at the Winona Lake Brethren Church, Winona Lake, Indiana.

Nursery care for children (from newborn through age 3) will begin at the 1:00 p.m. hour and continue throughout the convention and conference. The full program of the children's convention will include not only the nursery care, but will include all children from kindergarten age through junior age each time the national conference is in regular session. Missionary Helpers Club is in charge of evening sessions.

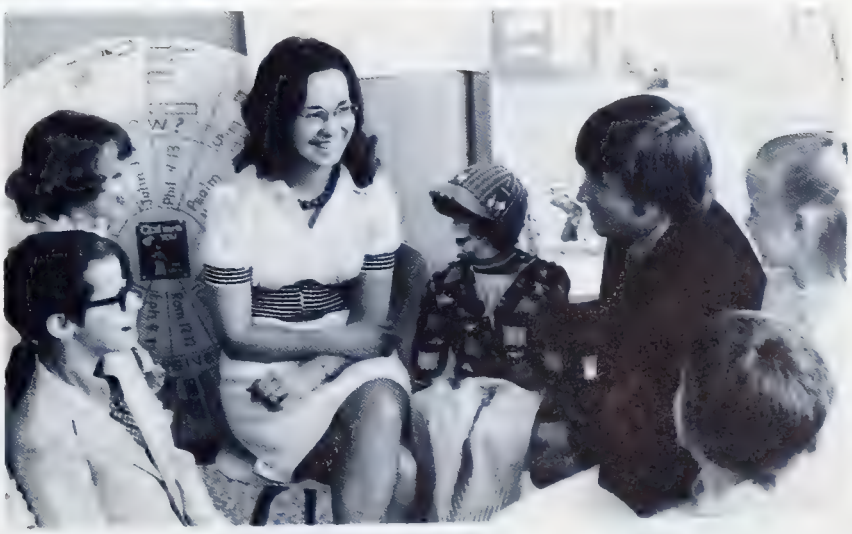


Mrs. Harold Etling, nursery director



Mr. and Mrs. Phil Landrum will direct ages two through seven

Mr. and Mrs. Kevin Huggins, conference coordinators and directors of grades three through six



PRAY FOR THESE 1974 TIME MISSIONARIES

the TIME of your life . . .



GERMANY
Elaine Heatwole
Telford, Pennsylvania
Cheryl Holman
Spokane, Washington
Dan Ramsey
Canton, Ohio
Roger Saurer
Wooster, Ohio
Susan Saurer
Wooster, Ohio
Bob Wenger
Dallas Center, Iowa

FRANCE
Duane Cory
Carmel, Indiana
Pam Green
Toppenish, Washington
Dave Griffith
Telford, Pennsylvania
Wayne Hannah
Dayton, Ohio, First
Bruce Robbins
Tuckahoe, New Jersey
Sue Suter
South Bend, Indiana

CLAYHOLE, KENTUCKY
Kathryn Clinton
Grafton, West Virginia
Louise Davis
Willoughby, Ohio
Melody Stroup
Winona Lake, Indiana

NAVAJO MISSION
Karen Beichler
Sterling, Ohio
Mary Blades
Dayton, Ohio, North Riverdale
Jacquie Moine
Rittman, Ohio
Kathy Royer
Middlebranch, Ohio
Susan White
Ashland, Ohio, Grace

MEXICO BORDER
Jill Moine
Rittman, Ohio
Vicki Witt
Meyersdale, Pennsylvania

AFRICA
Richard Harrell
Whittier, California, Community
Debra Hinger
Whittier, California, Community

OPERATION BARNABAS
Scott Anderson—*Modesto, California, LaLoma*
Christi Coldren—*Columbus, Ohio*
Scott Franchino—*Simi, California*
Dave French—*Warsaw, Indiana*
Matt Harrison—*Columbus, Ohio*
Christie Hummel—*Homerville, Ohio*
Kathy Kent—*Winona Lake, Indiana*
Ruth Male—*Warsaw, Indiana*
Stan Martin—*Warsaw, Indiana*
William Price—*Columbus, Ohio*
Tim Pritchett—*Winona Lake, Indiana*
Leann Sanders—*Phoenix, Arizona, Northwest*
Paula Snell—*Martinsburg, Pennsylvania*
Kevin Tschudy—*Lititz, Pennsylvania*
Dwight Warden—*Columbus, Ohio*

Training In Missionary Endeavor

Brethren Missionary Herald

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* April 1973—160
. April 1974—171

GROWTH INDEX BASED ON 185 REPORTING CHURCHES

April 1973 weekly average attendance 29,487
April 1974 weekly average attendance 31,688
NET GAIN in reporting churches 2,201 persons or up 7.4 percent

SUMMARY

106 churches registered increases totaling 3,376
79 churches registered losses totaling 1,175
Largest numerical increase Long Beach, California, First Brethren
Largest percentage increase Akron, Ohio, Fairlawn Brethren

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

DIVISION WINNERS — APRIL SUNDAY SCHOOL CONTEST

Div.	School	Pastor	Superintendent
A —	Columbus, Ohio	James Custer	Donald Garlock
B —	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C —	Fremont, Ohio, Grace	Ward Tressler	Nelson Cleveland
D —	Warsaw, Ind.	David Miller	Donald DeYoung
E —	Roanoke, Va. Garden City	Henry Radford	Edison Likens
F —	Johnstown, Pa. Riverside	H. Donald Rough	Terry Chamberlain
G —	Kent, Wash.	James McClellan	Ivan Barlow
H —	Vandalia, Ohio	Everett Caes	Mike Volovski
I —	Prosser, Wash.	William Shelby	Ewel Bailey
J —	Akron, Ohio Fairlawn	James Kennedy	- - -
N —	Boswell, Pa.	James Hoffmeyer	Donald Markley

RECORD ATTENDANCES—West Alexandria, Ohio—65; Jackson, Mich.—110; Dillsburg, Pa.—61; Myerstown, Pa.—550; Cherry Hill, N.J.—82; Washington, Pa.—226; St. Petersburg, Fla.—365; Meyersdale, Pa.—441; New Holland, Pa.—267; Galion, Ohio—163; Union, Ohio—157; Kittanning, Pa., North Buffalo—120; Omaha, Nebr.—65; Washington, D.C.—880; Conemaugh, Pa., Pike—386; Columbus, Ohio—818; Des Moines, Iowa—133; Buena Vista, Va.—545; Kent, Wash.—173; Gresham, Oreg.—54; Ripon, Calif.—251; Johnstown, Pa., Riverside—363; Fremont, Ohio, Grace—419; Orange, Calif.—178.

Congratulations again Bible quiz champs!

The Northwest quiz team, 1973 National Bible Quiz winners, have returned from their stay in Hawaii excited about their opportunity to see firsthand the beautiful tropical islands and also to observe Brethren missions at work there.

Dear Christian Ed. Department,

God has really been working in my life this past week. I just returned from Hawaii, which was a fantastic experience. I am a member of the Northwest quiz team. I cannot begin to tell you of the wonderful time I had there. The Lord really spoke to me. The young people there had every minute planned for us. We had a part in their services, went hiking, picked coconuts, went around the island, quizzed, swam, soaked up the sun, and of course, we were really fed good.

I met the Coffmans and the Tresises and got to stay at each of their churches a few days. They really have a difficult ministry because of all the cults and religions, like Buddhism and Mormonism. It's almost like going to a foreign mission field. I really learned to love the people, and now I know that God had several reasons for letting our team win this trip. I now feel like I could and would be willing to go to a mission field if this is the Lord's will (this is a more positive feeling than I have ever had).

It was so neat to know that wherever you go the Lord always has a few of His own that you can fellowship with.

The week went so fast. I really appreciate the opportunity to travel to Hawaii. I feel like I got a double reward for memorizing John. It was a blessing and is such a help to know God's Word and the trip to Hawaii is something I will never forget. The Lord really spoke to me while there.

Thank you so much for encouraging the young people by providing programs such as quizzing with a reward as great as an expense-paid trip. I wish I had time to write all of the things (big and small) that took place and of course, He's still at work in my life and becoming dearer and closer to me every day.

In Christ with love and prayers,

Colleen Jones, Northwest quizzer

Send the Light to Hawaii

TOTAL INVOLVEMENT

☒ Yes
☐ No

Definitely!

By Mrs. Robert Kern

Parents, are you alert to the opportunities the church offers for the youth in your family? Are you taking full advantage of the helps God has given through the church to train a child in the way he should go?

Children as well as older youth who are involved in all the church activities planned for them are most likely to become useful and dedicated Christians. I believe this strongly because I have experienced the truth in my own life and witnessed it in many others. As I recall the leading of the Lord for me, it all began in a Christian home along with growing up in a Bible-teaching, missionary-minded church. Sunday School memories go back to kindergarten days where the love and interest of teachers won my heart to the love of Jesus as my Saviour. The singing of the song, "I Fell in Love with Jesus," has become a growing reality in my life, and precious have these words become. Some of the outstanding building blocks in my childhood have been the weekly habit of attending Sunday School and church, memories of Sunday School parties, contest awards, Easter pieces, the yearly habit of a two-week Vacation Bible School with all the Scripture memorization, and attending church camps.

As a teenager, the annual missionary conference week (with all the exciting thrills of getting to know the missionaries for whom we prayed), youth choir, camps, Christmas caroling and pageant rehearsals, youth meetings, and socials further added a variety of Christ-centered experiences to the building of my life.

The theme chorus of our junior high group, "Follow, I Will Follow Thee, My Lord," was sung each week. Trite were the words then, but the constant repetition of this song had a strong influence and meaning in my life.

Church life had priority throughout my growing-up days, and as a result it has been the strong foundation upon which God continues to build. Parents, with love, "pushed me" far from home to attend a Christian college making it possible for God to further lead me into full-time service for Him. I am thankful I have experienced the advantages, too numerous to enumerate, of all the church had to offer me as a child and teenager. If my experiences ended here, I would strongly encourage parents to insist that children participate in all the activities the church has planned for each age level.

However, over the years as a pastor's wife, I see from another perspective the value of all youth being active in every church function programmed for them. Not to show up should be considered an insult or poor manners. The SMM rule of attendance is very good training. An SMM girl is required to call her leader before a meeting if unable to attend. This is courteous and respectful.

Parents need to take the responsibility to see that children are encouraged to attend church activities scheduled for them. The church reinforces the ideals of a Christian home and provides experiences which reach beyond the home opportunities.

Much planning goes into youth rallies, socials, and district summer camps. These activities should automatically be put into the schedule of each child, and no question asked "if" they are going. To keep them from attending as a punishment could have similar effect to keeping one home from school as punishment. The question is well put: "Which bothers you the most—your child absent from school, or your child absent from the youth group or from a district camp?"

Second to Sunday services, district camps and Vacation Bible School have recorded the most decisions for Christ according to our Fellowship statistics. Do you insist your child attend camp and Vacation Bible School? Much prayer, time, and work is put into the Sunday School lesson, the youth meeting, SMM program, Boys Brigade, the sermons, the Valentine party, the mission meeting, the youth rally and quiz team, the hayride, district camp, National Youth Conference, and on the list goes! These various activities and meetings are planned with youth in mind, and parents who do not strongly encourage (sometimes insist!) their child to attend are robbing that child from a total spiritual influence.

(Continued on page 22)

Shopping 'Round the World

By Miriam Pacheco

Have you ever driven across town to take advantage of a terrific bargain? Perhaps planning a trip to a nearby city had its start when you read about a good deal in a store located there. Then come along on this worldwide shopping spree and make your purchases at the lowest prices available.

First stop is Argentina for hamburger at 60c a pound. Next, to Africa for bananas at 6c a pound. While in Africa we should purchase a couple loaves of French bread for 16c each. Swinging up to France we can add to the menu by choosing two pounds of apples for 25c. Brazil will be the final stop on this trip and we'll get some of that famous coffee for 75c a pound.

Of the seven mission fields served by the National Fellowship of Brethren Churches, only four were mentioned above. There are some places where nothing is cheap! The prices above are by no means the general trend in those countries either. Compare these figures with those in your area and keep in mind that these prices were recorded in February and March. Most letters received on our survey stated that prices were continually rising.

Items that are also considered basic are available at quite a wide range of prices. Five pounds of flour is 25c in Argentina while in Puerto Rico one must pay $1.41. Sugar (5 lb.) in Brazil costs 73c but in the Central African Republic it is $1.55 for the cubed variety. That secret hiding in your refrigerator (otherwise known as baking soda in the two pound box) is 64c in Hawaii and $2.36 in Argentina. Germany and Africa do not have this for purchase.

Salt in a 26 ounce box is 13c in Puerto Rico and 98c in Germany. One pound of butter is 99c in Argentina and $1.80 in C.A.R. Brazil has a pound spread that is half butter and half margarine for 60c. The average price of cheese in Argentina is 85c per pound while in Germany it is $2.10. The average price in France is very difficult to judge with some four hundred superb varieties of cheese available! However, it was determined that $1.20 would be a fair estimate.

Do you enjoy your half hour for lunch? In France the majority of offices and factories close for two hours for the "big meal" at noon. They eat one course at a time—terrific for family communication. Shoppers in France also enjoy buying on the open market for fresh fruits and vegetables, although the supermarket is growing in popularity and has been able to offer some items at lower prices.

Markets in Hawaii have everything found in markets on the mainland plus more. "Each market looks like an international market place!" Puerto Rico markets also are like ours. "Practically all of the food is brought in from the USA." Sugar, coffee, pineapple and other tropical fruits are the crops found there. When asked the price of heating oil, the answer was given from Puerto Rico, "We never need it. Praise the Lord!"

Now that some basic item prices have been quoted, let's look at some shockers. Beginning in Germany: a pound of coffee beans sells for $4.32, a pound of instant coffee is $13.45 (this price was triple checked!), and stereo records are selling normally for $8. In France a box of 100 Kleenex costs 40c. In Argentina a quarter pound instant coffee is $1.37. Canned peaches in Brazil are very expensive at $1.50 and the projected rise in gasoline is to $1.07 per gallon by the end of the year.

Convenience plays a large part in the American shoppers' buying, but this is not true in other countries. In

	France	Germany	Argentina	Brazil	Hawaii	Puerto Rico	Africa
Chuck roast (lb.)	$1.55	$2.80	$.80	$.75	$1.29	$2.39	$.60
Chicken (lb.)	.95	.70	.60	.68	.69	.89	1.45
Potatoes (10 lb.)	.60	.94	.65	2.50	3.00	2.80	2.70
Bread (approx. lb. loaf)	.50	.50	.32	.28	.53	.43	.40
Milk (gal.)	.98	1.48	.60	1.00	1.74	1.69	- - -
Eggs (doz. med.)	.90	1.09	.62	.72	1.19	1.15	1.44
Gasoline (gal. reg.)	1.40	1.34	1.36	.62	.57	.57	1.15



Reflecting God's Blessings

NATIONAL WMC CONFERENCE August 5-9, 1974

Winona Lake, Indiana – Don't Miss It!

the C.A.R. most things are made from "scratch"–cakes, biscuits, pancakes and even peanut butter! Homemade ice cream is a necessity there–a small cone costs 40c. Frozen vegetables are priced at $2 a box and head lettuce that must be imported is $1.08. "We just look. We don't buy."

Hawaii's own homegrown produce is keeping pace with prices elsewhere. Fresh pineapples are 59c and bananas sell for 29c a pound. "Can't believe this!" Hamburger at $1.09 per pound is the cheap kind with 30 percent fat. Puerto Rican coffee that is produced locally costs as much as what the imported kind costs–$1.85 a pound. This is by Puerto Rican government decree. A quarter-pounder hamburger in this tropical paradise would cost 37c (without the bun and all the trimmings) with hamburger at $1.49 per pound. Powdered milk is available in 26.5 ounce containers for $1.95. Try your pocket calculator on that for the common four pound box purchased here.

Items not available in at least three out of the seven countries include sweet corn, lima beans, peas, most frozen products, and "add-the-meat" boxed dinners. Each country has its own seasonal produce and prices will vary with abundance.

Frugal spending is not easy no matter where you live. Evidently, inflation knows no geographical boundries. Coupons were not mentioned at all and probably belong in the "American Way" list. One missionary stated, "We figure that most of our allowance goes for food. One has to eat!!!" Many expressed great surprise to find out just how much foodstuff really was costing when compared at the dollar rate.

This article was conceived and written with the sole purpose of imparting information to us in the homeland regarding how our missionaries must stretch and juggle the budget to supply the necessary sustaining energy for them and their families. But my heart was challenged and ashamed that I would expect them to live on what I consider an impossibility.

WMC Editor's Note: Many thanks and sincere appreciation to the missionaries who took the time to go price shopping and convert from local measures and money to pounds and dollars.

TOTAL INVOLVEMENT

(Continued from page 19)

Youth activities, children's meetings, Vacation Bible School, Sunday School are not planned for only those who feel like coming or if it is convenient and fits smoothly into the schedule, but each activity is planned with God's guidance to benefit all youth. Parents need to take the responsibility to see that children are encouraged to habitually attend the church activities scheduled for them. The church reinforces the ideals of a Christian home, and provides experiences which reach beyond the home opportunities.

As a parent, I am facing the challenge of training each child in the way he should go. I need the help of the faithful teachers, sponsors, and leaders in the church. I have seen the blessings from God in other children who habitually have put the church activities at the top of the list and are living fruitful lives for God today. When we have dedicated our children to Jesus Christ, let us dedicate them to God's House and all it has to offer to influence and mold their Christian character for God's use.

Thank-you, leaders of Missionary Helper's Clubs; thank-you, Sunday School and Vacation Bible School teachers; thank-you, quiz coaches; thank-you, camp director; thank-you, youth sponsors; thank-you, pastors; and thank-you, God, for the church You have given to encourage and help in training our children.

Dorothy and her family live in Elkhart, Indiana, where her husband is pastor of the Grace Brethren Church.

OPERATION AND PUBLICATION EXPENSE FUND
offering emphasis begins this month

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Discipline Diary

Correct thy son, and he shall give thee rest; yes, he shall give delight to thy soul.
—Proverbs 29:17

Ever since our child was born, we have prayed with him every night at bedtime. Also, at mealtimes prayer is said. Now, at two and a half he insists we pray before he eats, and before he will go to sleep he says, "Mommy, Daddy, pray." Even during the day I find him "talking to Jesus."

It is never too early for a child to learn the importance and power of a prayer life.–*L.M.D., Virginia*

Contributions to Discipline Diary should be seventy-five words or less and should be sent to the national WMC editor.

MISSIONARY BIRTHDAYS – AUGUST 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 *Brethren Annual.*)

AFRICA

James Anthony Hunt August 9, 1957

Mrs. F. George Peters August 10
Miss Ruth Kent August 21
Rev. J. P. Kliever August 21

Rev. R. Bruce Paden August 26

BRAZIL

Rev. Bill A. Burk August 5
Rev. Ernest H. Bearinger August 6
Mrs. George A. Johnson August 10
Kevin Wayne Wallace August 19, 1965

EUROPE

Ginette Mireille DeArmey August 12, 1970
Terry Lee Julien August 27, 1959

MEXICO

Phillip Valdo Guerena August 10, 1959
Rev. Jack B. Churchill August 20

IN THE UNITED STATES

Dr. Floyd W. Taber August 16
Jeffrey Carl Farner August 20, 1967
P.O. Box 588, Winona Lake, IN 46590.
Miss Elizabeth Tyson August 25



BMH staff photo — Turner

We are not planning to buy a yacht, but . . .

. . . our literature ministry is growing rapidly. We need funds to purchase printing equipment, and this will cost thousands of dollars. BMH Books requires large amounts of money to publish new books by Brethren authors. The stockroom shelves full of books tie up cash in inventory. As we grow, generous offerings from Brethren people become more and more necessary. Join with us in the expanding ministry of the printed page. Your gifts during June and July will help us make more Brethren literature available to more people.

JUNE and JULY ARE MISSIONARY HERALD OFFERING MONTHS

Our goal is $45,000 — $10 per Brethren family



BRETHREN MISSIONARY

HERALD

JUNE 22, 1974



Meet the Grace School Graduates

(See page 18)

HERALD

Volume 36 Number 12 June 22, 1974
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Cover Photo: The campus of Grace Schools has quieted down following recent commencement exercises. Pictures of Brethren graduates begin on page 18 of this issue. (*Photo by Terry White*)

CHARLES W. TURNER, *Editor*
KENNETH E. HERMAN, *Managing Editor*
Tim Rager, *Assistant to the Managing Editor*
Mrs. Conard Sandy, *Editorial Secretary*
Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Grace Schools—Dr. Herman A. Hoyt
Home Missions—Rev. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Bowman
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Mr. Turner,

I naturally feel badly that my modest remarks about morality in Washington aroused such ire.

I took no delight then in trying to describe in a responsible, Biblical way what I and many others saw happening in Washington among our leaders. And I take no delight whatsoever now in the evidence piling up day after day to confirm our darkest fears and suspicions. Today, for instance, White House transcripts were published showing that our leaders could hardly speak a sentence without taking Christ's name in vain. These ought to be sobering days for every Christian.

At Grace, I spoke—and stated so—primarily as a believer among brothers and sisters and only secondarily as a reporter. On the job, I strive to approach my stories in a professional way—incisively, accurately, fairly.

Thank you for your kind editorial April 27.

With every best wish.

Sincerely,
Wesley G. Pippert, Washington, D.C.

Editor's Note: We print this letter from Mr. Pippert as the final chapter in "Morality in Domestic Affairs." We regret other letters received were too numerous for the space allotted to "Letters to the Editor." I do want to express my thanks to the many who sent in very kind letters in response to the editorial "The Day the Tornado Hit Kosciusko County" (Apr. 27). Your comments were appreciated.— *CWT*

Lord, why do I always get in the wrong line?

By Charles W. Turner
Editor

Several months ago I was in my usual state of rush when I discovered it was necessary to purchase some postage stamps. Upon entering the post office, I noticed four lines waiting at the windows. There were long lines at all but one of the windows, therefore, with great haste and joy I joined the shortest line. I was in a hurry and wanted to save a few minutes of my precious time, and be on my way. My joy was a very short lived one because the young lady ahead of me opened a shopping bag and from it she took about fifteen small packages! Each one of them had to be weighed and insured and placed in the proper mail bag. The lines to the right of me moved with great speed; the line to the left of me moved even faster. Yes, I did what every other impatient person would do, I switched lines and waited for my stamps. Then what did I see? Yes, you guessed correctly—the line I had left began to move and the one I was in . . . came to a dead stop.

Have you ever switched lanes of traffic only to find you had inadvertently chosen the slow moving one? Or, have you ever had the feeling while in a line at McDonalds that your clerk was the slowest in the business? It does happen, and when it happens I often say: "Lord, why do I always get in the wrong line?" I have never yet had a direct answer to the question, but I do have some rather strong thoughts on what the answer might be.

Let me share with you some of the reflections on the subject. I am (and perhaps you are, too) one of the by-products of a generation in a hurry. Speed—speed is what counts. Now, what we are all hurrying to do may be in question, but nevertheless we are in a hurry. For instance, I have never been able to figure out why when I get on an Interstate Highway and I know there is not a stop light for three thousand miles—yet the traffic is only moving at a snail's pace. It just doesn't make sense to me. So I impatiently wait, while in my heart I am moving. We have been instilled with the philosophy that all things must move—and NOW. Though there is some merit in this argument, there are also fallacies. Everything does not move at our direction and dictation.

Another thought concerning this matter of waiting is that it points out our own self-esteem. We want everything to move when we want it to move so it will be convenient for us. If the line is short—I do not have to wait. The stress is on the I. So much of our impatience stems from the problem of our personal desires and plans being thwarted.

When standing in the slow line I find my conscious thoughts dwelling on the possibility that God wants to talk to me. It may be He is suggesting that I should slow down a little. As I read the writings of David and Isaiah I am impressed with the emphasis on waiting and the need for patience. These distinctives are little practiced in the age in which we live. There are many, many things we miss by moving so rapidly.

One of the blessings of the 55 mile-an-hour limit for me is that I see more scenery along the way. When you drove a car at the speeds formerly allowed it was necessary to be alert to what was in front of you. Too much gazing at the landscape was a pastime which had to be forfeited. Now I am discovering anew the beauty of our wooded hills and valleys, the nostalgia of an old farmhouse and the barn lot. Along the way I see that some trees are pines, some are maples, others are oaks, and they are no longer only blurs of green standing on wooden stems.

This slower pace opens the way for spiritual benefits as well. We try to read seven chapters in the Bible in seven minutes. However, God never intended us to use "speed reading" for spiritual growth. We hurry because we do not think we have enough time. Time for what? How do we determine our priorities? The premium of a long line may be greater time to learn to patiently wait on God. Or it might be a time to think upon all of the good things which He has given to us as believers.

The next time you get in the slow line at the checkout counter of the supermarket, use the waiting time to some profit and good. Taking your impatience out on the poor clerk is not the answer. Remember, many of the clerks are merely products of modern education, and the new math takes time to figure out what 2 plus 2 really is. So smile and talk to God. Think how great it is to be a Christian! It certainly beats line switching—believe me!!

Reflections By

Still Waters



God's Call Answered at Dryhill



Pastor and Mrs. John Sholly

By Dr. Lester E. Pifer

Standing one day with a group of men looking at a motorcycle in the garage at Hyden, Kentucky, someone said: "There's no one in these parts that can time that engine." John Sholly offered his talent, and to the amazement of those men, the engine was repaired. He used the opportunity to point out that he was there to share with them even a greater and better knowledge, the message of the Word of God.

John's background as an orphan, his decision to leave the Adventists and join the Brethren Church, his talent in the mechanical field, his ability with the Word of God have all nicely prepared him for a needy mission field like Dryhill. When John and Jennie begin to sing with the guitar and accordion, and give witness to God's Word, they produce a responsive chord in hearts.

The movements and directions of the Holy Spirit produce beautiful manifestations on the mission field. God's call coming to Rev. Marvin Lowery from the Conemaugh (Singer Hill), Pennsylvania, church certainly produced a manifestation at Dryhill. Marvin and Dixie came to the Dryhill ministry in 1965 from the Brethren Navajo Mission. A fine foundation had been laid by Miss Evelyn Fuqua, our first missionary on this field. Now Marvin and Dixie were to carry on this ministry, building upon that foundation, for the next nine years.

The Conemaugh Brethren Church, Pike Brethren Church (Mundy's Corner), and Riverside Brethren Church (Johnstown) backed Dixie as their missionary with continued financial support. Marvin's home church at Hagerstown (Grace) cared for his support and supplied two fine vehicles plus many other projects and labor. Through the years the Sisterhood, Women's Missionary Council, and many of our churches became vitally interested in practical support of this missionary thrust. Young people and adults have assisted in summer Bible school and camp work.

When Marvin Lowery's final decision was relayed to us, we had to face the reality of his leaving. Where was God's man to fill this vital gap in our missionary program? Prayer requests were sent out. God began to



Over the river and across the field to the Elkhorn church





The facilities and congregation at Dryhill

move in hearts in several areas. John and Jennie Sholly were being touched by the call of God. John was a product of our former home mission church at Berrien Springs, Michigan. Here was an orphan who had been in many foster homes; had served while a student at Grace Schools as superintendent at the Riverwood Ranch for Boys at Warsaw, Indiana; completed his seminary training; and wanted so desperately to serve in a Brethren work. Then came a serious bout with cancer, surgery, and a fire that wiped out the Sholly's earthly goods. What could God be preparing him for? When a Brethren opportunity failed to materialize, John accepted a call to an Independent church in Pennsylvania as an assistant pastor and director of bus and outreach ministry. Was this to be more training?

Suddenly, this ministry was brought to a halt when he failed to pass an Independent ministerial examination because of his distinctive Brethren viewpoints. Heartbroken, he called his pastor, Rev. Charles Ashman, saying: "Where is that Brethren work where I am to serve?" The timing was beautiful. How thrilling to see God bringing all of these events, the periods of instruction and everything else, together to meet a specific need at the Dryhill mission.

Pastor Ashman's call to me about Sholly's availability and qualifications all seemed to fit a pattern. With the approval of our pastoral committee and Board the call was extended to

(Continued on page 6)

All the men thought there was no one nearby who could fix the engine. Oh, yes, there was! The new pastor of the Grace Brethren Chapel.







GOD'S CALL . . .

(Continued from page 5)

John and Jennie. Again, the response was beautiful; to see a couple weigh the facts, contemplate the move, pray for the revelation of God's will and finally to hear the words: "We believe this is the call of God." The Dryhill congregation indicated by vote their approval and acceptance of this as being God's divine appointment.

The arrival of the Shollys came as the Lowerys completed a successful and a deeply appreciated ministry. The mantle of responsibility was now upon John's shoulders and felt deeply in his heart. Jennie and the two children (Patti, age 7; and R. J., age 3) fell in love with the parsonage, the church, and the beautiful countryside.

John's mechanical ability was challenged immediately upon his arrival as he found the well was nearly dry, the septic system was overloaded, and the mission vehicle needed major repair. Within the first month of ministry, he was digging a new septic pool, having a new well drilled, and assuming an assortment of other "ministerial" duties.

John's evaluation of Dryhill is– "This sure is one tremendous mission field!" He and his family have fallen in love with the people, and they in turn have shown a deep love for their new leaders. The work of visitation, transportation, care of the mission facilities, plus the outreach ministry at Elkhorn will all be a challenge to these willing workers.

God has moved and placed new missionaries at Dryhill. We trust that Brethren people everywhere will rejoice, pray and support this work. John's goal is: "We want to see a self-supporting, self-governing work here. By God's grace it can be a reality!" As God has miraculously placed His trained missionaries here, He, too, can produce this realistic goal by His sovereign grace.





The church "bus" is well suited for the rugged territory, but it still gets stuck in the mud sometimes. Pastor Sholly returns a block and tackle called a "puller outer" for stranded vehicles.

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North Kokomo Breaks Ground

By Pastor Donald Bowlin

An exuberant congregation flanked by many friends from sister churches, some sixty or seventy strong, observed the ground-breaking service for the North Kokomo Grace Brethren Church Sunday, May 5, 1974. The site for the ceremony was a six-acre plot one and one-half miles north of Kokomo on U.S. Highway 31. It is in the midst of a farming community and a relatively unevangelized area of small towns as well as being in close proximity to Kokomo itself.

Preliminary ground-breaking services were held at the present meeting place in North Kokomo at 3904 Apperson Way North. Rev. A. Rollin Sandy, Indiana District Moderator and District Mission Board Chairman, took his text for the occasion from Nehemiah, reaffirming an already-established fact in the congregation, "... the people had a mind to work."

Rev. Donald Brotherton, pastor of the Indian Heights Grace Brethren; Mr. Frank Poland of The Brethren Home Missions Council; Mr. Walter Fretz of the Brethren Investment Foundation; Mr. Donald Sellers, superintendent of the Brethren Construction Crew; and Mr. Richard VanderMeulen of the Brethren Architectural Service were present for the occasion and partici-

Pastor Donald Bowlin leads the service.



pated in the service.

This work began when almost three years ago a group of concerned Christians merged their vision for the North Kokomo area and its adjoining hinterland of Galveston, Cassville, Miami, and the Grissom Air Force Base. Thus, a group of four families from the Indian Heights church, itself a former home missions church, found a single-room location in the Galveston Legion Hall, and on July 11, 1971, services began there. Rev. Donald Bowlin, then a student at Grace Theological Seminary, was called as pastor. The Indiana District Mission Board accepted the work at the outset and has been contributing to its support.

Since January of this year the pastor has been on the field full time, and The Brethren Home Missions Council is providing counsel and support. A Minute-Man letter and appeal has been mailed with the prayer for adequate support for our work. We want to thank all of you Brethren who are helping in this way.

The Galveston community was well covered door to door, and then an opportunity came to move the congregation to North Kokomo, just one and one-half miles south of the purchased property. Here we have found a satisfactory arrangement for services, and our publicized location has brought multiplied interest from potential members. The congregation itself shows a real bond of unity by working together in calling and in all the odd jobs entailed when "... the people had [have] a mind to work."

God's work is being accomplished through this Brethren testimony in a needy area. It has been a joy to see several come into a personal relationship with Christ and a real satisfaction to see many with a desire to tell others about Him. These local believers represent a cross section of professions, conversion experiences, talents, and abilities and are winsome in attitude and warmth.

The new edifice will be of colonial styling with eleven classrooms and a seating capacity of two hundred fifty. The location, with the basic length of its frontage bordering on a busily traveled highway, affords an attractive opportunity to remind the traveler of his need of Christ.

We do covet your prayers that the oneness in heart and mind might continue among the believers, that the building crew, the building chairman and his committee will have wisdom in making the proper decisions, and for a continued vision for the lost. Someone has said: "Where God's finger points, God's hand will always make the way." The North Kokomo congregation is happy and excited because they have joyfully left everything in God's hand and have seen God's hand in everything. EMH





Rev. A. Rollin Sandy (top), president of the Indiana District Mission Board takes a turn at the shovel. Building Committee Chairman Dale Balmer (bottom) sees the first visible results of months of planning.

Current meeting place



North Long Beach Sends "Missionaries" to San Jose

The day before I left Long Beach for San Jose to become the new pastor, Mr. Lyman Whitney of the North Long Beach Brethren Church said: "I will come up to paint your church in April, if it needs it." You know how you will say things like that not thinking or even meaning to do them. Well, you'd better mean what you say when you are talking to me! "Now wait a minute, Lyman," I said, "don't say something like that unless you mean it, because I will hold you to it." Lyman broke in, "No, I really mean it! I could think of no better vacation than coming up and painting the church in San Jose." "OK, I'll be seeing you in April," I answered. That little conversation was music to my ears and I could hardly wait for Easter to come.

In San Jose all of the members began working toward the time the painters would arrive. "Spic and Span" was pressed into service, and the building was cleaned and scrubbed from "stem to stern."



Bob McCall is on the ladder to do electrical work, not referee a ball game as his shirt might indicate.

Mr. Ben Klus made a steeple for the church with a cross on the top. This identified the building as a church, leaving no question in the minds of people as to its use. Mr. Jacques Crapuchette, our financial secretary, and Mr. Phil Woodin, our treasurer, made sure we had enough money to buy the paint and feed the painters. The ladies of the church joined my wife to make sure everyone had enough to eat!

With the arrival of Easter arrived Lyman Whitney and his wife, Doris. They were accompanied by their daughter Jan and her friend Becky Inlow. As an additional pleasant surprise Bob and Izella McCall joined the Whitneys to help "their mission church." All six of these missionaries paid their own fare and donated their vacation time.

Jan and Becky were assigned the "Ecology Project," or removing the weeds from the church property. They recruited Miss Colleen White to help them. It was a very ambitious job to take on, but these girls had a "lot of pull" if you know what I mean. My two nieces came to spend Easter with us, and I felt terrible putting them to work around the church—but not ter-



Doris and Lyman Whitney meant what they said about painting the building.

Colleen White, Becky Inlow, and Jan Whitney are girls with a lot of "pull."





Lyman and Doris Whitney



Bob and Izella McCall



With the help of (l to r) Donna Cox, Colleen White, Jan Whitney, and Sandy Cox things were finished in a hurry.

rible enough to not ask them!

Lyman tackled the paint job. He got some valuable help from Doris and Izella who cut in around the windows and doors with a brush while Lyman used the roller. It was unbelievable the speed and craftsmanship that was displayed by this team. In just two days the job was done. Done! Can you imagine that? Two days and the entire outside of the church was painted. Praise the Lord!

Bob McCall, the electrician, set out to do some needed electrical projects. The offices of the secretary and pastor needed extra lighting which was soon accomplished. Then, as always, there never seemed to be sufficient electrical outlets, and Bob also took care of this problem for us. In addition to doing the work, he furnished some of the electrical equipment.

It all seems like a dream now. Everyone arrived on a Sunday afternoon and by the following Wednesday morning they were all gone. We certainly are thankful for the help and sacrificial giving of time, money and talent of these "missionaries from North Long Beach."

People all over the neighborhood saw the beautiful transformation that had taken place. Just last week a girl came to our church because of the new paint job. She said: "Something has to be going on here the way the church was painted so fast."

Pastor McDonald was on the North Long Beach Brethren Church staff before accepting the call to the Grace Brethren Church, San Jose, California, January 1, 1974.

Testimony of a Secretary's Secretary

By Mrs. Floyd Strawsburg, secretary to Robert W. Thompson, western field secretary of the Brethren Home Missions Council

My experience as a church secretary dates back a long time. In 1947, shortly after being married, I started working for Dr. Louis Bauman at the First Brethren Church of Long Beach. My first assignment was general office secretary under Rev. Alan Pearce putting offering envelopes in the pews, letters on the bulletin board, and helping in a general way with the church newspaper, the *Fifth and Cherry Light*. In time a new home missions work started in Los Altos and, along with several other families, we moved to help with this new testimony. We have seen this church grow into a self-supporting testimony, and for nearly fifteen years we have served in some capacity in the office.

With two of our children gone from home, a daughter married and living in Illinois, and a son at San Luis Obispo as a junior in Cal Poly, I wondered if the Lord might have something different for me to do in the way of a personal challenge. It was important it be Christian service, so I began praying for just the right place for me.

I have always had a keen interest in Brethren Home Missions which dates back to my early training under Dr. Bauman. Later Dr. Robert Hill and Dr. Wayne Beaver also influenced my Christian life in thinking of America as a mission field. Like many others, I am sure, I had a desire to be a missionary but this did not work out for me. I was able to have a part in missions, however, through our local church and district WMC, as well as other missionary projects.

It seemed too good to be true when the invitation was given me to be a part of the Brethren Home Missions Council. Of course, it's never easy to leave a comfortable routine, but I am content with the leading of the Lord in making this decision. I am truly anticipating working in the western home-missions office for Rev. Robert W. Thompson. My prayer is that I will please the Lord in this new avenue of ministry.



NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE



Ready to dig in are Pastor William Tweeddale; Val Curtis, architect; Lonnie Miller, vice moderator; Bob Richards, deacon. (And Johnny Richards has his shovel ready!)

St. Petersburg, Fla. The walls are being pushed out, and we are happy about the situation. This is the attitude at the Grace Brethren Church; therefore, a ground-breaking service was held recently in anticipation of building an addition. The new wing will be about 3,000 sq. ft., and will be used to house the growing Sunday School. According to plans, the congregation expects to make a "family project" of the construction and will build the unit themselves. William Tweeddale, pastor.

Hagerstown, Md. "God greatly used the 'Luke Kauffman Hagerstown Crusade' in the Calvary Brethren Church from Apr. 28-May 5, concluding with the film 'A Thief in the Night.' Public decisions included 18 conversions and 40 reaffirmations of faith, rededications, confessions of sin, membership—making a total of 58 public decisions." A. Harold Arrington, pastor.

San Diego, Calif. One of 30 soccer players to tour Latin America this summer is Mark Schrock, son of Rev. and Mrs Lynn Schrock of the Grace Brethren Church, San Diego. Mark learned to play soccer in Argentina while his parents were missionaries in that land. The trip is being sponsored in part by the state of California. Mark is a student at BIOLA College at La Mirada, Calif.

Garwin, Iowa. The "Land Where the Tall Corn Grows" has again called Pastor and Mrs. Milton Ryerson. Their service for the Lord in Garwin began the first of June.

Grand Rapids, Mich. (EP)—Marabel Morgan, author of *The Total Woman* published by Revell, is the top-selling writer for May, according to National Religious Bestsellers here.

In paperback, Hal Lindsey's *There's a New World Coming,* by Vision House, is the top runner.

The list according to sales in cloth books includes: *Dakar,* Olsen (Moody); *The Becomers,* Miller (Word); *In the Presence of Mine Enemies,* Rutledge (Revell); *The Hiding Place,* ten Boom (Chosen/Revell); *The Fat Is in Your Head,* Shedd (Word); *Someone Cares,* Rice (Revell); *The Richest Lady in Town,* Landorf (Zondervan); *A New Joy,* Evans (Revell); *Where He Leads,* Evans-Rogers (Revell).

Brookville, Ohio. Worshipers at this Brethren church have been singing praises to the Lord with even more enthusiasm than usual as they are now accompanied by a new Allen organ. The kitchen was also in the "receiving line" as the WMC purchased a new green Westinghouse refrigerator which adds to the efficiency of this culinary department. Clair Brickel, pastor.

Long Beach, Calif. A "Share-a-Ride" program has been put into service at First Brethren and nearly 200 have become involved in either providing a ride for others or accepting a ride. Triggered by the fuel crisis, the program has become a real blessing to many. "Share-a-Ride" bumper stickers are provided for cars that are cooperating in the project. No excuse for absenteeism from church activities! George Peek, pastor.

Mansfield, Ohio. "Dial-Our-Way-524-8551-for God's News" . . . is a ministry offered by the Woodville Grace Brethren Church. This avenue of help and encouragement to anyone who will dial this number is a means of outreach and Christian service. God's Word will not return void. John Neely, pastor.

Coming next quarter! . . . a new teacher's supplementary booklet for use with the Brethren adult Sunday School lessons. **This new booklet** will be furnished for the teacher's use in conjunction with the regular paperback study guide, and contains practical applications and helps for teachers of adult classes. It has been written by James Long, assistant to the director of the Christian Education Dept., and will be priced at just $1.00.

The study guide for use beginning Sept. 1 is entitled **Conquest and Crisis, Studies in Joshua, Judges and Ruth,** and has been written by Dr. John J. Davis.

Both items may be ordered on Sunday School order blanks which have been mailed to all churches.

The Missionary Herald Co. appreciates the many fine comments received on the new study guide plan for adult classes.

Jerusalem (EP)—Ceremonies were held here and throughout Israel on Apr. 17 to commemorate the slaughter of 6 million Jews by the Nazis.

Holocaust Day is observed on the anniversary—by the Jewish calendar—of the Warsaw ghetto uprising against the Nazis in 1943.

The observances were saddened further by the still-fresh memory of the 2,500 Israeli soldiers killed in the October Yom Kippur war.

Premier Golda Meir, addressing a rally of several thousand at Yad Vashem, the state holocaust memorial site in Jerusalem, hailed the spirit of the Jewish people, which, she said, "had never been broken throughout its history despite all that Jews had suffered."

Winona Lake, Ind. Grace Schools still has housing space available for this year's national conference, Aug. 2-9. Three housing and meal plans are available (minimum of six days). The plans are as follows:

Plan A – Beta Hall
(Men's dorm on Grace campus)
Not air-conditioned–Share bath
Room, $3.50 per person
Meals, $6.50 per person
Total cost, $10 per day per person

Plan B – Alpha Hall
(Women's dorm on Grace campus)
Air-conditioned–Semi-private bath
Room, $4.00 per person
Meals, $6.50 per person
Total cost, $10.50 per day per person

Plan C – Winona Hotel, Lakeside
Annex and McKee Courts
Air-conditioned–Private bath
Room (with room makeup), $5.00 per person
Meals, $6.50 per person
Total cost, $11.50 per day per person

All of these plans are on a first come, first served basis. Reservations should be addressed to Rev. Leslie Moore, director of Campus Housing, Grace Schools, Winona Lake, Ind. 46590, and should be accompanied by a $10.00 deposit which will serve as a registration fee.

Fremont, Ohio. The Grace Brethren Church has exercised their option to buy 18 acres of land on Smith Rd., and as of Apr. 30 the church became the owner of this property. According to the church officials—$3.45 buys 45 sq. ft. of land and an all-out effort is being made to buy up the ground as soon as possible. J. Ward Tressler, pastor.

Los Angeles (EP)—Twenty-one churches and synagogues here have been notified by the Los Angeles County Assessor's office that they may lose their tax-exempt status because they rent meeting rooms to a profit-making organization.

An official in charge of church and welfare exemptions for the assessor's office said churches and temples can be granted full exemption from California taxes only if the buildings are used "solely and exclusively for religious worship."

Sheldon Paris said he had learned that the Protestant churches and synagogues rented space to Weight Watchers, a dieting organization.

Ashland, Ohio. Who needs some fine pulpit furniture? Three chairs in good shape. If you are interested, contact the Grace Brethren Church, W. Main St., Ashland, Ohio 44805 (Tel. 419/324-1531).

Washington, D.C. (EP)—Organizations whose tax exemptions have been revoked by the IRS are immediately subject to taxation even if they appeal the ruling in court, the U.S. Supreme Court has decreed.

The rulings were based on the 1867 Anti-Injunction Act, now part of the Internal Revenue Code, which states that "no suit for the purpose of restraining the assessment or collection of any tax shall be maintained in any court. . . ."

Americans United for Separation of Church and State and Bob Jones University had brought the cases that resulted in two separate rulings. The provision establishes the requirements for organizations to which individuals may make tax-exempt contributions. It does not involve the tax-exempt status of the organizations themselves.

Changes. Rev. James Ament, 466 El Dorado Ln., San Jacinto Calif. 92383.

Altoona, Pa. An exciting weekend for the Grace Brethren youth at Juniata was one not soon to be forgotten. There was bowling, a progressive dinner, fun films and to top it off—a dessert feast. Then on Sunday the youth participated in the worship services in various ways. (If you want to know how to shape and chocolate-coat Easter Eggs . . . ask the Juniata youth . . . they say it's a gooey experience!) Simon Toroian, pastor.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

BESS, Ruth (Mrs. S. Herbert), 57, called to be with the Lord on May 18. Dr. and Mrs. Bess moved to Winona Lake in 1950 after having served in several pastorates in California. While Dr. Bess spent busy years teaching in Grace Seminary, Mrs. Bess was active in the Seminary Women's Fellowship and in the various ministries of the Winona Lake Brethren Church.

The Bess Memorial fund has been established helping to fulfill her heart's desire to see more Grace Seminary students have the privilege of studies in the Holy Land.

The Grace Seminary faculty conducted private graveside services followed by a memorial service at the Winona Lake Brethren Church, at which Pastor Charles Ashman officiated.

COLLITT, Flo (Mrs. Robert). Death came to Mrs. Collitt on Apr. 25, releasing her from months of pain. To her, life was living for her Lord and others; therefore, she was constantly busy in serving as a result of her happy role as wife, mother and schoolteacher. There was also the constant joy of helping her husband, Dr. Robert Collitt, in the work at the Grace Brethren Church.

Memorial services were held on Sunday, Apr. 28, at 7 p.m., in the Grace Brethren Church, Hagerstown, Md., with the following ministers participating: Rev. Warren Tamkin, Rev. Mason Cooper and Rev. Raymond Kettell.

Rev. James Dixon, Pastor Marvin Lowery and Rev. Richard Messner assisted in the service of committal on Apr. 29.

News from Grace Schools

ACADEMIC ACHIEVEMENTS NOTED

Academic honors, as announced at Grace Schools Commencement service on May 24, 1974, included the following seminary and college graduates. Grade point averages were based on projected grades for the final semester, along with the student's entire previous academic record at Grace.

In the seminary, Summa Cum Laude honors went to David Plaster (4.00) and to Roger Wambold (3.94). Magna Cum Laude recognition went to Jay Pankratz (3.89), David Turner (3.89), Harvey Hartman (3.87) Richard Mayhue (3.85), and to William Smith (3.84). The designation Cum Laude went to Robert Gifford (3.79), Phil Lesko (3.69), and to Ed Moore (3.69).

In the college, Diane Castro earned Summa Cum Laude honors with a 3.971 GPA and Jane Kettering was awarded Magna Cum Laude with 3.814.

Those awarded Cum Laude in the college included Freya Festa (3.699), Grace Yoder (3.676), Debbie Cahill (3.665), Sharon Terrell (3.604), Rick Halberg (3.583), Christine Allem (3.580), Kenneth Bontreger (3.548), Kim Cone (3.530), Cynda Walker (3.511) and Jim White (3.500). Two other students (John Barkman, 3.888 and Fred Plastow, 3.857) were awarded Honorable Mention but were ineligible for regular academic honors because of residency requirements.

GRACE STUDENTS RECEIVE YEAR-END HONORS

Students in both Grace College and Grace Theological Seminary were recognized for outstanding achievements in many areas as the school year closed late in May.

In the seminary, the Glenn Russell Fink Award in Expository Preaching went to David Roy Plaster, a graduating senior. Plaster was one of four finalists, including Leslie Nutter, Randall Patten, and Roger Wambold. The winning message, for which the award was $25 in cash and an engraved plaque, was entitled "The Demon of Possession" and was based on Hebrews 13:5-6.

The Harold H. Etling Award in Christian Education went to Donald E. Jones. Roger Wambold won the American Bible Society Award for the Public Reading of Scripture, and David Plaster also won the award in Systematic Theology. Harvey Hartman was the recipient of the award in Old Testament, while Richard Mayhue won the award in New Testament.

Steven Perron was awarded the Homer A. Kent, Sr., award in Church History, Robert Lawton won the award in Missions, and R. John Snow, seminary senior class president, won the Faculty Award which is awarded annually to the student who is outstanding in spiritual maturity, leadership, Christian character, and who best exemplifies the ideals of Grace Theological Seminary.

In the Grace College Awards Chapel, held the last regular school day of the spring term, a number of faculty and student awards were made to collegians. Academic awards for the highest grade point averages in the various classes went to freshman Gary Winey (3.897), sophomore Betty Bowman (4.0), junior V. L. Vawter (3.98) and to senior Diane Castro (3.933).

Six faculty awards are given each year to those students deemed outstanding by their teachers. David Inks was awarded the Christian Service Award, Ron Bollier was awarded the Intramural Award, and the Women's Physical Education Award went to Cathy Garrick. Randy Maxson received the Drama Award, the Music Award went to Kris Allem, and the Greatest Contribution to Campus Life was awarded jointly to Debrah Cahill and Bill Katip.

The Charlotte Hillegas Jobson Memorial Award, which is awarded by Roger Jobson to the girl who best exemplifies the life and testimony of his missionary mother, was awarded to Sue Suter, a junior from South Bend, Indiana. Sue will spend the summer in France as a short-term missionary under the TIME program.

Walk-A-Thon awards were presented by senior class president Bob Arenobine to those who raised the most money in the school's spring Walk-A-Thon. First place was Scott Firebaugh, second was Dr. Stephen Dearborn, and third was Linda Rosner.

Prof. John Stoll awarded fourteen Evangelical Teacher Training Association certificates to those qualifying, and *Who's Who* recognition was given to seniors Bob Arenobine, Len Blackstone, Deb Cahill, Ruth Craig, Hope Hungerford, Bill Katip, and Lonnie Skiles.

Christian Service Awards (two from each class) were awarded to freshmen Mark Witwer and Cheryl Shoumake; sophomores Allen Frey and Sheryl Patterson; juniors Rollin Jump and Martha Stall; and to seniors Bob Foote and Diane Castro.

TAYLOR RECEIVES McCLAIN TEACHING AWARD

Prof. Kenneth Taylor, assistant professor of American history and sociology in Grace College, was named the 1974 recipient of the Alva J. McClain Award for Excellence in Teaching.

Taylor, who has been on the Grace faculty since 1971, holds the diploma from Moody Bible Institute, the B.A. from Taylor University, and the M.A. from Ball State University. He has also done additional graduate study at Ball State University.

Comments on Taylor's nomination lauded him for his high academic standards, his character, his creativity in presenting material, and one student commented that "... he is one of the few professors who is able to present devotionals in such a manner that the classroom becomes a chapel for the glorification of Jesus Christ."

By Dr. Herman A. Hoyt
President, Grace Schools

UNTIL THE DAY DAWNS

The shades of night marking the approaching end of the age are spreading so rapidly across the sky that the saints are losing hope for the society in which we now live. The atmosphere of organized government, religion, industry, and education is clouded with immorality, disorder, and selfishness. The legal profession has fallen to a new low and is sick unto death. Religion is marked by departure from the Christian faith. Industry is characterized by a driving passion to promote its own interests, no matter what the costs may be to society. And education has lost its moorings in a sea of confusion and low visibility. As a result, people in general are grasping at straws and groping their way blindly through the darkness of the night.

But there are some gleams of light piercing the darkness of this descending night, and these gleams provide hope for those who are sincerely seeking hope. In those dark days of Israel when it seemed that the last vestige of hope was gone, and the saints had dwindled down to one man, Elijah, God made it clear that there were seven thousand in Israel who had not bowed the knee to Baal. The same is true today. There are still saints in the earth, and there are movements from the grass roots of society which indicate that the cause of God and truth and righteousness is not all lost.

In the course of a degenerating society, the wicked has ushered God out of his thoughts (cf. Ps. 10:4), and having lowered his sights to the human and natural level, man is trusting in his own self-sufficiency and inventive genius for security. Even our own beloved United States has been betting on its financial wealth, natural resources, and engines of war to see them through the developing crises of the present hour (cf. Ps. 20:7). In this hour of deepening gloom there is a gleam of light. A movement within the Congress of the United States issued a call for a day of "genuine repentance." It is the first such movement since the days of Abraham Lincoln. It frankly admits that "we have forgotten God" and have imagined "that all these blessings were produced by some superior wisdom and virtue of our own." Repentance will move the heart of God. It did for the pa city of Nineveh long ago (cf. Jonah 3:5-10).

One of the darkening clouds that has swept across sky of thinking mankind is the myth of the evolution hypothesis. At no time in the history of human thou has this theory had less basis upon which to stand, yet there has been no time when thinking men women have been so ready to accept it without logical justification. It has permeated the educatio system. It is skillfully written into the textbooks of public schools. It has been made the working philoso for the patterns of conduct. It has produced a gradu descending conformity of life to that of the animal fr which men are supposed to have sprung. But even at t late hour there is a ray of light breaking through darkness. At last school boards and officials are mak provision for the teaching of creationism on the sa level with the teaching of evolution.

It was a sad day when the Bible was ushered out the classroom in the public school. During my elem tary and secondary school days, teachers and stude alike paid respect to the Bible. It was a rare insta when the Bible was challenged, even though it was ne taught. Any who cast reflection on this Book found h self in an uncomfortable position. But those days long since gone, and the fruit of this change in attit toward the Bible is only too well attested in the live young and old who have come to adulthood through barren educational desert. But, thank God, from grass roots of society, in the face of opposition, saints of God have initiated a growing movement to the Bible back in the classroom. The Christian I School movement is growing all across the nation. E people who make no special profession of Christian f have found virtue in this new movement and are pla their children in the custody of such schools. Thi indeed a ray of light for the future.

It is impossible to usher God from the classroom

exclude the Bible from the thoughts of men without the same time destroying the system of moral values. d is the only standard of measurement, and His Book he only book that speaks with authority on the sub- of morals. When man becomes the measure of his n morality, moral standards become as various as sin- men and as shifting as the sands. That is the sad state affairs in society today. Ethics have thus become situ- nal, convenient, and disappearing. Not even men o occupy the high Judicial Bench are able to deter- ne what is obscene or pornographic, what is good and y, and they abandon their role of authority and turn decision back to society. However, God has moved the hearts of men, and there is a genuine reaction to s loose and indecisive evaluation. We can well expect t the pendulum will swing measurably, if only slight- in the opposite direction.

Over the past few years we have witnessed a move in legislative and judicial branches of our government remove the death penalty as a proper sentence for p crime. The argument has been played up that it es not act as a deterrent to crime. Over against this ument there has been the desperate effort on the part men liable to such sentence to use every available ans to get this sentence changed or delayed. And ere the change has been made, almost immediately nitigated and vicious crime has been committed, owing that there need be no fear of death. The grow- scourge of crime has moved society to reject the acious reasoning of their leaders and reinstate the th penalty. A recent survey reveals that at least in nciple 59 percent of the American people favor capi- punishment, and twenty-one States have enacted new s calling for the death penalty. The President of the ited States, in his concern for the nation over which presides, has proposed restoration of the death penal- for such crimes as hijacking, kidnapping, and bomb- . This provides a ray of hope in the midst of the darkness of our times.

The low view of the heinousness of crimes deserving the death penalty has been equaled by the legal permission for abortion. Society has stampeded in the direction of abortion. No less than seven hundred thousand took place last year. Such specious reasoning as that the fetus in the womb is not a person or does not have life has been used to palliate the conscience and provide justification for disposing of a life that God has given. Arrayed over against the sophistication of the High Court of the land is the innate and God-given "law written in their hearts" (Rom. 2:15), the hearts of the people. As a result there is vigorous clamor for amendments to the constitution to limit abortion or return regulation back to the states. This growing revolt in society is another ray of light in the moral darkness of our times. Despite the efforts of men to quench the witness of conscience, the Spirit of God is fanning the flame of moral discernment and this gives hope for the days ahead.

The rays of light listed in the above paragraphs are in some sense from a source that is human and natural, at least so far as they are manifested in and through men. Just suppose they should all fail, as must be the case with anything that is purely human. Is there any light of hope for the despairing soul? To that question comes the infallible affirmation of the Word of God. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Peter 1:19). This light originated with God. It is unadulterated, undiminishing, unfailing. The lengthening shadows of night only make its beams clearer and brighter and longer. It reaches from now to that day when Christ comes, when hope will burst into reality and the night of sorrow and sighing will flee away. Though all else fail, this hope will not fail, and at last, "the Sun of righteousness [will] arise with healing in his wings" (Mal. 4:2).

Classes of 1974

Grace College and Grace Theological Seminary

CLASS OF 1974 — GRACE COLLEGE

Brethren Graduates — Bachelor of Arts



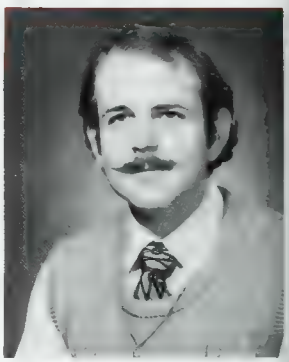
Jennifer M. Alm
Hollister, Calif.
Sociology



Robert D. Arenobine
Hagerstown, Md.
Bible, History



Terry W. Barr
Moline, Ill.
Bible, Psychology



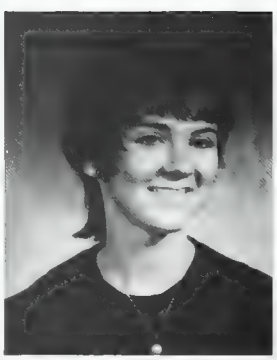
Bill L. Blackstone
Santa Rosa, Calif.
Bible



Sandra J. Bowman
Waterloo, Iowa
Creative Studies



Richard M. Brundage
Mansfield, Ohio
Social Studies



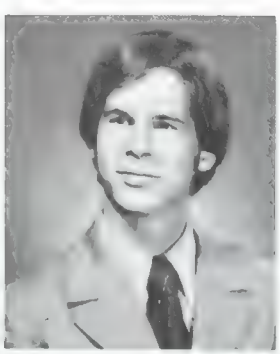
Linda C. Burk
Para, Brazil
French



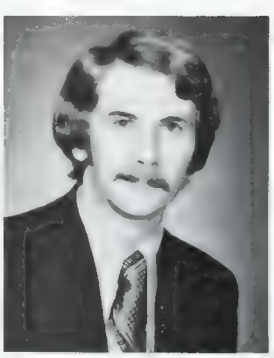
Kimberly J. Cone
Winona Lake, Ind.
Linguistics



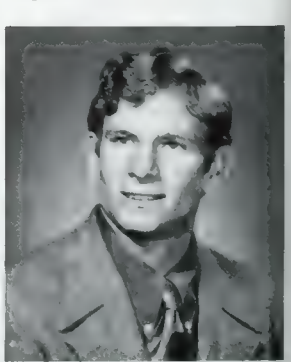
Freya A. Festa
San Jose, Calif.
Bible, Elementary Education



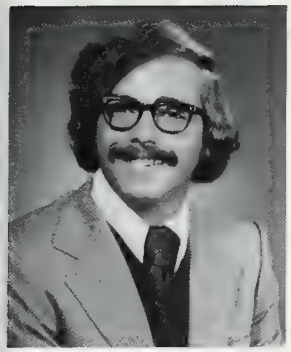
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Fort Wayne, Ind.
Psychology



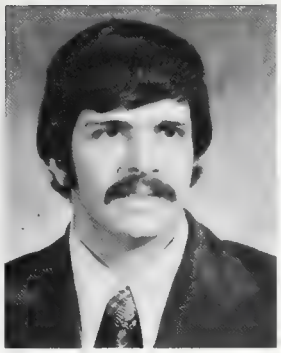
Kent C. Good
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Psychology



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Long Beach, Calif.
English



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Lodi, Ohio
Bible, History



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Bible, Sociology



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Oxon Hill, Md.
Speech



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Converse, Ind.
Social Studies



Marilyn R. Jones
Lexington, Ohio
Psychology



David W. Kennedy
Akron, Ohio
Sociology



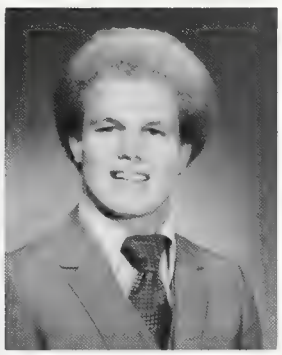
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Warsaw, Ind.
French



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Mansfield, Ohio
Bible, Psychology



James R. Miller
Meyersdale, Pa.
Psychology



Timothy P. Miller
Modesto, Calif.
Psychology



Elaine F. Moulton
Anaheim, Calif.
Bible



Alan R. Nolt
Rittman, Ohio
Psychology



Walter Olszewski II
Philadelphia, Pa.
Psychology, Sociology



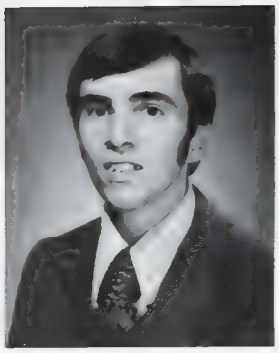
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Bible



Lester R. Reid
Winona Lake, Ind.
Bible



Ora A. Skiles III
Modesto, Calif.
Psychology



Thomas M. Stallter
Elkhart, Ind.
Speech



Susanne E. Stewart
Dayton, Ohio
Bible, Spanish



David D. Traver
Akron, Ohio
Bible



James L. Woolman
Winona Lake, Ind.
Social Studies

Bachelor of Science



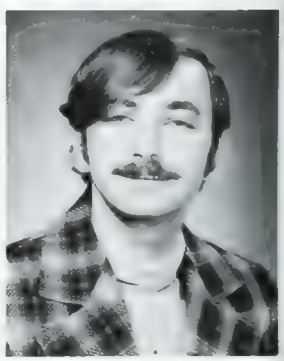
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Hagerstown, Md.
Elementary Education



Judy K. Ashman
Winona Lake, Ind.
Physical Education



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Everett, Pa.
Elementary Education



Michael L. Craghead
Covington, Va.
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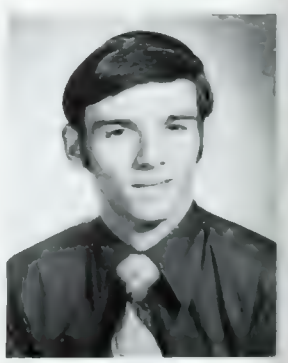
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Elizabethtown, Pa.
Business



Marilyn R. Hall
Garwin, Iowa
Elementary Education



Christina D. Huggins
Wickliffe, Ohio
Elementary Education



Darrell L. Johnson
Rittman, Ohio
Physical Education



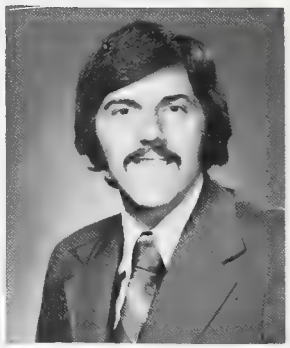
Cora L. Kerr
Akron, Ohio
Elementary Education



Wanda K. Pine
Bellevue, Ohio
Elementary Education



Lois M. Rapp
Ronks, Pa.
Creative Studies



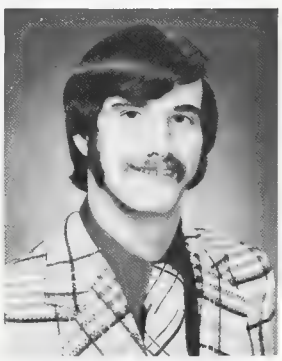
Thomas C. Roy III
Grafton, Wis.
Physical Education



Mary S. Shade
Winchester, Va.
Elementary Education



Sharon A. Terrell
West Milton, Ohio
Elementary Education



Craig A. Turner
Lancaster, Pa.
Physical Education



James W. White
Sunnyside, Wash.
Business

Bachelor of Music in Education



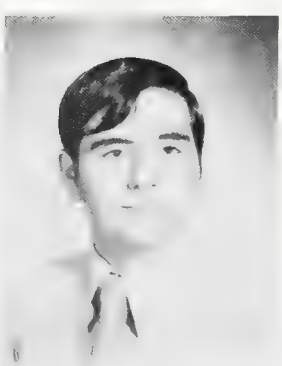
Christine M. Allem
Telford, Pa.



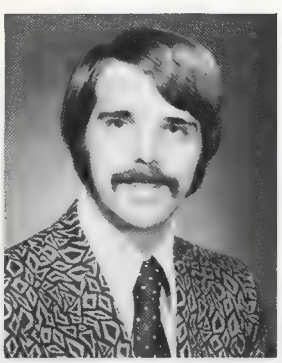
Donna L. Botteicher
Hooversville, Pa.



Frank L. Bowman
Reisterstown, Md.



John M. Fretz
Winona Lake, Ind.



Albert R. Shope, Jr.
Vandalia, Ohio

NOT PICTURED

Bachelor of Arts

Susan D. Anders
Carson, Calif.
Physical Education

Robert M. Cooper
Ashland, Ohio
Bible

John C. Pappas
Worthington, Ohio
General Science

Bachelor of Science

Brenda S. Garber
Berne, Ind.
General Science

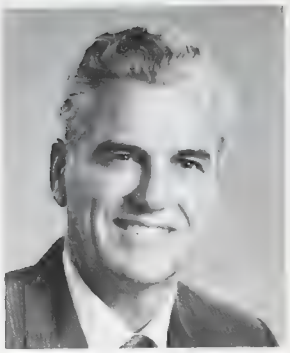
Bachelor of Music in Education

Sallie L. Bechtel
Minerva, Ohio

CLASS OF 1974 –
GRACE THEOLOGICAL SEMINARY

Brethren Graduates

DOCTOR OF DIVINITY
(Honorary)



S. Wayne Beaver
Missionary-Educator



Lester E. Pifer
Executive Secretary,
Brethren Home Missions Council



Donald R. Bowlin
Indianola, Iowa
Diploma in Theology



R. Darrell Anderson
Homer, Ohio
Master of Divinity



Richard T. Boggs
Franklin, W. Va.
Master of Divinity



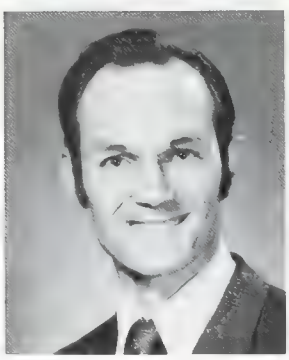
Richard L. Coburn
La Mirada, Calif.
Mastor of Divinity



Gary M. Cole
Pompano Beach, Fla.
Master of Divinity



Robert C. Gifford
Lake Hiawatha, N. J.
Master of Divinity



Philip J. Lesko
Williamsport, Pa.
Master of Divinity



Daniel G. Miller
Dayton, Ohio
Master of Divinity



David R. Plaster
Massillon, Ohio
Master of Divinity



Bernie L. Simmons
Kent, Wash.
Master of Divinity



Kenneth J. Stoll
Winona Lake, Ind.
Master of Divinity



Roger L. Wambold
Lansdale, Pa.
Master of Divinity



BMH staff photo—Turner

We are not as pretty as a flower, but . . .

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CURRENT AND CHRISTIAN



CIVILIZATION'S LAST HURRAH

By Gary G. Cohen. Moody Press, Cloth, 205 pages, $4.95

Gary Cohen has presented yet another look into the future. This is written as a novel and not a commentary. There seems to be no end to the interest in what is to happen in the future—which may not be too far away. First, a word about Gary. He received his Th.D. degree from Grace Theological Seminary. He coauthored *Revelation Visualized* which was a most unique presentation of the Book of Revelation.

Each chapter of the novel begins with Scripture verses which are unfolded in the chapter. Mr. Cohen's style is very readable. If you like novels and you like prophecy you are in for a couple of very delightful evenings with this book. I am not a dedicated reader of novels; however, if Mr. Cohen keeps on writing this way, he just might change my taste.

AN EVANGELICAL'S GUIDEBOOK TO THE HOLY LAND

By Wayne Dehoney. Broadman Press, Paper, 161 pages, $4.95

If you are one of those persons with a ticket in your hand and the visions of the trip to the Holy Land now in sight, you are probably wanting some help. You are anxious to know what you are about to see and the significance of each site. Here is your answer till something better comes along. Well outlined and filled with pictures, the area is divided into sections and chapters. It tells you the places you will see and a map relating locations. Scripture verses tie the places to the Biblical events.

This is also a good book for those who have made the trip and want to refresh their memories for many an evening. If the price seems a little high for a paperback, please keep in mind you may be spending hundreds of dollars for the trip, and if this helps in anyway to keep your trip in focus, it makes a mighty small investment.

A THIEF IN THE NIGHT

By Jim Grant. Moody Press, Paperback, 120 pages, $1.50

"A Thief in the Night" is a film that has brought outstanding reaction from many of our Brethren churches. This is a book adaptation of the film and should be a blessing to you whether you have or have not seen the film. It is the story of a wife who wakes to find her Christian husband has been taken in the rapture. It is a nightmare that turns to reality.

HIDE OR SEEK

By Dr. James Dobson. Fleming H. Revell Co., Cloth, 159 pages, $4.95

Dare to Discipline was a best-seller which many of you enjoyed reading. Dr. Dobson's book sold to parents, teachers, and the general Christian market. In his new book *Hide or Seek* the author now deals with the problem of self-esteem for the child. It is written for parents and teachers. Dr. Dobson asserts that only Christian values free us from tyranny and self. He suggests the better way to seek the best rather than hide in fear and sorrow.

The childhood problem of inferiority often leads to silliness, apathy, clowning, aggressiveness and shyness. I think this book will follow *Dare to Discipline* on the best-seller list because of the need in many Christian homes. And who is the parent that cannot take a little more advice in this period of time when true values are being confused?

Any of the books reviewed on this page may be ordered from the Brethren Missionary Herald Co., Box 544, Winona Lake, Ind. 46590. We pay postage on orders accompanied by a check.

SPECIAL OFFER

on the four books listed above. A $16.35 value for $14.75 when a check accompanies the order.

HREN MISSIONARY

HERALD

JULY 6, 1974



Rumble Seats, Running Boards, and Patriotism

(See page 3)

HERALD

Volume 36 **Number 13** **July 6, 1974**

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Cover Photo: Rumble seats and running boards once served a useful purpose, but are now out of style. Is patriotism the next to go? See page 3. (*Photo by H. Armstrong Roberts*)

CHARLES W. TURNER, *Editor*
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Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Home Missions—Rev. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Bowman
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor:

In the April 27 *Missionary Herald*, you printed an article by Terry White entitled "Cable TV: A new world of opportunity for evangelicals." It was especially informative and thought provoking. We are having a communications seminar at our Chicago headquarters, and would like to have 200 copies of this issue for pastors who will be attending our Cable TV workshop, which will be part of the seminar. The Brethren Missionary Herald Co. is to be commended for the excellent job of publishing a denominational magazine. It is an outstanding church publication.—*Illinois*

Dear Sir:

I was in a hospital waiting room the other day and picked up your magazine to browse. A most interesting format! I particularly liked your "My Dog Knows It Is Sunday" (Editorial—May 11). This was well put in a subtle sort of way.

Just thought you might appreciate a tiny note of gratitude.—*Michigan*

Yes, I do—and thanks for taking time to pen your thoughts.—CWT

Dear Editor:

Time was when a borrowed copy would do me just fine.

Now that you're prettier (color covers, for example), more levelheaded (Shoemaker on music), more stimulating (Pippert), and informative (Davis on exorcism), I better have my own copy.

Keep up the evolutionary (excuse the term) improvement.—*Ohio*



Reflections By Still Waters

Rumble Seats, Running Boards, and Patriotism

By Charles W. Turner
Editor

If the title catches you and you know what I am talking about, I conclude you are either journeying through or have passed middle age. Being a relatively young middle-ager, I must admit to the knowledge of what rumble seats were really like and how a running board had unquestionable merit. (Compare the ease offered by the running board to the physical gymnastics necessary to enter a present-day automobile!) At this stage in history I feel almost compelled to try to identify the word "patriotism" since there is so little of it around these days. Yes, we have a lot of politics but very little patriotism, and there is a big, big difference.

The reason for grouping these three things together is that obviously they all appear to be out of style. However, I think it would not be too bad an idea to have all three return to the American scene. It could be very refreshing.

Some things lose their value with age, while others gain their weight in gold—and then some! There seems to be an epidemic of seeking old objects—we call it collecting antiques. When an article gets to be over twenty years old in the United States we label it an antique. In Europe when something becomes two hundred years old, it gains the title of "antique."

I must admit to being a skeptic about this antique collecting. I am tempted to view it as the distribution of junk by the smart and "bargain buying" by the otherwise. Each one smiles at his transaction and thinks he has really been wise. As long as they are both happy, I guess all is well. When I visit an antique shop I weep for my parents. They might be wealthy if they had not thrown out all those items we had in the house during the depression days of the 1930s. Campaign buttons we had; Boker Coffee Banks—a plenty; a Mickey Mouse watch—certainly; Shirley Temple doll—naturally; even insulators from the telephone lines. If we had only held out long enough to share in the great antique sales of the seventies!

While we collect the junk of two generations ago, we discard the values taught and held to be self-evident by these same generations. Some of the old ideas are being cast aside as bad and not up to date for an enlightened people. Values of the home are being changed—can you remember when it was a real disgrace to have a divorce in the family? I heard recently of a reception being held for a woman on the occasion of her divorce. Her friends came and brought her gifts. There are many other former values that have been changed with the passing of years, and one is the attitude towards our nation. We call it patriotism.

In recent years the war in Vietnam brought a noticable change of attitude in our country. It raised doubts in the minds of young people as to where their loyalties really rested. The rapidly rising concept of "do your own thing" and enjoy yourself—was with us. The young people rebelled on campuses and burned the flag. There was an open defiance of the country and the establishment—the very people that happened to be feeding and clothing and providing for the rebelling ones. They sang a song, "Where Have All the Young Men Gone?" I have contended that the young men have not gone anywhere. They are still here. But they are much harder to recognize.

On top of the defiance of many came the present disillusionment with politics and political leaders. This has been followed by a distrust of the press, and the church, and other established organizations. So patriotism is at a very low level in this country today, and the same or similar conditions can be seen throughout the world. What an opportunity for a new world leader!

Yet, those who would condemn and tear down have not offered us anything to replace their destruction. Certainly, there is a lot wrong today. But let's not throw the baby out with the bath water. I, as a Christian, can still be thankful for the freedom, though it may be diminishing, which permits me to worship and serve God.

As I have stated before, I still get a chill from watching the flag being run up the pole. I love to sing "America" and "The Star Spangled Banner" still touches me. (My friends wish I could sing it in key and on pitch though!) My loyalty to God rates first in priority, but loyalty to the principles of my country ranks high. Call it nostalgia if you wish, but I still thank God He permitted me to be born an American.

I'm Hungry To Return

By Rev. Dean Fetterhoff
Foreign Missions Board of Trustees

In April and May my wife, Billie, and I, together with Raymond Thompson were sent by the Board of Trustees of the Foreign Missionary Society to visit our works in France and Germany. Impressions were so numerous that they are difficult to sort out. Take, for example, the realization that we really have more activity in both of these fields than I thought we had.

In Germany the house in which the Peughs live is very adequate for our present ministry (Bible studies, Sunday service, youth recreation and fellowship, living quarters for the Peughs, plus space to entertain guests). Roger has his study in the lower part of a double garage; and this is also adequate, providing a study separate from the house and free from interruptions of children, family life, and so on.

The Thursday afternoon Bible study was attended by eighteen German people—mostly older adults who would be free to attend an afternoon meeting. Warm spirit—we could sense the welcome response to the Word. That night about six boys came for a time of recreation followed by Bible study. Roger plans to take these young men out on the streets soon to share their faith.

On Wednesday noon Roger is continuing the Campus Life program at the local American high school, and on Saturday morning he has been having a Bible study with two of these young people who are interested in going deeper into the Word. Roger and Nancy have also been working and studying with Fred and Irene Dillworth, a delightful black couple with the U.S. Army in Stuttgart, who have been in charge of the "Youth of the Chapel," a young people's group at Patch Barracks. The Peughs have been meeting with the Dillworths for Bible study and prayer on Wednesday evenings.

On Sunday morning there were about fifty-five attending the worship service, but this included all the France missionaries, besides Thompson, my wife and me. Five families

Houses typical of the Stuttgart area



from a fundamental but legalistic church are now considering casting their lots with our work there.

Roger views our work in Germany as a center for Bible Christianity in Stuttgart, ministering to believers whether they are a part of our fellowship or not, and also for the establishment of a church there as soon as possible. The needs are for the present Christians to reproduce and for the development of an evangelism team for the greater Stuttgart area. Roger has made detailed plans for the TIME team this summer. Our greatest need is for an additional couple/couples to help in the work (1) in evangelization, training and fellowship, and (2) in encouragement to the Peughs.

As for France, I'll list the missionary families and my observations of their work. First, however, let me say that all of them told us they felt a new day is dawning in witnessing to young people in France. All said there is now a willingness to listen and an openness to talk of spiritual things. This is true now as it has not been before.

The Shargels' work in Chalon is strictly on a one-to-one basis up to this point. They are making many contacts and have often shared the hospitality of their apartment with these new friends. They are getting involved in the local community activities. Their bookrack, filled with Christian literature, is in a conspicuous place in their home so that people may take these items and read. Located next to a cultural center, they have many contacts with young people who gather there in search of meaning for their lives. Dave has developed an excellent series of slides which relates the Chateau ministry with this search and opens the door to a more extended witness.

Both the Hammers and the Dutruc families are in Tournus, and their ministry is primarily personal witness and follow-up of contacts made through the Chateau. Tournus is located about halfway between Chalon and the Chateau—about seven or eight miles from each. These two missionary families have formed a very fine quartet. You would enjoy them as I did. Perhaps they can travel to the U.S. to minister in our churches in the future. Dan is handling the audiovisual ministry at the Chateau and has a fine little sound studio set up there.



Dean Fetterhoff and Roger Peugh (top). The Brethren missionary family in Europe, along with the Fetterhoffs and Rev. Raymond Thompson.

Larry DeArmey very ably directed the youth weekend at the Chateau May 4 and 5 as one of his regular responsibilities. The DeArmeys also lead two Sunday services each month in the little rented hall in Macon. Mostly young people meet in the hall, which may be lacking in size or luxury, but it evidences their good work in painting,

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installing light fixtures and such, to make it an acceptable meeting place. On Wednesday mornings there is a children's meeting, and in the afternoon a time of recreation and Bible study for high school kids. Friday evening is Bible study time for adults and for those who can't come on Wednesday afternoon. On Saturday afternoon they have a coffee-bar type evangelism program. Christian young people with whom they work are now having Bible studies in all three of the public high schools of the city. One girl living in the "foyer" (a kind of dormitory for single working girls) is leading a Bible study there. The DeArmeys serve as Chateau representatives in Macon in addition to directing youth retreats, camps, et cetera, which are held on the Chateau premises.

The Juliens are again living at the Chateau. As field superintendent, Tom is involved with administration and strategy as well as a ministry to individuals. They have a deep personal commitment to their service to the Lord in France.



Larry DeArmey directs activities at the Chateau youth center.

Roger Peugh greeted the Fetterhoffs on their arrival.



Narrowing my impressions to those of the Chateau itself—I had no idea this place is as big as it is. There are thirty rooms in addition to the house where Juliens live! The place is now very adequate for the kind of ministry we are carrying on. Although it was built nearly five hundred years ago, remodeling has provided dormitories, rest rooms, dining room, two kitchens, library, central meeting room with fireplace, an apartment, recreation room in the basement (or "cave"), audiovisual room, and a garage for the truck and other equipment. I was impressed with the landscaping and lawns—all bushes trimmed, flowers blooming, lawns well mowed, and the area formerly overgrown with weeds now cleared by a bulldozer for a garden, small orchard and grounds for weekend tenting.

I was also favorably impressed with the weekend of ministry to the young people. As has been said, the Chateau is a "bridge" between unsaved and Christian young people where they can communicate without a structured formal atmosphere which would alienate French youth. Young people here seemed naturally to share their faith in Christ. Kids were saved the weekend we were there. I asked Tom if he had encountered any problem of young people bringing drugs (since unsaved kids come and it is not a church situation), and he said they had not. The Christian kids seem to discipline the situation pretty well without having to have a list of rules to be obeyed. There were two Sunday services, a worship service in the morning at which Mr. Thompson spoke, and an afternoon rally at which I spoke. Each of these was over an hour and a half in length and the young people didn't seem to mind a bit. They freely shared in them with music and testimonies in an informal atmosphere.

The Chateau has made a definite contribution in the lives of many young people, some of whom are now in Bible school. Six of the couples either have been recently married or are planning marriage this summer, and several of them are interested in going on to Bible school and at least one couple to missionary service.

The "Friends of the Chateau" (those who have been there in the past) has now been organized, and Tom said about one-third of the operation of the Chateau is now being paid for by contributions from this group. He hopes the entire operation can be fully cared for by this group in three or four years.

These are only a few of the lasting impressions which so moved me as to create an appetite for a return visit to our missionaries in France and Germany.

"Whom Shall I Send?" Send Us!



The Austin family

As proves true in so many cases, the Lord's direction for Gary and Jean Austin has come about over a period of time and through varying circumstances as they have become convinced that He would have them on the mission field. The following verse from God's Word is one through which He has spoken to them: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me" (Isa. 6:8).

Both Gary and Jean accepted the Lord when they were children growing up in Christian homes. Gary was born in Long Beach, California, the son of Mr. and Mrs. Ted Austin. He started attending a Brethren school as a first grader, and continued in Brethren schools through his high school graduation. Jean, the daughter of the Max Flukes, was born in Pennsylvania and while young lived for some years at Winona Lake, Indiana, where her father was preparing for the ministry. Later, when the family moved to California, Jean attended Brethren High, and there she and Gary first met.

Gary and Jean were married while both were studying at Grace College; both received degrees from that school. Gary also has his masters in elementary education from St. Francis College, Fort Wayne, Indiana, and certification in elementary education from Purdue University. Gary has taught in elementary grades for eight years in the Winona Lake area, and Jean for four years.

God has given the Austins two children, Deborah, now nine, and Mark, six. "As a result of early training in Christian schools, we saw the responsibility as parents to place our own children in Warsaw Christian School. We praise the Lord for the influence of Christian teachers in our own children's lives," they say. Gary serves on the Warsaw Christian School board, and they are active members of the Community Grace Brethren Church of Warsaw.

In recent years Gary has also worked as an H&R Block tax consultant, and in this capacity has been especially helpful to Brethren missionaries.

"Through talking to missionary friends, we realized that the Lord might want us to give our lives to help in the Christian education of missionary children. We presented ourselves to the foreign mission board, and they told us of the need for a teacher in the Central African Republic. Step by step the Lord has opened doors for us and has shown us that the C.A.R. is where He wants us," say the Austins.

A necessary preliminary to their actual going to the field is the process of language training, and the family is making plans to go to Quebec this fall to begin their year of French language study at the Bethel Bible Institute, where the three new families studied this past year.

Looming as a large and very important item is the underwriting of their total support needs, as well as the lesser amount needed for their "outfit." An outfit appeal with prayer cards is going out to Brethren churches to seek help in equipping this family for their field, and a slide-tape story is in the making.

For the Austins it is "full speed ahead," and people of the Brethren constituency are urged to pray and give so that the call of the Lord may be fulfilled by these, His yielded servants.

ABOUT MK SCHOOLING IN AFRICA

Miss Ruth Kent has for many years (since 1946) taught the Brethren "missionary kids" in the elementary grades in Africa. (During furlough years following her last three terms, teachers have volunteered to go to Africa from the United States to substitute as teacher of the school.) After the children finished eighth grade, they usually remained in the United States for their further education. Several years ago, in response to the appeal for a teacher of the junior high age youngsters, Robert Juday and family went to the field and served effectively in this teaching area. In 1973 the Judays felt the Lord would have them return to the States.

The several junior high and high school-age MKs are presently attending a mission school in the neighboring land of Zaire. Circumstances—which always fluctuate on the field—found only one child of elementary age on the field this past year, and it was decided that he, too, should attend the Zaire school.

Through the years Miss Kent in her service to both MKs and their parents has been greatly used of the Lord as a beloved teacher, but she feels now that it is time she retired from teaching. Hence, the field has made known the need for another teacher. This is the spot which Gary Austin will fill.

GOD WAS WAITING FOR ME

Foreign Missionary Society editor's note: Pierre Yougouda is from the Central African Republic and was selected by the Brethren Church in that nation to come to the United States to receive advanced theological training. He attended Grace College during the 1973-74 school year, and will be entering Grace Seminary this fall.

This testimony appeared in *The Sounding Board,* published by Grace College, and is reprinted by permission.

By Pierre Yougouda

I was born at Maroua, in the North of the United Republic of Cameroon. We were twelve children in our family; but seven died, and we are now five. I am the only boy among four girls, and this is why I am called "YOUGOUDA."

After the death of my mother in 1954, I was taken by my uncle to live

Pierre and Martine Yougouda with Laura and Eric



with his children at Garoua, which is 200 kilometers from Maroua.

Before she died, my mother told me about the salvation through Jesus Christ, but I was ashamed to confess that I was sinner because I was well educated in instruction and innocent of many social sins.

I was retained by these devil's chains for many years. Living in my uncle's home, which is a Christian home because he is a preacher, I made myself "Christian" because I was singing Christian songs, reading the Bible easily, and without any zero on my presence in the church.

Every Friday when the preachers of the different religions came to our school to teach their doctrine, I went in the group of those who were for Christ. Some days I took a Bible, I entered into a hole like those in the monasteries, I read it and took a beautiful image of Christ and began to pray about everything concerning my study.

Through this dark way Jesus Christ in His grace unmeasurable, spread His light upon me, when one Sunday of January 1963, sitting on a bench of church, hearing a message my heart was melted in me. I realized that I was not yet saved. When the invitation to decide to accept Christ as Saviour came in my heart, I rose up and made my decision publicly, without shame nor fear. The chains of perdition were broken.

When God saved me from the hands of the devil, this did not leave me in peace. After my conversion to Christ, I had many struggles in my heart. I began to feel like Christ, to think like Him, and I was moved with a great compassion when I saw that the church in which I was saved contained many people of Christ; but there was no pastor or missionary to help us to grow in faith and to know Christ quite well. This vision touched my heart, and the desire to become the servant of Christ rose up in me.

God also was waiting for me. Just during that time a letter came from Central African Republic asking the young people desiring to serve the Lord to go to Bozoum to be trained in the School of Theology. In God's calling me to become His servant, He knew me very well. He knew that I had planned to become a secular teacher to gain much money. He knew that I was a very young boy, so one day our Sunday School teacher gave to me Jeremiah 1:5-10 to memorize. These verses became a hammer in my life.

Before me is the Christian cross to bear and behind me the world was crying to me to return to play with its three children: the lust of the flesh, the lust of the eyes, and the pride of life.

Knowing that I had an inner struggle, my uncle used a mighty sword—Hebrews 11:24-27. This passage of Scripture broke the bridge between the world and me. And just after one month of the Christian life, I was sent to Central African Republic to study the Bible in the School of Theology at Bozoum, where I was taught by the "Gamaliels"—Mr. Wayne Beaver, Mr. Marvin Goodman, Mr. Don Hocking, Mrs. Betty Hocking, Mr. George Cone, and Dr. Orville Jobson. These faithful servants of the Lord built my new life for three lovely years.

Before the end of the school, on September 5, 1965, I dedicated my body to Christ.

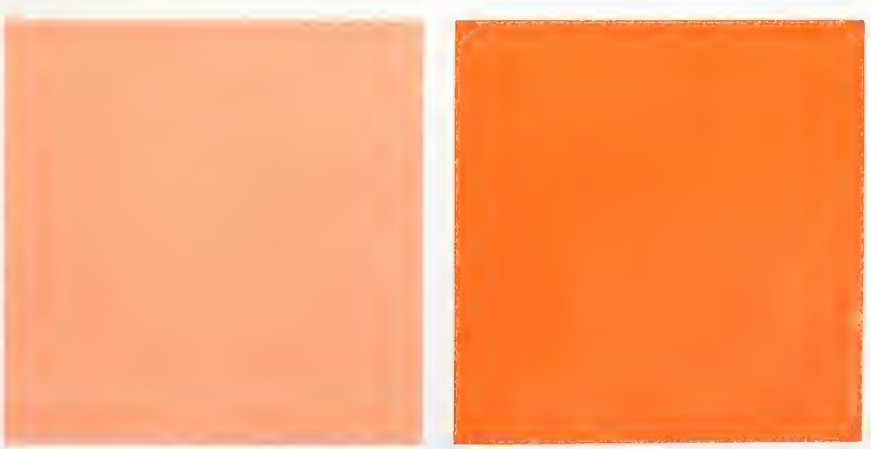
Immediately after the day of the graduation on November 26, 1965, I went back to the people of Christ in Cameroon. I served there as an assistant pastor for two years. Then I was called by the Lord to go to teach in the Bible Institute in C.A.R. During the five years of service in the Bible Institute, I was thirsty to know how to use the Bible commentaries, and to do research, and to know how to help the pastors and Christians in literature.

So God seeing this desire in my heart, He used my people and the beloved in United States of America to open to me the way to come to the Grace Schools.

There are three things in Grace College that I like:

- ★ The teachers I met printed many good examples in me, and I found out in them the good ways to work among young people.
- ★ The library is for me like an ocean of books in which I am swimming with joy. I feel myself like a bee in a big flower. When I will go back to Africa, I will be covered with much dust of the library.
- ★ Studying together with the young people, I am learning the way that I can help much better the African people, because I see the same desire and I hear the same questions asked in class by the young people.

Next year, if the Lord desires, I will begin my seminary studies; there I will meet my goal for coming to America: STUDY THE BOOK OF BOOKS, THE KEY OF KEYS.





Missionary Mailbag

Stuttgart, Germany

We hope that in the next few minutes you'll be able to sense with us that God is really doing some exciting things here.

Some time ago we requested prayer for three families. They are from a very legalistic church which makes many works necessary for salvation. They've been coming to our midweek Bible study since February. On April 23 the one family made the decision to move fully into the ministry here, no matter what the cost. Please pray! These families are very much spiritually alive and concerned about the lost.

Last week, on May 12, there were thirty-nine for Sunday worship, the most we've ever had for a "normal" service (where there was no special speaker or special feature). It *was* special in that it was Mothers' Day, but here in Germany it isn't emphasized like it is in the States. You can imagine how surprised and appreciative each mother was to have a carnation pinned on her. Our auditorium is clear full with fifty-five, and it was commented after the service that soon the room would be too small. We will doubtless have to begin thinking about something larger already this summer. Pray with us about these encouraging problems.

A great help to the ministry is on the way. On June 5 the TIME team will be arriving for eight weeks: Roger and Susan Saurer, Cheryl Holman, Elaine Heatwole, Dan Ramsey, and Bob Wenger. Lord willing, I'll be going to Luxembourg to pick them up and Nancy will stay home to meet the Eddie Mensingers who are returning from Africa to the U.S. for furlough, via Stuttgart. We know many have been praying for the TIME team's ministry, and we would like to request you to make this *urgent!* This past week our group began praying in a direct way for spiritual awakening here in our section of Stuttgart, and the exciting thing is that a spirit of anticipation is spreading. We don't know how God wants to work, but we are growing in conviction that He is going to do something great for His honor and glory. Pray that we'll keep our priorities straight during this time—spending increasing time in personal prayer and Bible study so that we are open channels for *Him*, through which He can work.—*Roger Peugh*

Haedo, Argentina

A faithful attendant in our services (hopefully a future member) has a factory in partnership with another believer. Due to the exceptional blessing of the Lord upon their enterprise, they decided to have a fifteen-minute gospel presentation once a week for their employees, and asked me to take the first two services. There was good attention in the first service, and in the second there were five who made a profession of faith. We are not sure that all five did pass from death unto life, judging from their succeeding behavior, but we are quite satisfied that some did. Two of the five came to our Sunday School yesterday in spite of the distance they had to travel. Pray for this work that we may know how to continue winning the rest of the men, feeding those who are being saved, and reaching their families.

In March Ivan and Alan started another school year. Ivan is in what would correspond to the tenth grade, and Alan in sixth. We are thrilled and deeply grateful to the Lord that the boys are concerned for the salvation of their classmates and the Lord is hearing their prayers. One of Ivan's companions has been attending the meetings for some time and recently made a profession of accepting the Lord. Now these two in the class are a team trying to win others.—*Solon Hoyt*

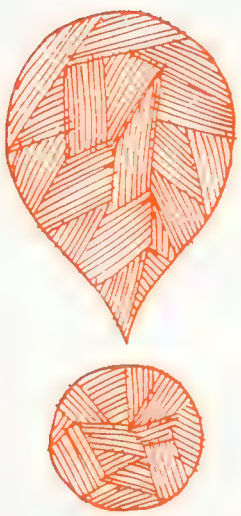
Chateau de Saint-Albain, France

There have been a number of conversions recently—of an unusual nature. Also, several have expressed the desire for baptism. It is an exciting time to be living, and we trust that the Spirit will continue to keep the doors open. Just last night an English boy who has been with us for a couple of weeks—and has been in problems with the law in England—finally came through and accepted Christ.

By the way, the young man sitting alone reading Billy Graham's sermons at Taize, when Mr. Thompson and the Fetterhoffs were here, came to the Chateau the following week and accepted Christ. His testimony is quite remarkable, and Cheryl Shargel is translating it for a *Missionary Herald* article.

Next weekend is our tenth anniversary weekend at the Chateau. We'll keep you informed.—*Tom Julien*

A REBEL IN AFRICA



By Rev. Robert Williams
Missionary to Africa

I rebel! I am getting old—old enough to be retired. But it's not my age at which I'm rebelling; after all, one can't very well carry on a dispute with the calendar on the wall and the ravages of age. Although one doesn't like to think he is getting old, I can't very well say as was said of Moses, ". . . his eye was not dim nor his natural force abated." Now, to date there isn't too much wrong with my eyes—but something has happened to my "natural force." What with tropical heat—and infrared rays and malaria and anti-malarial drugs and parasites, plus the accumulation of years—let's face it, I'm just not what I used to be.

So—the reason for my rebellion? I rebel—at my age and state of deterioration—at still having to skitter around the African countryside like a youngster, trying to keep the Lord's work moving in the right direction.

I am responsible for three Elementary Bible Schools between here and one hundred and fifty miles down the road. In the last three weeks we have gotten those three schools launched on their academic year. We have also attended and helped in four "village conferences." It has meant that as soon as we get unpacked from one trip we have started packing and preparing for the next one. And there aren't motels and restaurants to accommodate us. There aren't even kind friends to invite us in. We have to provide everything as we go.

Recently, arriving for a conference, we were shown to our quarters, a neat little grass bungalow. Very cute it was, but located right in the baking noonday sun. And one could not stand up anywhere inside—straight, that is, much less going through the door that way. When we got our cots and mosquito nets up, it was necessary to back out to turn around (that's only slightly overstated). Now we don't object to humility, and to being humble, and to bowing down. But at our age, our backs object to our walking around with the top eighteen inches of us bent over at a ninety-degree angle. And creeping up and down that one-foot alley beside our cots to get into bed, we soon learned the number of the rafter poles by the number of bumps we got on the head.

Usually, I will admit, our quarters are a little more commodious than that. The last place we were in was as neat and clean as mud walls and floor can be. But there was only one door and no windows; hence, no air circulation. There were no verandas to protect the walls from the glaring sun. At night it was like an oven. We beat that one by moving outside and sleeping under the stars. (Fortunately, the stars *were* shining that night.)

The Apostle Paul said, "I am become all things to all men that I might by all means obtain some." Would he sleep in a house where he practically had to get down on his hands and knees to get around, or where the walls radiated the day's heat all night long and roasted him? Of course he would. We are a long way from paying the price that the Apostle Paul could and would and did pay to preach the Gospel. And *we too* are willing and glad to do it as long as our health and strength holds out. That is not the reason for my rebellion.

I rebel because the rigors of this battlefront are left to single women and older and aging people, while the young and the strong and the healthy are sitting in their air-conditioned studies and riding in their air-conditioned cars and preaching in their air-conditioned sanctuaries and letting us do this work, and not one is offering to lend a hand. It seems there isn't one who is ready to say: "Here, Dad, let me give you a hand. My Lord has commanded to preach the Gospel to *every creature.* So as much as in me lieth I am ready to preach the Gospel in Central Africa. Just let me take over a little."

But honestly, I don't really rebel, at least not *real* rebelliously. I praise the Lord for the opportunity to do what I can, and for the health He gives for the task. We even wonder, if the Lord tarries, whether we might ask to come back again for another year or two after furlough. We do get awfully weary sometimes. We come dragging out to our study and seem just too dull to accomplish anything constructive. Sometimes we feel as though we aren't earning our pay. But Paul also said, "When I am weak then I am strong." Perhaps the Lord has been waiting till some of that "natural" force drained out of us so that He could pour a little of *His* power into us. I hope it may be so.

We don't rebel at any avenue of service that our wonderful Lord opens before us. We praise Him and look to Him for health and strength. Surely anything we can do for Him who left the palaces of glory and became man and endured the dust and heat and filth and cold and grime and ridicule and slander and suffering and blood and death for my sins—anything I might be able to do for Him is nothing. But there must be someone or ones who could do so much more than we do and do it so much better.

Young man, young woman, when you stand before your Master, what reason can you give for not coming to the mission field? The Master has said: "As the Father has *sent Me,* even so *send* I *you.*" Will you be able to stand before Him and say, "Lord, you never *called* me to be a missionary?"

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Notice. The *1975 Brethren Annual* will be published Dec. 1, 1974. All those who subscribe to the *Missionary Herald* will receive it as a part of their subscription.

Roanoke (Clearbrook), Va. With a donation of three quarters of an acre for a parsonage three years ago, the beginning of a new project was under way. Almost a year later a driveway was blasted out, a 247-foot well drilled, and a foundation laid. Much of this was made possible because both material and labor were donated. On dedication day (May 5) we were thankful to realize that all bills were paid.

Guest speaker for the week of dedication was a former pastor, **Rev. Carlton Fuller**, currently pastor of the First Brethren Church of Dallas Center, Iowa. There were 10 rededications and 4 first-time decisions as a result of the meetings. C. A. Flowers, pastor.

Alto, Mich. The Calvary Brethren Church extended a call to **Rev. Robert Moeller** to be their new pastor, and the call was accepted. Pastor Moeller will begin his new ministry at Alto in September.

Winona Lake, Ind. (EP)—The administrative boards of the Free Methodist Church and the Wesleyan Church have agreed on a basis of possible merger—a plan to be presented to the General Conferences of the two denominations June 18-July 1 here.

The boards approved articles of agreement and a proposed constitution in a joint session in Winona Lake, May 8.

The new name suggested by the boards is the "Wesleyan Methodist Church."

The action by the boards must be approved by both General Conferences, according to Free Methodist Bishop Myron F. Boyd. The Wesleyans met May 9 and confirmed the joint action; the Free Methodists will meet June 18. The Free Methodists may postpone a decision until all members have agreed upon the merger.

Goshen, Ind. After serving in the full-time ministry in the Brethren Church for 43 years, **Rev. Robert Crees** now plans to retire, effective Sept. 1. Since 1969 Pastor Crees has been ministering at the Grace Brethren Church of Goshen, Ind.

With four married daughters living in Pennsylvania, Mr. and Mrs. Crees hope to locate in that state, and in retirement be able to enjoy their children and families. (Congratulations on a most fruitful ministry.—Ed.)

Vandalia, Ohio. On May 19, 1974, a check for $500 was given through the church treasury in memory of **Alma Burnside**. The money was to be equally divided between home and foreign missions. This gift brought the offering for this special day to over $1,600. Everett Caes, pastor.

Grand Rapids, Mich. (EP)—The Amway Corporation of Ada, Mich., has promised $100,000 to Grand Rapids Christian High School, helping to construct a $1,213,000 addition.

Superintendent Phillip Elve said bids for the annex were $100,000 lower than predicted, giving the school a double boost.

Amway President Richard DeVos said the contribution would be in the form of $25,000 per year over the next four years.

The school is operated by the Christian School Society with 9,000 parents and supporters voting on major decisions that guide the private system's business.

St. Paul, Minn. (EP)—The Minnesota Commissioner of Education has warned the Anoka, Minn., school district that it could lose state funds if it permits distribution of Bibles in school buildings.

Commissioner Howard Casmey's warning also will be distributed to the state's other 433 school districts, according to Farley Bright, deputy commissioner of education.

The Gideons, an organization which distributes free Bibles, had sought permission to distribute New Testaments in Anoka schools.



The record-breaking crowd at Whittier

Whittier, Calif. The moving of the Spirit of God in the lives of people in a remarkable and concentrated manner has been very evident in the past few weeks at the Community Brethren Church. There have been 58 decisions for Christ since Jan. 1, with these decisions representing various responses to the ministry of God's Word. Since the first of the year 46 new members have been added to the church roll. Along with these blessings the attendances have been excellent. "Thanks be to God!" John Mayes, pastor.

Hatboro, Pa. The honorees at a 50th Wedding Anniversary celebration recently were **Rev. and Mrs. William Steffler.** The Stefflers were congratulated by many friends and relatives as their two children (**Rev. Alva Steffler** and **Mrs. Harriet Gault**) hosted a reception in their parents' honor. William Steffler completed 51 years in the Brethren ministry as a pastor and evangelist, and he still has the honor at the Hatboro church (his last pastorate) of being called Pastor Emeritus. Congratulations to two faithful workers in the Lord's service!

Atlanta (EP)—The Christian and Missionary Alliance, founded as a missionary society in 1887, has voted to establish itself as a full-fledged Protestant denomination.

A total of 834 members of the Alliance's general council, gathered at the First Baptist Church here, voted for the measure, 98 were opposed.

Founded by A. B. Simpson, the Alliance has had only four presidents in 87 years. The new constitution allegedly gives C&MA President Nathan Bailey of New York greater authority and responsibility for directing the group than presidents had in the past.

Congregations formerly called "branches" will now be known as "churches." The 100,000 members and 70,000 "adherents" will donate an estimated $9 million to missionary finance this year. The Alliance currently has 1,000 missionaries on foreign fields, approximately one for every 105 members.

Changes. Rev. David Plaster, R. R. 2, New Florence, Pa. 15944. Please change *Annual.*

Toronto, Ont. (EP)—Sunday School attendance in Canada has dropped "catastrophically" in the past 10 years, the *Toronto Star* reported here.

Canada's largest newspaper said the overall decline is close to 50 percent, with two major churches—United and Anglican—reporting even greater losses. The two denominations, along with the Christian Churches (Disciples of Christ), are nearing a referendum on organic union.

In 1962 there were 648,354 children on United Church of Canada rolls; in 1972 the figure was 293,000. Nationally, the Anglicans had similar losses and in the Diocese of Toronto enrollments dropped from 42,559 to 17,772 in the same period.

Presbyterian Sunday School attendance dropped from 109,864 in 1963 to 63,362—10 years later. Lutherans and Baptists did a bit better but also experienced the downward trend, *The Star* reported.

Rittman, Ohio. The Lord works everything out according to His schedule, and then things fall into place. At least this is the way the Rittman Brethren feel regarding an associate pastor. **Kenneth Stoll**, a recent graduate of Grace Theological Seminary, was the one God wanted to serve at Rittman as associate pastor, and in the right time he was available and was given a call. The Stolls are now happily ministering in this area of the vineyard. Mr. Stoll is the son of **Prof. and Mrs. John Stoll** of Grace Schools, and Mrs. Stoll is the daughter of **Chaplain and Mrs. Lee Jenkins**, also of Grace Schools.

Atlanta, Ga. (EP)—Church Financing, Inc., a firm handling millions of dollars in construction bonds for scores of churches in the Southeast, has filed for bankruptcy in federal court.

The first meeting of creditors was set for June 3. Assets of the firm have been protected by court order.

The firm pleads that the state and U.S. Securities and Exchange Commission had notified the company that its bond sales programs may have violated disclosure laws. Church Financing obtained fees by handling construction bond sales for churches. Members of the congregations served often bought the bonds from the company's representatives.

Clients include Baptist, Methodist, Assemblies of God, Church of the Nazarene, and Church of God in Christ congregations.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

BURNSIDE, Alma, 87, Jan. 18. She was a charter member of the old Hoover Avenue Grace Brethren Church, Dayton, Ohio. Everett Caes, pastor.

DEITS, Lewis, 75, May 24, a charter member of the Grace Brethren Church of Waterloo, Iowa. John P. Burke, pastor.

OGILVIE, Harold, Mar. 9. Mr. Ogilvie was a faithful member of the Bellflower Brethren Church where he served as a deacon and in many other capacities since 1947. Edwin Cashman, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Robin Huffman and William Satterfield, Mar. 17, Grace Brethren Church, Virginia Beach, Va.

Carol Boneberger and Thomas Walker, Apr. 20, First Brethren Church, Long Beach, Calif.

Linda Richeson and Daryl Blanchard, Apr. 27, First Brethren Church, Wooster, Ohio.

Beverly Gilbert and Daniel Younger, Apr. 29, Grace Brethren Church, Longview, Texas.

Rebecca Allen and William Bassett, May 7, Grace Brethren Church, Virginia Beach, Va.

Donna Jordan and William Lane, May 19, Grace Brethren Church, Virginia Beach, Va.

Joann O'Donnell and Daniel Swinehart, May 24, First Brethren Church, Long Beach, Calif.

Susan Thompson and David Hobert, May 25. Pastor Charles Ashman and Rev. Raymond Thompson, father of the bride, officiated, Winona Lake Brethren Church, Winona Lake, Ind.

Susan Vasile and Charles Griffin, June 15, Grace Brethren Church, Virginia Beach, Va.

Jan Dunn and Miles Fisher, First Brethren Church, Long Beach, Calif.

Kathy Eldridge and Thomas Doyle, First Brethren Church, Long Beach, Calif.



Send the Light Through WMC Ladies

Let's "Dress Up" for Worship!

By Mrs. James Davis

As these words are penned they come with great concern in regard to each woman who professes to be a born-again believer.

The subject that has really become a "thing" with me is the pantsuit. I wear them, but I do try to use good judgment as to where and when. I believe we should not wear pantsuits, slacks, shorts, pantskirts or similar attire to a worship service, no matter how informal it may be. Our standards should be kept high. Never would we wish to keep anyone out of the Lord's house because of her attire, but if someone comes to services and sees women dressed in very casual attire they will follow suit, and soon there are no dress standards at all.

It used to be when ladies "dressed up" they looked feminine and beautiful. My, how things have changed. The other evening I went to the Music Center in Los Angeles—a magnificent place. I saw women dressed, or partly in some cases, in every conceivable fashion.

"Informality has come to the point of being obnoxious, not only in our churches but anywhere we go." (This statement was from Dr. Kenneth Ashman's message at national conference at Gettysburg in 1973). There is a lack of separation from worldly things on our part as Christians. We really should not compromise. We had better stand fast in all things. God's way is best. It has never changed and it never will.

As Women Manifesting Christ, we had better establish some standards. We must use good judgment in the way we dress and set an example that glorifies God. When all is said and done, the world sets higher standards for Christians than we set or execute for ourselves. Shame on us!



I must admit I am from the old school, old-fashioned, square or whatever; but I believe a lady should be a lady. By our appearance we should help new Christians attain high standards. I've been most concerned about the attire some of our church family wears when attending church services, social functions, and WMC meetings.

There is a time and place for the informal (within reason) attire. I realize the way one dresses does not necessarily make her a Christian; however, it can say a lot. We older ladies need to set the example for the younger ladies and girls by a consistent, moderate and modest mode of dress. Read Titus 2:1-5 and then in prayer ask for God's guidance in your life. "Knowing the Time" and being effective in "Sending the Light" to the lost, we need to take a good look at ourselves. Are we Manifesting Christ or are we mirrors of the worldly crowd?

Let's be, what I'm sure our Lord intended us to be, Women Manifesting Christ in every aspect of our lives.

Betty Davis, from LaPalma, California, is the Southern California-Arizona District WMC president.

National WMC Presents Piano to Grace Village



The photo at right shows Joyce Ashman, WMC national financial secretary-treasurer, presenting a check to Mr. Herbert Dye, of Dye Music Company, in payment for a Kohler and Campbell console piano.

This beautiful, pecan-wood finish instrument was purchased for Grace Village, Winona Lake, Indiana, with a cash gift voted at last year's national WMC conference.

"We are most grateful to national WMC for this generous gift. Its sacred melodies will warm the hearts and bring blessing through the years to residents of Grace Village. Thank-you very much, WMC ladies."—*R. A. Ashman, administrator*



Reflecting God's Blessings

"God has given each of you
some special abilities;
be sure to use them
to help each other,
passing on to others God's
many kinds of blessings" I Peter 4:10 (Living Bible).

National WMC Conference Sessions

August 5-9, 1974 **10:45 a.m.**

WMC READING CIRCLE



A special "package price" on all four books will be offered by the Brethren Missionary Herald Co. Watch for information in the WMC 1974-75 program packet.

WMC RECOMMENDED BOOKS FOR 1974-75

Ask . . . that your joy may be full

Mrs. David Farris

Ask . . .
To ask — I am humbled
I am needy
I am dependent
I am all that my ego rebels against.
Yet, Lord, You say, "Ask . . . that your joy may be full."

Ask . . . For what shall I ask?
Ask for — Your strength in my weakness
Your wisdom in my lack of wisdom
Your sufficiency in my insufficiency.

Ask . . . That your joy may be full
My joy — not my happiness
My health or
My pocketbook, but
My joy — that quality of the spirit not dependent on outward circumstances.

Ask . . . That your joy may be full
Full — Complete
Abundant
Abounding

Ask . . . that your joy may be full
Lord — You want me to ask
You want me to have joy
You want my joy to be full

Thank-you for Your promise —
Ask . . . that your joy may be full.

Anne Farris, her husband and three children live in Ventura, California. She is the daughter of Dr. and Mrs. Jake Kliever, missionaries to the Chad.

When you give to the
OPERATION and PUBLICATION EXPENSE FUND
—program packets are available
—*Herald* pages are published
—Pen Pointers are printed
JULY IS AN O and P OFFERING MONTH

WMC OFFICIARY

Pres.—Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964

1st V. Pres.—Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405

2nd V. Pres.—Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590

Secy.—Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902

Asst. Secy.—Mrs. Tom Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910

Fin. Secy.-Treas.—Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)

Asst. to Fin. Secy.-Treas.—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580

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Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590

Prayer Chm.—Mrs. Harold Mason, R. R. 8, Warsaw, Ind. 46580

MISSIONARY BIRTHDAYS — SEPTEMBER 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 Brethren Annual.*)*

AFRICA

Miss Rosella Cochran September 1
Mrs. Donald G. Hocking September 11

ARGENTINA

Mrs. Loree Sickel September 10

BRAZIL

Mrs. Edward D. Miller September 18

EUROPE

Daniel William Shargel September 10, 1969

HAWAII

Clifford Merle Coffman II September 14, 1963

MEXICO

Mrs. Walter E. Haag September 11

IN THE UNITED STATES

Miss Ruth Snyder September 8
P. O. Box 588, Winona Lake, Ind. 46590.
Miss Lila Sheely September 30
P. O. Box 588, Winona Lake, Ind. 46590.

(NOTE: Inadvertently, in the August birthdays printed last month, the address was omitted for James Anthony Hunt, who was listed in Africa. The address should have been c/o P. O. Box 588, Winona Lake, Ind. 46590.)

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director

VIEWPOINT

Who Is Responsible for the Education of Your Child?



By Dr. Paul A. Kienel

The scriptural admonition, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6), was not intended as a Biblical commandment for the State or Federal Government or even the Church. The admonition was directed expressly to parents. Parents, more than anybody else, are responsible for the education of their children. Psalm 127:3 says, "Lo, children are an heritage of the Lord." Children are given to parents by the Lord. They are not community, state or federal property. Parents, under God, and no one else, are responsible for their children.

If you are a parent who sends your youngsters to a Christian school and takes them regularly to a Bible-believing church, I am confident you will believe in the above Biblical position regarding parental responsibility. However, there is a large socialistic anti-Bible segment of our society that believes that children are "an heritage" of the state and that the state is responsible for the education of children. This idea has reached such proportions in the U. S. that the State of Ohio has revised its education code to read as follows:

> *". . . the natural rights of a parent to custody and control of their children are subordinate to the power of the state to provide for the education of children. Laws providing for the education of children are for the protection of the state itself."*
>
> *Revised Education Code Page 195, Ohio School Guide Section 7.06 Compulsory Education Law*

If you believe as I do that the family, under God, is the basic and primary unit of society, then you will agree with me that the Revised Education Code of Ohio has awesome implications. I believe we must do everything possible to preserve our rights as parents to maintain the "custody and control" of our beloved children.

While we still have the legal right to care for our own children, let us be diligent about our privilege as parents. The state of Ohio, not withstanding, parents are responsible for the total environment of their children. This total environment includes such influences as home, church, school and friends. A question that each of us must answer is: Are we as parents fulfilling our parental role in each of these areas?

Dr. Paul A. Kienel, the executive director of the California Association of Christian Schools, will be a featured speaker and seminar leader at the Christian Education Convention August 2-4 in Winona Lake, Indiana, sponsored by the Christian Education Department.

NEWS AND VIEWS

SACRAMENTO WINS!

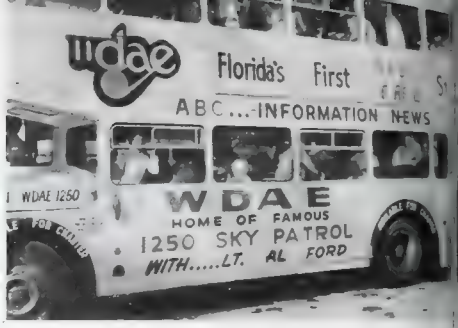
A Sunday School contest with Ripon Grace Brethren brought our Sunday School attendance to record heights. The Ripon church was challenged to compete with Sacramento and gladly accepted. Each church agreed to calculate their increase according to the average attendance in the 1973 contest conducted by the national Christian Education Department. Weekly increase exceeded 40 percent and by the third week we set the goal of 156 in Sunday School (two over 100 percent). The attendance that day was exactly 156!

Gifts were awarded to those who worked to bring friends. A new Scofield Bible, study Bibles, a "Dine-Out Card," a flight in a real airplane, and numerous other gifts were awarded.

The benefit? Several were won to Christ! Over sixty new contacts were made and followed up by home contacts. P.S. Sacramento zapped Ripon!
–Submitted by Pastor Dick Cron

DOUBLE- DECKED FOR DOUBLE DUTY

The Grace Brethren Church of St. Petersburg, Florida, has broken all records for both Sunday School and church. We did this through the use of a unique innovation in our bus ministry. We were able to procure a double-decker bus which we used in the neighborhoods to enlist riders. We promised each person who attended Sunday School a free bus ride on this unique vehicle. In order to care for the great number that attended, we then provided a free hot dog picnic. The children really had a great time and we were able to reach additional homes with the Gospel. Since then our Thursday evening teams have been seeking to win the families for Christ. We have broken the 400 mark in church and have had over 365 in Sunday School.
–Submitted by Pastor Sam Baer, bus director. He will be leading a panel seminar on bus ministry at the Christian Education Convention, August 2-4, in Winona Lake, Indiana



St. Petersburg loaded the big bus.

Christian Education Convention and Seminar Sessions

A weekend series of convention sessions and seminars in the ministry of Christian Education in the local church. Sponsored by the Christian Education Department. To be held immediately preceding national conference on FRIDAY, AUGUST 2 through SUNDAY, AUGUST 4. All sessions at Winona Lake Brethren Church unless otherwise specified.

FRIDAY, AUGUST 2

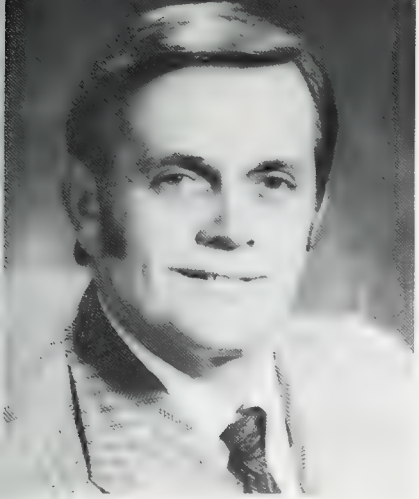
1:00 p.m. CONVENTION I – Sanctuary
2:15 p.m. SEMINAR I
Children's Ministry in the Local Church–Alberta Hanson
Kindergarten and Primary Rooms
Priorities in Church Education–Lowell Brown
Lounge
Audiovisuals in Preaching–Paul Fink
Sanctuary
Church Bus Ministry–Sam Baer
Youth Room
Church Music Ministry–Dave Seifert
Choir Room
7:00 p.m. CONVENTION II – Sanctuary
Speaker–Lowell Brown
8:00 p.m. SEMINAR II (same schedule as Seminar I)

SATURDAY, AUGUST 3

9:00 a.m. CONVENTION III – Sanctuary
Speaker–Paul Kienel
Presentation–Evangelical Teacher Training Association
10:00 a.m. SEMINAR III
Children's Ministry in the Local Church
Alberta Hanson
Kindergarten and Primary Rooms
(continued from Friday)
Youth Ministry in the Local Church–Doug Ross
Youth Room
Adult Ministry in the Local Church–Lowell Brown
Lounge
Church Strategy and Evangelism–Larry Poland
Sanctuary
Christian School Ministry–William Male
Choir Room
Family Ministry in the Local Church–Paul Fink
Fellowship Hall
1:00 p.m. CONVENTION IV – Sanctuary
Speaker–Doug Ross
2:15 p.m. SEMINAR IV (same schedule as Seminar III)
7:00 p.m. CONVENTION V – SUNDAY SCHOOL AWARDS PRESENTATION
Homer Rodeheaver Auditorium
Sacred Concert–Jim Bergthold
Presentation of Awards

SUNDAY, AUGUST 4

9:30 a.m. SEMINAR V – Sunday School
Children at Winona Lake Brethren Church departments
Elective classes for youth and adults
"Spiritual Gifts"–David Hocking
McClain Hall, Grace Seminary
"Science and Creation"–John Whitcomb
Chapel, Grace Seminary
"Making the Bible Live"–Glenn O'Neal
Room 107, Grace Seminary
Teaching Helps for Teachers of Adults–James Long
Room 108, Grace Seminary
10:45 a.m. CONVENTION VI – Final Session of the Christian Education Convention
Homer Rodeheaver Auditorium
Speaker–Larry Poland



Jim Bergthold

TO SING AT CONF.

JIM BERGTHOLD, well-known gospel singer who has sung first tenor with the Haven of Rest Quartet since 1967, will be the song leader for the Christian Education Convention to be held in Winona Lake, August 2-4. Mr. Bergthold will also give a special sacred music concert in conjunction with the Sunday School Awards Night presentation. He is part of the "Haven of Rest" radio broadcast which has been on the air since 1934. The program is now heard approximately nine hundred times each week on a select network of stations in the United States and Canada and many foreign countries.

In addition to his daily involvement with "Haven of Rest," Jim is engaged in a music ministry of song leading and singing for Bible and missionary conferences, evangelistic meetings, and city-wide campaigns. He is accompanied at the organ or piano by his wife, Loana. On appropriate occasions their four children also sing.

ADDITIONAL TIME

In addition to the thirty-eight teens listed in the "Switchboard" section of the June 8 *Herald*, Eric Smith, of the First Brethren Church of Long Beach, California, will be going to the Central African Republic for a one-year term of service. Janet Norwood from the Community Brethren Church, Whittier, California, will also be going to the C.A.R.

RECORD ATTENDANCES

Barberton, Ohio—140; Omaha, Nebr.—76; Dillsburg, Pa.—68; Sunnyside, Wash.—331; Columbus, Ohio—856; Pompano Beach, Fla.—159; Sacramento, Calif.—179.

NAME TOP TEACHER

Miss Mildred Senn received the "Teacher-of-the-Year" award from Pastor Merlin Berkey, of Grace Brethren Church of Fort Lauderdale, Florida, at their Christian Education Appreciation Banquet. Miss Senn teaches in the primary department at Grace Brethren in Fort Lauderdale, Florida.

Her superintendent, Mrs. Charlotte Good, wrote the following tribute. "Millie prays for every member of her class. She has appointed a 'prayer warrior' for her class, and keeps her informed about each member of the class. In this manner, the needs of each child can be prayed for intelligently. Every member receives regular visits; thus she knows about every home situation. Absentees are contacted every week by visit, note, or phone. Weekly Teacher Check Charts are turned in to her superintendent. Millie never misses a Sunday School staff meeting, or a regular service of the church. She cooperates in her department by giving a periodic mission's emphasis. Good records are kept on each child's spiritual life; the Gospel is presented to every unsaved child. Finally, Millie helps in the regular church visitation program, and takes every opportunity for teacher training."—*Submitted by Merlin Berkey*



Miss Mildred Senn receives the "Teacher-of-the-Year" award from Pastor Merlin Berkey

DIVISION WINNERS — MAY SS CONTEST

Div.	Church	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Don Garlock
B	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C	Sunnyside, Wash.	John Terrell	James O'Malley
D	Warsaw, Ind.	David Miller	Don DeYoung
E	Brookville, Ohio	Clair Brickel	- - - -
F	Lexington, Ohio	Dean Risser	W. H. Kornhaus
G	Union, Ohio	Ron Picard	Don Blakeley
H	Barberton, Ohio	Robert Combs	Dwight Stair
I	Toppenish, Wash.	Nelson Hall	James Beichler
J	Akron, Ohio Fairlawn	James Kennedy	- - - -
N	No one qualified		

AVERAGE ATTENDANCE

of all reporting Sunday Schools* May 1973 — 153
. May 1974 — 160

GROWTH INDEX BASED ON 175 REPORTING CHURCHES

May 1973 weekly average attendance 26,004
May 1974 weekly average attendance 27,937
NET GAIN in reporting churches 1,933 persons or up 7.4 percent

SUMMARY

98 churches registered increases totaling 2,854
69 churches registered loses totaling 921

Largest numerical increase . . . Grace Brethren Church of Columbus, Ohio
Largest percentage increase Fairlawn Brethren Church, Akron, Ohio

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated, church-growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

ORIENTATION T.I.M.E.

Young people take time to get oriented before leaving for TIME.

Training In Missionary Endeavor, a ministry of the Christian Education Department, sent out forty-two short-term missionaries this summer . . . twenty with Operation Barnabas and twenty-two to various mission points in the United States, Europe, Africa and Mexico. TIME Missionaries (other than Operation Barnabas personnel) participated in a day of special orientation on June 3 at Winona Lake, Indiana, in the offices of the Christian Education Department and Brethren Missions.

(The 1974 TIME Missionaries were listed in the June 8 "Switchboard" section of the Herald*)*

Photos by James Long





Ed Lewis, director of youth ministries for the Christian Education Department, shared important background information about the TIME program and gave tips on "Using Time Wisely."

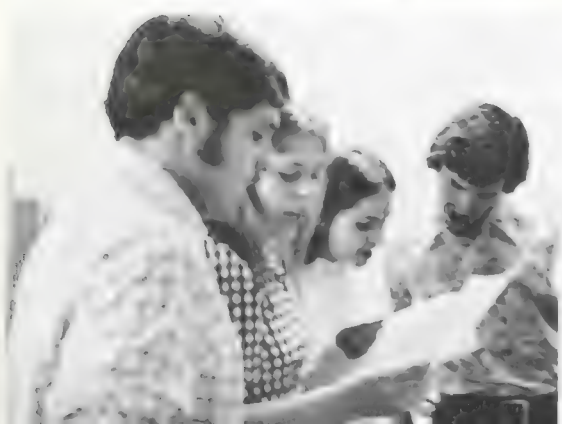
Nineteen young people from different Brethren churches gathered on Monday, June 3, for a day of orientation for their summer ministries with TIME, a ministry of the Christian Education Department.



John Zielasko, foreign secretary of the Foreign Missionary Society, presented the challenge of missions and the problems of short-term work.

On Monday evening a commissioning service was held at the Winona Lake Brethren Church. The team going to France for the summer provided special music in French. Howard Mayes, executive director of the Christian Education Department, brought a challenge from the Word on what it means to minister.





The spare moments, though few, provided time for the Germany team (left) to prepare music in German for their summer ministry. This team is also prepared to share the Gospel in German.



BMH staff photo—Turner

Every player wants to get off the bench . . .

. . . and into the action of the game. You have a great opportunity to "get off the bench" and share in the active ministry of the Brethren Missionary Herald Company. Your gifts will result in a wider distribution of the printed message of God's Word. Join the literature ministry now with your gifts during this offering emphasis period.

JUNE and JULY ARE MISSIONARY HERALD OFFERING MONTHS

Our goal is $45,000 — $10 per Brethren family

National SMM - WMC Tea

THURSDAY, AUGUST 8 **WINONA LAKE, INDIANA**

Featured speaker—Miss Pam Walters, former SMM "Girl of the Year"



Pam Walters

PRESENTATION OF THE 1974 "GIRL OF THE YEAR"

Testimonies of past "Girl-of-the-Year" candidates



Sue Turley

Past SMM "Girl-of-the-Year" Contest Winners

Sue Turley

Ann Fodor

Donna Hawbaker

Carolyn Luce

Pam Edenfield

Mary Kreitzer

Pam Walters

Becky Russell

Gladine Rupp

Becky Kocheiser

Early in the week of the 1973 national conference, all of the SMM "Girl-of-the-Year" candidates and the district patronesses had a "get-together" where we had fellowship and discussed certain aspects of our Christian lives. When this meeting was over, I was convinced that I did not deserve the honor of SMM "Girl of the Year." I am sure the other girls felt the same way—for with this honor came not only awards, but also much responsibility.

From this time on, we were not so concerned about which one of us would be given the title, but rather we concerned ourselves with the sweet fellowship of our like precious faith.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Kathy Clinton represented Allegheny District in the 1973 "Girl-of-the-Year" competition.



Becky Kocheiser

Q: How do we start an SMM?

A: Attend the "how-to" session at the patroness workshop at national conference on Monday, Aug. 5

BRETHREN MISSIONARY

HERALD

JULY 20, 1974



Pifer, Beaver Receive Honorary Degrees

HERALD

Vol. 36 Number 14 July 20, 1974
Home Missions and Grace Schools Issue

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Cover Photo: Dr. E. William Male (left) and Prof. John Stoll (far right) congratulate Dr. Lester E. Pifer and Dr. Wayne Beaver following the conferring of the honorary Doctor of Divinity degrees at the Grace Schools commencement exercises. (*Photo by Rev. Robert Thompson*)

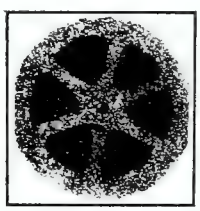
CHARLES W. TURNER, *Editor*
KENNETH E. HERMAN, *Managing Editor*
Tim Rager, *Assistant to the Managing Editor*
Mrs. Conard Sandy, *Editorial Secretary*
Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.


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Grace Schools—Dr. Herman A. Hoyt
Home Missions—Dr. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Bowman
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

Thank you for printing Dr. Yoder's article entitled, "Upon This Rock." It kind of balances an earlier one that presented an opposing point of view. May you continue willing to show both sides of controversial coins.—*California*

Dear Editor,

I have been enjoying the new study guides for Sunday School. This suggestion—the material is a bit too long and the introduction is too complicated in your study of the Gospel of John. Some of the teachers are having some trouble with it.—Ohio

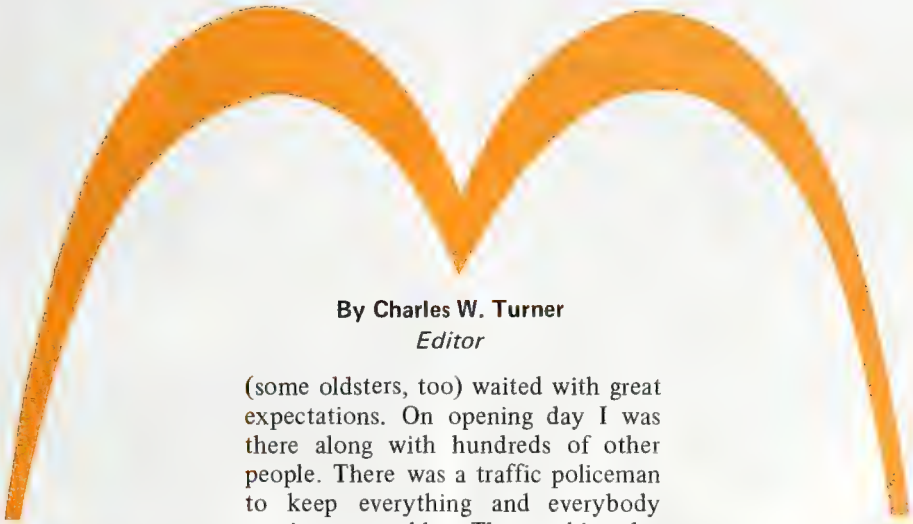
Dear Reader,

We always welcome suggestions from the users of our materials. The final test of each publication lies in the practical worth received by those who use it. I think you will find as you move into the study of the Gospel of John that the chapters are well outlined and contain worthwhile material that can be readily grasped for clear presentation. We strive to offer more lesson material than is necessary for your class delivery with the suggestion that you use only what is most appropriate for your local need. Our future study guides, as planned, will undoubtedly not be quite as long as the study on John.

Please keep in mind we have entered a new field and are seeking to get the materials in the best possible form. I guess we are learning, too. So continue to let us know how we can best serve you.

In my teaching I have used each of the study guides and find them quite workable as well as a challenge to the teacher.—CWT

The Day Ronald McDonald Came to Town



By Charles W. Turner
Editor

The Warsaw-Winona Lake area is not one of the larger municipal complexes in mid-America. Thus we have not enjoyed some of the more glamorous advantages offered by our current culture. Nevertheless, signs of change came two years ago when the Holiday Inn built a new motel on the outskirts of our "city." Even then the benefits were still not to be counted like some of our larger neighboring cities enjoy, but the sun was rising on the horizon indicating better things to come.

There were rumors which none of us really dared to believe. My son, who is fourteen, came to the table one evening with a glow. His very friendliness toward his parents betrayed some inner secret. "Guess what!" he said. (I have never been one who liked guessing games, like someone calling on the phone and wanting me to guess his identity.) I quickly proved to be Father Scrooge and suggested I had no idea as to his secret. This would have ruined the fun under ordinary circumstances, but this was not ordinary. "McDonalds is coming to town," he cheered. Mother, with a yen for exotic food rather than the lowly hamburger, groaned.

However, progress was on the way. Soon McDonalds' golden arches graced our Indiana skies and the young set (some oldsters, too) waited with great expectations. On opening day I was there along with hundreds of other people. There was a traffic policeman to keep everything and everybody moving smoothly. The parking lot overflowed, and to my surprise I counted thirty-two clerks on hand just to meet our hungry demands. It was something else to behold! You could even go to the phone and call none other than Ronald McDonald and chat with him. He told you he would be in town on Saturday. I didn't talk to him personally because of the long lines at the telephone, and besides some of the bigger kids pushed me away. What a day—Ronald McDonald came to our town! Now a similar situation has happened hundreds of times throughout this country, and it is occurring all over the world, therefore, you say, "So what!" As I sat in the midst of all this confusion munching on my french fries, a thought ran through my mind. There was a lesson to be learned here—14,000,000,000 hamburgers had been sold by this chain—WHY? To me, the product was tasty, but that wasn't all—the personal attention centered on the customer was outstanding. The place was clean and well run. I observed what I already knew—there are some pretty smart guys running this chain, and they care enough to really work at their task. What a lesson for some churches to learn.

It is possible to enter some churches and get back out again and not have a person say hello. It is possible to go to some churches and not even find a sign to identify their affiliations. The lobby has not been painted for the past twenty years, and the cobwebs are floating around like the blessings of a past Christmas. The church has the greatest message in the world to proclaim, and that is—*Christ died for the sins of mankind.* Yet you come and go and may not even be reminded you can talk to God while you are there. At least McDonalds gets you acquainted with Ronald by direct line.

Jesus said that the children of this generation are wiser than the children of light. I do not necessarily believe you can merchandise spiritual things the same way you merchandise food. But I do say we ought to be as diligent about the Lord's business as we are concerning our worldly affairs. We are sometimes put to shame by the industry of people working for money, while we preach Christ in a very haphazard way.

It's about time we do some planning and praying as well as cleaning up our buildings and parking lots and rest rooms. Then when the local sinner shows up some Sunday morning, he will get the idea we Christians know how to do things right when it comes to doing God's work.

When Ronald McDonald comes to town, he does things right.



Dr. Charles Mayes, supply pastor



Dr. Charles Mayes, church builder

"Supply Pastor" Builds Cypress Church

June 9, 1974, the dedication day for the Grace Brethren Church, Cypress, California, marked the climax of what started out to be a pulpit supply back in December 1972. The acceptance of that "pulpit supply" assignment developed into an immediate love and attachment to the Cypress Brethren. The church was without a regular pastor and after meeting for more than three years in a rented school building and some of the people dropping out there was a need for encouragement.

The Cypress congregation had already purchased one and three-fourth acres in a good location and Pastor Mayes could hardly wait to see it. He discovered an old ranch house on the property in quite good condition and was immediately challenged to use this as the church home and discontinue the "rental" arrangement. The people readily responded to the "use-our-own-home" idea and just three months later moved into the remodeled nine-room house. By the removal of a partition an auditorium that could seat seventy-five people was made available. However, this remodeling program was only the first step to an even greater undertaking.

A local architect, Mr. Joe Colombo, was secured to provide a plot plan for the fullest development of the property. Mr. Joe Colombo is well known among the Brethren in Southern California and has drawn a number of church plans in the area. Once plans are made the next hurdle is "city hall." Dr. Mayes seemed to have an "in" with this department, and the demands of city hall with all of its departments were satisfied so that actual building of the new first unit got under way by September 1, 1973. During this interim the work on the house was finished and financing arranged with the Brethren Investment Foundation for the new building program.

With the coming of October came Mr. and Mrs. Lester Keyser. Mr. Keyser has been used to build a number of Brethren churches in our Fellowship, and he took over as the building superintendent. The Keysers moved into three rooms of the ranch house during the construction period on the church. Their work was finished by March 1, 1974.

A "supply pastor" with a talent for carpentry, a building superintendent on a Social Security salary, and a num-



The congregation has also been built up.

ber of dedicated "volunteers" made up a building combination that could not be equaled for "low" overhead. And this is all reflected in a building debt of less than $50,000.

Mr. Jim Sybert was one volunteer who worked almost every day. Jim Shearer worked on the house remodeling and the new building. He built a beautiful pulpit and provided the sound system. Mr. Tom Blackburn and his sons, son-in-law, and other friends have provided one of the finest parking lots in Orange County. It has a concrete parking space for forty-eight cars with no cost for labor. A Thomas organ was given by the McKeever family in the church. Many others, too numerous to mention, gave gifts of time and materials.

The new building will seat one hundred seventy people on fine pews purchased from another church. The entire auditorium is carpeted including an adequate nursery.

Pastor Mayes says: "We saw an upsurge in the attendance during the Vacation Bible School directed by Lorene McGuire in July 1973. During that time we reached seventy-one and later we hit eighty-one for a new record which stood until Easter this year when we went to one hundred and one. The Christian Education Department gave us a 193 percent increase for December over the previous year."

The church has a baptistry that is rated as one of the finest. A number who have come to Christ are waiting to use this new facility. Many of the people who were Christians have been built up in the faith during the fifteen months Pastor Mayes has "supplied" the pulpit. It is the sincere desire of the Cypress Grace Brethren congregation that their church will always be known as a Bible-believing, Bible-teaching, and a Christ-honoring church.

The pastor and people of Cypress are grateful to the local people for their part in giving of time and talents to build a testimony for Christ. At the same time, they express gratefulness to Brethren people across the nation who helped provide funds through the Brethren Investment Foundation for the financing necessary above and beyond the ability of the local members. With a "supply pastor" ministry the church has been self-supporting during these months of building and expansion.

The Brethren Home Missions Council adds its commendation to the Cypress church for an excellent job in providing facilities at a minimum cost, and our thanks for the labor of love and gifts by the Cypress Brethren and friends.—*F.J.P.*

Mr. Lester Keyser (left) drew on his years of experience to aid in the church construction. (Right) Dr. Charles Mayes with his son John, pastor of the Community Grace Brethren Church, Whittier, Calif.















Smiling faces tell the story of Simi, California

We've Only Just Begun!

That great and glorious day of dedication was finally a reality. We had worked so hard, planned and trusted God for this day, then realized we had only just begun.

What did it mean to us—this dedication service? . . . It meant the end of a long, hard two-years' work. It meant the completion of that which we had set out to do. It meant the end of every Saturday and holiday working on the building. It meant now we could look forward to more time for our wives and families and working on a few of those home projects again. Yes, it meant all of that, but again, it meant we had only just begun.

It was a great and glorious day of dedication. Pastors Richard DeArmey and John Mayes gave greetings from The Brethren Home Missions Council and Brethren Investment Foundation.

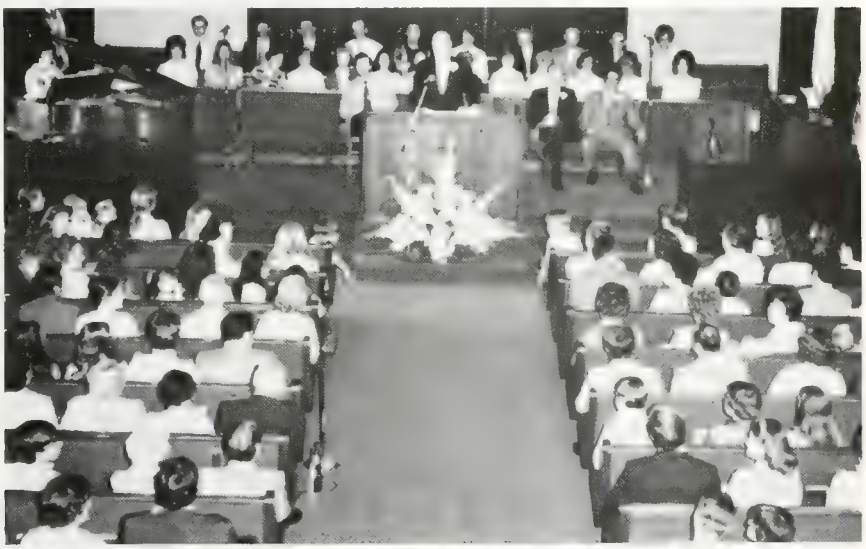
By Pastor John Gillis

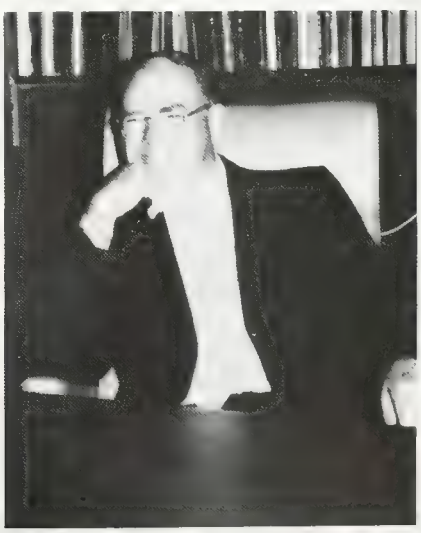
Our speaker was Rev. Robert W. Thompson, our western field secretary for home missions. Many of our pastors and folks from other congregations were present.

The growth pattern of the Simi Community Brethren Church has been steady and exciting. From a prayer meeting in the home of the late Ed Schimmels to the occupancy of these new and lovely facilities—all have been under the hand of a faithful and loving God.

Under the early leadership of Dr. Glenn O'Neal, who at that time was the secretary for the Southern California-Arizona District, the Simi work had its beginning. Rev. Elmer Fricke was called to be the first and founding pastor of the work, and through much diligence and prayer God began to bless. Rev. Bill Stevens came to assist in the work of the Simi church. These men labored until 1966 when Pastor Fricke resigned and Rev. Ted Malaimare became the interim pastor until June of 1967 when Pastor E. John Gillis was called to the work.

(Continued on page 8)





Under the leadership of Pastor John Gillis (right) the congregation already is pushing out the walls.

WE'VE ONLY JUST BEGUN!

(Continued from page 7)

The Simi church, though started by the Southern California-Arizona District, received help from The Brethren Home Missions Council for a number of years. Then in 1970 the work was accepted as a national project. We thank the Lord for Brethren Home Missions and the Brethren Investment Foundation. They have helped us all the way from a small, struggling home missions church to a strong, self-supporting congregation on the move for God.

The dedication of the new sanctuary was none too soon. The former facilities were not only crowded, but we have had folks sitting outside the doors and windows. Little ones were crowded on small chairs all around the pulpit area and choir. The center aisle had become one-chair wide and folks coming to make decisions at the close of the service literally had to work their way to the front.

On Easter Sunday we made the big move realizing we would have real problems if we did not. God gave us a record crowd of 353 and truly demonstrated to us that we've only just begun. The new auditorium was packed; every pew and all additional chairs in the main floor area were used and some sat in the vestibule. Praise God, we still had the balcony—we could have seated another fifty.

We are now thinking about the next unit and further expansion. The dedication of our new facility is only a stepping stone; one step forward but never the end of growth. At present we can fill the main floor of our new sanctuary. We cannot cease to bring in new folks, young people, new families —we will very shortly need more room.

Thank God it's not finished. Our outreach, our new bus ministry, the enthusiasm in our people, their love for one another and for souls are great indications that we've truly only just begun.

Brethren, pray for us!





Two views of the new construction work at Simi

DR. WAYNE BEAVER TO AID BRETHREN MISSIONS

Our hearty commendation to Grace Schools on the appointment of Dr. S. Wayne Beaver, missionary-educator, as the assistant professor of missions and evangelism.

Brethren Home Missions needs men and women who are well trained in the Word and in the methods and procedures of missions and evangelism. Dr. Beaver's years of experience on the mission field, his work in the pastorate, and his outstanding work in the GROW 73-74 training program give excellent background for his newest assignment.

Having already reviewed his plans in these areas of instruction, we are excited about the contribution he will make to all phases of Brethren Missions.

Dr. Beaver will have our cooperation and prayers that God may use him in an unusual way in training new Brethren leaders at Grace Schools.

CORPORATIONS ANNUAL MEETING

The 1974 annual corporation meetings of The Brethren Home Missions Council and the Brethren Investment Foundation will be held at Rodeheaver Auditorium, Winona Lake, Indiana, on Monday, August 5, 1974, at 9:45 a.m. All corporation members are invited to attend these meetings.

Missions-minded layman speaks out on church missions giving

By Lester E. Pifer, D.D.

The Philadelphia First Brethren Church has been a strong citadel for the truth of the Gospel through the years. Its congregation in absorbing the truth has sought to make that Biblical instruction a very practical thing in a number of ways. Out of this church has come a long list of significant missionaries at home and abroad, theologians and qualified personnel for all aspects of the Lord's service. One cannot read the pages of history of this church and compare it with the ongoing history of missions in the Brethren Church and overlook the names of Gribble, Jobson, Foster, McClain, Miller, Tyson, Kennedy, Uphouse, Snyder, and Male—and probably a host of others. These have entered into various phases of full-time service for the Lord. All of this reveals a very practical history of interest in missionary work and a broad scope of interest in all aspects of the ministry of our Fellowship.

Nor has this church only been interested in an investment in the lives of people, but it has involved itself in district and national home mission work by contributing key personnel, as well as offerings to help expand the church at home. The missionary offerings have continually increased as the needs arose.

Through the years in my association with the First Brethren, one man and his family have always been in there pitching, trying to create more interest and activity in all phases of our national Fellowship growth. Every time there is a Minute-Man appeal released to start a new church, a letter of encouragement and assurance of prayer, accompanied by a gift, will come from this interested layman. Such words of encouragement are most significant and must emanate from a background of instruction in the Word of God and a deep-seated interest in all departments of our National Fellowship of Brethren Churches. With this background in mind, I wrote to Mr. Carl Seitz, Sr., and asked him for a personal testimony regarding the plan that is being used at Philadelphia that has so wonderfully enabled that church to support our missionary interests around the world.

In the material that follows, this former Sunday School superintendent bares his heart and tells the story of a church that has a missionary plan of giving that really works.



One way to "tie up" money

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BRETHREN INVESTMENT FOUNDATION
Box 587
Winona Lake, Ind. 46590



Carl Seitz

Rev. Lester E. Pifer
The Brethren Home Missions Council, Inc.
Box 587
Winona Lake, Indiana 46590

Dear Brother Pifer:

Greetings in the name of our Risen and Coming Again Saviour, the Lord Jesus Christ!

Thanks for your good letter of April 19. I feel humbled, yet honored, that you should request me to write an article for the *Herald*. I gladly accept this responsibility and have prayed that the Lord would guide me as to how best to present our method of obtaining gifts.

I am so thankful that the Lord saved me when I was a young man. My sister and I attended a Lutheran Church and Sunday School. When I was sixteen we joined the catechism class, and on Palm Sunday 1908, as far as I can remember, we accepted the Lord as Saviour. However, the church did not teach separation from the world, and we were in the world during the week and in church on Sunday. Praise the Lord—when Billy Sunday came to Philadelphia in 1915 to hold a great evangelistic campaign, the pastor cooperated with the campaign committee, and we ushered and sang in the choir led by Homer Rodeheaver.

The first sermon I ever heard on the second coming of Christ was by Billy Sunday. My wife and I attended one of the meetings when his topic was "Amusements." I have often said: "If Joe Lewis had hit me between the eyes, I could never have been hit harder than by the Holy Spirit." We were living for self (knew no different) and pleasure—theater, cards, dances, and so forth. On the way home we said, "It is either the world or Christ." How thankful we are today that He led us His way.

Shortly thereafter we were led to the evening classes of the Philadelphia School of the Bible—which is now the Philadelphia College of Bible. There we met that great theologian and master teacher, Dr. Alva J. McClain. We were delighted to learn that he was pastor of the First Brethren Church at Tenth and Dauphin Streets, Philadelphia. We started to attend there and decided that this was the kind of teaching we were looking for. We both became teachers in the Sunday School. Later I was elected assistant superintendent and served seven years. When Horace Kolb, superintendent for thirty-one years, resigned, I became superintendent and served twenty-six years. In 1930 at the death of Rev. Robert Crees' father, I was elected deacon.

The members of the Sunday School started the First Brethren Church. They promoted the importance of giving to missions. One Sunday each quarter, the offerings in the Bible School went to foreign missions. At that date—around 1930—giving to home missions was zero. Later this giving was changed to once a month, with special emphasis on Easter Sunday when pledges were made. (Then it took weeks to pay them.) When I became superintendent, we felt that a better and more scriptural way could be arranged. So we decided to take offerings every Lord's Day and each scholar from Primary Department up was given an envelope with his or her name on it. Offerings increased!

In the meantime, Dr. R. Paul Miller, who was our pastor, left us to become secretary of Brethren Home Missions. Under his leadership, home missions came to life and many new churches were started. It was then that we decided to include home missions in our weekly giving with special emphasis on this offering at Thanksgiving time.

So the method used for many years is noted on the attached sheet. If the Lord can use this method in other churches, we will rejoice with you and your very fruitful ministry as executive secretary of The Brethren Home Missions Council.

As you know, I pray for you and your co-workers . . . and pray that soon we will have Christ-centered, Bible-believing churches in every state of our beloved, needy America.

Sincerely in Him for His glory,

Carl H. Seitz

Carl H. Seitz

Method of Missions Giving: First Brethren Church Philadelphia, Pa.

1. This year our Sunday School financial secretary, Mrs. Gladys Hearn, cut out photos of our missionaries and pasted one on each missionary offering Sunday School class envelope. This is a reminder to pray daily for them.
2. January 1 to June 30 we encourage giving to foreign missions, with emphasis at Easter time. July 1 to December 31, home missions, with emphasis at Thanksgiving time.
3. We cooperate with the finance committee of the church who agrees on a total budget for missions.
4. After much prayer and thought, the missionary secretary sets goals based on present needs and the giving of previous years for the church, Sunday School classes, departments and auxiliaries.
5. Old-fashioned school slates were provided. On one side the frame is white for *Foreign Missions,* Easter offering. The frame on the other side is orange for *Home Missions,* Thanksgiving offering. The top line gives the goal, and each Sunday the financial secretary posts the giving to date. These slates are placed in prominent places in each class or department.
6. Periodically we include in our church bulletin the goals and gifts to date, keeping the people informed of the progress.
7. During Sunday School or church worship services we give up-to-date facts and encourage giving. We ask for prayer at prayer meetings.
8. Our folks love the Lord and have been trained in scriptural giving–(Matt. 28:19-20; Acts 1:8; I Cor. 16:1-2; II Cor. 8:1-9).
9. We make known that as we have more home mission churches that preach and teach God's Word, we are assured of increased giving to all other divisions of our denomination; that is: Grace Schools, Board of Evangelism, Brethren Missionary Herald Company, Christian Education Department, and as previously stated, to Home and Foreign Missions, and others.
10. Since adopting this plan of giving there have been no pledges. The members give as they are prospered. When the gifts are forwarded to headquarters at Winona Lake, Indiana, at the end of each quarter, we pray that the Lord will use them to win souls at home and abroad to help complete the Body of Christ and to hasten His Coming.



NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Notice. The *1975 Brethren Annual* will be published Dec. 1, 1974. All those who subscribe to the *Missionary Herald* will receive it as a part of their subscription.

Sinking Spring, Ohio. Pastor George S. Ritchey tendered his resignation as pastor of the Grace Brethren Church. Immediate plans of the Ritcheys are pending confirmation. Their new address is R. R. 3, Box 87, Duncansville, Pa. 16635.

New Holland, Pa. Praise is ascending to the Lord from the Grace Brethren since the completion of **a new addition** to their church. This facility has doubled the size of the building accommodations, and all of the space is now being used to advantage.

Dedication services were held on June 16 with each member of the building committee having a part, and the main address being delivered by **Dr. Lester Pifer.** Kenneth Russell, pastor.

Grass Valley, Calif. The Community Brethren Church meeting at **Forest Springs Farm Center**, Grass Valley, are a happy group of people as they welcome **Rev. and Mrs. Arthur Carey.** Pastor Carey began his ministry at this location as of July 1, and the address for the Careys is Allegheny Star Rt., Box 50, Nevada City, Calif. 95959. Rev. Russell Williams, former pastor.

Tucson, Ariz. Bill and Edna McKillen, who work with the Jewish-Gentile Bible Fellowship, are rejoicing at the new opportunity that has been opened for the spread of the Gospel in a radio broadcast over KFMM at 7 p.m. each Sunday evening. Pray for the Word of God as it goes forth, and pray for the McKillens as they labor among the "Chosen People" in the Tucson area.

San Bernardino, Calif. (EP)—The Rev. Gary Nash, pastor of the Assemblies of God Church in Barstow where the son of a member died when parents removed insulin, thinking he was healed, testified at the manslaughter trial here that he chose to respect their faith and not to intervene.

Lawrence Parker, 34, and his wife, Alice, 29, were convinced last August that their diabetic son, Wesley, 11, had been exorcised of demons and thereby cured of diabetes. They are currently on trial here for manslaughter.

A visiting minister, the Rev. Daniel Padilla of Fresno, had performed the faith healing rituals during which the Parkers made the fatal decision to throw away Wesley's insulin. However, Pastor Nash testified in the trial that he knew the Parkers had withheld the insulin treatments but did not tell authorities.

"In my position I had to respect their faith," Mr. Nash said.

Changes. Dr. David L. Hocking, 701 Marshall Pl., Long Beach, Calif. 90807. Rev. Merlin Berkey, Manor Grove Village, 1920 N.E. 1st Ter., Apt. H-112, Fort Lauderdale, Fla. 33305. Rev. William Schaffer, 19236 King's Garden Dr., Apt. 103, Seattle, Wash. 98133. (Please insert this address on inside cover of *Annual* under Board of Ministerial Emergency and Retirement, as well as under the personal address for Rev. William Schaffer.) Rev. Arthur Collins, 1520 E. Edgar St., Mishawaka, Ind. 46544. Please change *Annual.*

Allentown, Pa. Rev. Ronald Guiles, the new pastor at the **Lehigh Valley Grace Brethren Church** (formerly known as the First Brethren Church of Allentown), was set aside on June 2 in a public service of ordination to the Christian ministry. The ordination was solemnized at the Grace Brethren Church, Elkhart, Ind., where Mr. Guiles had served as associate pastor. Ministers of the Indiana District and professors of Grace Schools shared in the ordination service.



Balloon Day at the Winona, Minn., Vacation Bible School

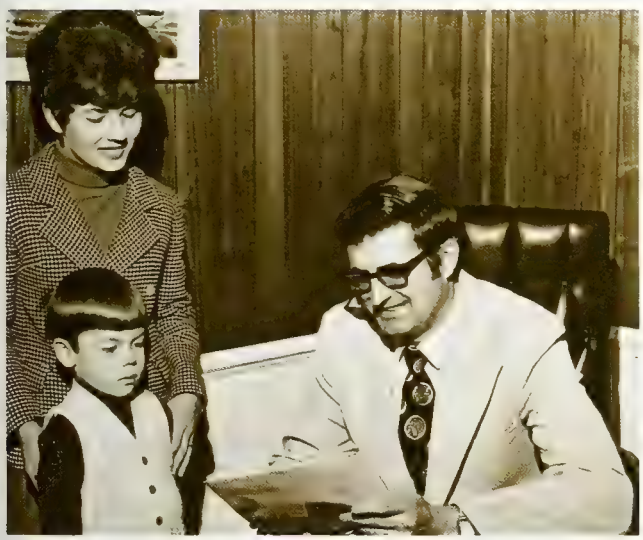
Winona, Minn. A Daily Vacation Bible School that will long be remembered with joy was conducted at Grace Brethren Church in June. The average attendance was 30 per day which was an encouraging turnout for our group. The theme for the school was "Jesus Is the Way" which was used in lessons and handcraft. Treat day was highlighted by a trip to the Dairy Queen with "Dilly Bars" as the payoff. Sunday morning was "Balloon Day," and every one present sent his name and address aloft by helium-filled balloons. On Sunday evening many Moms and Dads were present to observe some of the truths and lessons that had been learned by their children during the Bible school. John Hartman, pastor.

Dayton, Ohio. The North Riverdale Brethren Church extended a call for another year to **Rev. Kenneth Cosgrove** to serve as their pastor, and a full-time summer youth pastor, **Mr. Robert Mahl,** has been hired for assistance in the ministry of the church.

Seward, Pa. Currently the **Valley Grace Brethren Church** is meeting in a fire hall for the Sunday morning services. It was at this location, June 9, that the new church had an attendance of 62. A building committee has been appointed and is working on plans for the future of this testimony. Your prayers are solicited for pastor and congregation as they look to the Lord for His guidance in all matters. David Plaster, pastor.

Peru, Ind. The Peru Brethren Church held its DVBS June 3-7 with an average attendance of 58 children and 19 workers. A total offering of $55 was received which will be used to purchase chairs for the Sunday School rooms. James Marshall, pastor.

Aleppo, Pa. "A little blessing from the Lord has arrived to make hearts happier in the Aleppo parsonage. He is **Fred Warren Devan III,** born on June 14. Rev. and Mrs. Fred Devan, Jr., are the proud parents and big sister, Laura, is thrilled."



Mrs. Chester Horst brings her son Jared, 5, to be registered at the new Grace Christian School, Myerstown, Pa. Boyd A. Grove, principal, looks over Jared's application for the kindergarten program.

Myerstown, Pa. An exciting venture for the Lord will begin in September as the Grace Brethren Church launches a **Christian Day School**—grades kindergarten through fourth. Plans for a new elementary school building joining the church property are on the drawing board. For the present the school will convene in two custom-designed mobile home units plus the facilities of the church building. The school has a proposed budget of $68,500 of which $39,000 will be contributed by the church.

Future plans include the addition of a new grade each year, and looking even further into the future there is expected to be a **high school** developed on the 90-acre farm which adjoins the church property. Luke Kauffman, pastor.



Buena Vista, Pa. The associate pastor of the First Brethren Church, **William Willard,** was formally set aside to the Christian ministry in a service of ordination on June 2. Pictured left to right are Deacons Butch Grow, Elwood Burch, and Edward Bates. The elders as shown (left to right) are Warren Tamkin, James Smals, and Lester Kennedy. Kneeling on the left is Mrs. Willard and on the right Rev. William Willard. Rev. Warren Tamkin, former pastor of Mr. Willard's, brought a timely message at the ordination service. Deacon Walter Byers also assisted in the service but is not in the picture. Lester Kennedy, pastor.

Indianapolis, Ind. Rev. Lee Dice has resigned as pastor of the Grace Brethren Church. His future plans are indefinite.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Peggy Gililand and Jay Pringle, Apr. 6, Riverside Brethren Church, Johnstown, Pa.

Dian Deck and Larry Brightbill, Apr. 20, Grace Brethren Church, Myerstown, Pa.

Holly Trumble and Dennis Shippy, May 18, Grace Brethren Church, Fremont, Ohio.

Susan Bradbury and Larry Elovich, May 25, Clearbrook Grace Brethren Church, Roanoke, Va.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

COBURN, Alice, Mar. 20, a faithful member for 38 years of the First Brethren Church, Long Beach, Calif. David Hocking, pastor.

MASON, James, May 16, First Brethren Church, Long Beach, Calif. David Hocking, pastor.

SCHOOLMAN, Jane, May 25, a member of the Peru Brethren Church. James Marshall, pastor.

YOTT, Furn, Mar. 7, faithful member for 44 years at the First Brethren Church, Long Beach, Calif.

Positive Note for Early Grace Accreditation

By Dr. Vance Yoder
Acting Academic Dean
Grace College

The constituency of the Grace College and Seminary is unique. There is a clear understanding of and a commitment to the liberal arts at the undergraduate level, but there is an equally strong commitment to the interrelationship of the seminary and the college. Neither would be as strong or have the outstanding future potential that it now has in the absence of the other. I would encourage full accreditation for Grace College, with the recognition that in the spectrum of higher education there are those institutions that have clearly defined missions and supporting constituencies that do not fit the traditional molds but still are achieving the desired standards of a liberal (arts) undergraduate education and also achieving the unique purposes of the institution.

"... In considering the financial stability of Grace College, one should recognize that the nature of the constituency of the institution ensures rising alumni support through the years. It should also be recognized that its present level of tuition charges is comparatively low. ... The number of deferred gifts which have been developed with Grace as the benefactor is truly impressive. The overall financial prospects for the institution can only be described as positive and much better than the average small liberal arts college.

"My suggestion is that the North Central Association of Colleges and Secondary Schools consider positively the unique character of Grace College, and that it respond to a possible request for the early consideration for full accreditation affirmatively by having the final visitation scheduled as soon as practicable."

The foregoing statements are addressed to the North Central Association from Grace College's new accreditation consultant, Dr. Marwin Wrolstad, appointed by the N.C.A. It should be recognized that this is the observation of only one individual, albeit an important and recognized one in Grace's pursuit of regional accreditation. Undoubtedly, this statement is the single most positive report Grace has ever had from a representative of the N.C.A., and one which recognizes and appreciates the right to have an institution of our type.

Because our constituency has accelerated its support of Grace, our faculty strength in terms of formal education now approaches nearly half the faculty holding earned doctor's degrees, and our facilities (especially library) are of generally high quality, we stand in a superior position to many private colleges. Indeed, at this moment in the history of higher education, with many private institutions collapsing, Grace College stands as a monument to the sustaining grace of God. Ever before us in our goal of attaining full accreditation has been the desire to be first approved of God and second accredited by man. In fact, we have been on record as pursuing this goal only insofar as this could be accomplished within the framework of our doctrinal, moral, and spiritual objectives.

The quest for full regional accreditation began as early as 1956 through self-study by the faculty. Applications were submitted to the North Central and diagnostic team visits were conducted in 1963 and 1969, but both times the school was denied the standing it sought. A full-scale institutional introspection was launched in the fall of 1971. Applications, status study, and team visits were accomplished, and on March 28, 1973, the North Central granted Recognized Candidate for Accreditation status (a step prior to full regional accreditation).

We believe that with a future as bright as the promises of God we can achieve full regional accreditation within the next two years as indicated in the final paragraph quoted earlier.

This next school year our entire college faculty will be involved in compiling and writing a comprehensive self-study as the final document prior to an examining team visiting our campus preparatory to receiving full accreditation.

We trust all the Brethren who believe in our purpose here at Grace College will continue to support us with prayer and financial gifts as we faithfully hold forth the Word of Life, illuminating the young people entrusted to us.

Meet the President

A biographical sketch of Dr. Herman A. Hoyt, President of Grace Schools

By Donald R. J. Cramer



The president . . . is expected to be an educator, to have been at some time a scholar, to have judgment about finance, to know something of construction, maintenance and labor policy, to speak virtually continuously in words that charm and never offend, to take positions with which no one will disagree, to consult everyone and follow all proffered advice, and do everything through committees but with great speed and without error.

This evaluation of the role of a chief administrator was made by the president of a large eastern university. However, there is more to it than that as evidenced in the role that Dr. Herman A. Hoyt plays as president of Grace Schools, a position he has held since 1962. This chief executive travels approximately 45,000 miles annually in addition to performing his duties with vigor and vision in providing leadership for a four-year, coed, liberal-arts Christian college and a theological seminary.

Task of Christian College

In commenting on the great task of the Christian college Dr. Hoyt said that "more important than all the academic training that students get in the Christian college, is the clear instruction from the Word of God and the adorning of that teaching with Christian life. The authority of God's Word and the ordering of life in relation to it has the promise of the life

(Continued on page 16)

This article originally appeared in the Warsaw, Ind., *Times-Union* and is reprinted here by permission.

(Continued from page 15)

"More important than all the academic training that students get in the Christian college, is the clear instruction from the Word of God and the adorning of the teaching with Christian life."

that now is and of that which is to come (cf. I Tim. 4:6). The supreme purpose at Grace is godliness (cf. I Tim. 3:16). The motto of this school is 'to know Christ and make Him known as the only Saviour and Lord of life.'

"We take the Word of God seriously, and we have no other source of authority apart from this Word. It is true that we function in the area of the communication of information. But the underlying purpose is spiritual and moral. And when all other things fail, the moral and spiritual will be of more value to the young people who attend Grace Schools in any situation where God may lead them.

"A man is called to the presidency of a college to preside over the fortunes and future of that institution as defined in its purposes," Dr. Hoyt stated. "I delight to give myself to the utmost in promoting the interest of the school, the staff, and the students if it promotes the good of the school, the glory of the Lord, and is in complete harmony with the standards, ideals, and purposes of the school. By and large this has been true at Grace, and therefore it has been a glorious experience," he said.

Background of Experience

It was with some reticence that Dr. Hoyt named several things in his background of experience which prepared him for the presidency. He pointed out that certainly a background of many years as a Christian, demonstrating some degree of spirituality and discernment, could be counted. Educational background must also be considered. To be the head of an educational institution requires attainment as a scholar, and some clear demonstration of this in the educational area. Another thing is his experience with the school from its very beginning. "I helped to start it, and I have done everything possible to keep it going," he said.

When asked what, ideally, a college president should spend most of his time doing, Dr. Hoyt said there are various answers today. But the chief answer now is that the president is the front man. He must not only handle the academic, but must be concerned with raising the wherewithal to keep the enterprise going. The exclusive responsibility of being an academician concerned wholly with faculty, students and curriculum has vanished from the scene.

There was much turbulence on the nation's campuses when Dr. Hoyt was inaugurated as the second president of Grace in 1962. This was stirred by the belief that violence is sometimes justified to bring about a change in society. But there was no violence on the Winona Lake campus because the students and faculty were aware of and in harmony with the doctrinal, spiritual and moral standards of the school.

Maintenance of Standards

Through the years Dr. Hoyt has made it crystal clear that maintenance of the standards of the school is absolutely essential. Although he wants to be gracious when problems arise, particularly in the area of discipline, he will not "trifle with standards and ideals." "Grace Schools does stand for something, and we are not abdicating that throne of dedication," he emphasizes.

Dr. Hoyt, who succeeded the late Dr. Alva J. McClain as president, has seen the enrollment in the college increase from 388 in 1962 to an all-time high of 714 for the 1973-74 academic year. The seminary enrollment soared from 102 in 1962 to a record 281 this year.

"No one in this school can quite envision what I have seen happen over a period of thirty-seven years in the seminary and twenty-five years in the college. This school has come from nothing to the place it now occupies in the ministry of education," he noted.

Another Milestone

President Hoyt has surrounded himself with a well-qualified administrative staff and faculty. The teacher education program in the college continues to receive accreditation each year from the Indiana State Department of Public Instruction. It was on March 28, 1973, that another milestone was reached when Grace College was granted Recognized Candidate for Accreditation status by the North Central Association. This is the step prior to full regional accreditation, and it is hoped this goal can be reached by as early as 1975.

Born on March 12, 1909, in Iowa, Dr. Hoyt was the eldest in a large family of children, and spent his early years in the town of Dallas Center, where he was a member of the Brethren Church. In 1930 he married Harriet L. Fitz of Dallas Center. They have two sons, Joseph Paul and Edwin Max, and two grandchildren.

His academic achievements began early when he was valedictorian of the class of 1927 of Dallas Center High School. He graduated from Ashland College in Ohio in 1932, again as valedictorian. His college classmates marveled at his ability to study late at night and then arise by five in the morning to begin the duties of the day with plenty of energy.

Three years after college graduation he received his first theological degree from Ashland Theological Seminary, Ashland, Ohio, graduating summa cum laude and having served as president of his class. In the summer of 1935 he began advanced studies in languages in the graduate school of the University of Michigan. He continued graduate study at Grace Theological Seminary, receiving the Master of Theology degree in 1939 and the Doctor of Theology in 1946.

Distinguished Teacher

Dr. Hoyt's teaching experience has been broad in scope and distinguished in character. Following graduation from high school, he taught for one year in a country school. During his senior year at Ashland Seminary, he taught Greek in the college and at the conclusion of the theological course he served as professor of Greek and New Testament in Ashland Seminary. In 1936 the teaching of Hebrew was added to his regular duties.

In 1937 he came to the Grace Theological Seminary as professor of Greek and New Testament. In times of emergency he has also taught in other

theological and Biblical fields.

During his academic career, he held various administrative positions including registrar of the seminary for five years and dean of both the seminary and college at Grace from 1948 to 1962. He was acting president during two periods when the president was absent on account of serious illness. Dr. Hoyt has held various important positions in the National Fellowship of Brethren Churches with which Grace Schools is affiliated. He was elected president of the Brethren Bible Conference, organized in 1948 which later became the National Fellowship with headquarters in Winona Lake.

As Grace president he travels extensively representing the schools he loves. His journeys take him 35,000 miles annually by car, and about 10,000 by other means, mostly by plane. He prefers driving and towing a trailer when this is possible. His wife accompanies him on many occasions as he travels throughout the United States.

10,000 Volume Library

One of Dr. Hoyt's favorite pastimes is reading. His first priority is his Bible study, which he says is indispensable. He subscribes to three major news magazines, *Time, Newsweek* and *U.S. News & World Report* to supplement newspapers and television in keeping up with world events. He also reads *Christianity Today* to keep abreast of what's happening in the religious world. He also has a ten thousand volume library in his home in order that he can best utilize his time while away from the office. He oftentimes takes along a number of volumes when he is using the trailer during his travels.

Dr. Hoyt has a wide ministry as a Bible teacher and preacher in many churches and conferences, majoring largely in the field of Bible prophecy. Associated with his ministry, he has visited Europe and the Bible lands of the Near East upon two different occasions, enhancing his knowledge of the prophetic Scriptures.

"A man is called to the presidency of a college to preside over the fortunes and future.of that institution as defined in its purposes."

National Television

He is called upon occasionally for radio and television appearances. He was one of three experts on the national television program, "Day of Discovery," chosen to discuss "Israel and the Nations in Prophecy." The half-hour color telecast originating from Florida's Cypress Gardens was shown on television stations all over the country.

In addition to his speaking ministry, he is a writer of considerable breadth. This includes authorship of a number of books, such as exposition of Romans, Hebrews, Revelation, and a recent volume entitled *The End Times.* In 1973 Moody Press released a volume of lectures on the Book of Romans written by Dr. McClain, and edited by Dr. Hoyt.

A prolific writer, Dr. Hoyt is a regular contributor to the *Brethren Missionary Herald* magazine. He is also a contributor to a number of other national Christian periodicals.

Interested in Sports

This busy man has lived a well-rounded life in disproving the theory that high academic achievement necessarily means separation from other normal activities. Take for example, his interest in sports. As captain of his high school football team during his junior year, he led the team so successfully that it was the only one in Iowa that completed the season without having a point scored against it. At Ashland College he played football against Carnegie Tech, probably the toughest competition Ashland ever had.

When he first came to Grace in 1937, he played some sandlot football with the faculty. Several who played against him are quick to tell you that when "Hoyt blocked you out, you knew you were hit."

He is a skilled carpenter, having built his own home located near the campus. He enjoys gardening, house maintenance, and mowing his acre lawn when time permits. And one of the little-known facts about him is he is an excellent harmonica player. This was confirmed by one of his college classmates.

He has many other duties as president of Grace Schools, other than those already mentioned. He gives direction to the Advisory Committee of Grace and also is answerable to a twenty-eight-man board of trustees. The committee list, both school-connected and otherwise, is long.

When many men reach the retirement age they begin thinking about at least slowing down. This is not true of Dr. Hoyt, who continues to have boundless energy as he serves the Lord. However, he did say that "in the good providence of God, I hope to retire in August of 1977, all of this dependent on the welfare of the school and the will of the board of trustees."

With many colleges closing their doors these days, Grace has maintained a sound financial condition. The college has ended the past seven fiscal years in the black, which is a remarkable achievement. "Let us give thanks that there are determined people, who believe these schools are needed, and therefore God uses them to keep this institution going," Dr. Hoyt concluded.

Following a personal interview, Steve Dombek, Grace College student, had this to say about the tireless president of Grace Schools as a concluding paragraph for an article which appeared in the *Sounding Board*:

"He is a true man of God, driven by the assurance of knowing that he is in the center of God's will who sustains him through his endless itinerary. Only by perceiving him as called of God to be president of Grace Schools can we understand and appreciate the tireless dedication characteristic of such a calling—and of Dr. Hoyt."

"Let us give thanks that there are determined people, who believe these schools are needed, and therefore God uses them to keep this institution going."

The Revelation of the Tapes

By Dr. Herman A. Hoyt
President, Grace Schools

Newsweek, a national periodical and one decidedly prejudiced against the President of the United States, used its opportunity in the transcription of the tapes to enhance its purposes and fortunes for all they were worth. On the front cover in bold red letters there appears the title, "The Nixon Papers." In the background appears a juicy portion of the transcription, just enough to excite the reading public. This sample is sufficient to set on fire the passion for further feeding on the sordid and shameful negotiations that go on behind the closed doors of government in high places.

According to *Newsweek*, as reported on page 3 of the May 13 issue, the transcript of the Nixon tapes:

> ". . . was the most extraordinary document ever to emerge from the White House—a 1,308 page book of the Nixon Administration's next-to-innermost secrets . . . exposing his administration, warts and all, to public view."

On page 17 of the same issue, an appraisal of Nixon, the man, was published:

> "Even as edited by the White House, the transcripts portrayed Mr. Nixon himself as a weak, profane, cynical, isolated, inept, and finally amoral leader of men. They shredded decades of public protestations of probity; they made a mockery of claims to law and order. At their very worst they painted the President of the United States as a party to criminal conspiracy."

On page 18 of the same issue under the title, "This Is Your President," an enlarged portrait is superimposed on the printed page:

> "He (Mr. Nixon) warned that the portrait would be unflattering, that it would reveal him 'blemishes and all.'" And what emerges . . . is a view of Richard Nixon oddly different from any previously put on public display. Behind the closed door of his office, he seems both more human and far less commanding —a muddled thinker, a rambling talker, a waffling executive, a President who instead of presiding at these critical discussions defers continuously to his subordinates. The earnest, intense Nixon of his public speeches and press conferences turns distracted. The tightly buttoned-up Nixon of his prayer breakfasts turns salty and profane."

At a time when every effort should be made to withhold judgment for the sake of the nation, even if not for the man himself, unprincipled men have rushed into print or public utterance with ridicule, defamation and condemnation. They have not bypassed one item that might be turned against this man who is the presiding officer of the United States. They have not hesitated to arrogate to themselves a certain omniscience which in their estimation qualifies them to pass final judgment.

There is no doubt that these transcripts on their face uncover in bold relief the picture of a man and his associates that produces revulsion in the minds and hearts of men who still retain a measure of moral sensitivity. This is the first reaction. But there is far more to the transcripts than this. Even this must be seen in the context of the entire document. And it will take years and many minds to digest and arrange all that is revealed in true perspective. In fact, it is doubtful if any man is capable of comprehending the entire picture.

But above and beyond the transcripts there is a background of men and events, of hearts and minds that does not appear in the transcripts. These, too, are a part of the picture, and without them it is impossible to interpret accurately and fairly, and evaluate Nixon justly and graciously.

Be sure of this, there is a God in heaven who is omniscient. He knows all the facts. He has recorded every word and inflexion. He looks upon the heart and knows every varying shade of motive and purpose. He keeps books. And there is a day when He will judge the world in righteousness by that Man whom He has appointed and guaranteed by His resurrection from the dead (Acts 17:31). You may be sure there will be no inaccuracies or injustices.

However strongly believers in Christ may be swayed by the mounting accumulation of evidence that appears to indict President Nixon, it must be remembered that the evidence is not all in. Even what is available is not yet evaluated, and the final word has not yet been spoken.

But above and beyond all this, Mr. Nixon is our President, and as believers we are called upon to pray "for all that are in authority" (I Tim. 2:2). God has placed this man in the position he now occupies (Rom. 13:1), and it is our responsibility to honor him (I Peter 2:17) and to submit to him (I Peter 2:13-14).

If the transcripts are truly a revelation of Mr. Nixon, the response to these transcripts is also an unveiling of the condition of the people who make up our nation. This is cause

for national sorrow. Here is the demonstration of need for nationwide repentance.

When the transcripts in book form began to roll off the government presses, they were being bought by the public so fast that the demand could not be met. Not even the stupendous price deterred the public in its rush to secure this volume. Advance predictions were being made that this volume was on the way to heading the list of "best sellers."

The great newspapers of the land leaped at the opportunity to put the entire document into one of their Sunday editions. These publishing interests realized that here was an opportunity to promote their newspapers beyond anything within recent years. Publishers of paperbacks also eagerly grasped the opportunity to enjoy the greatest selling spree within decades of time.

Does all this publishing, merchandising, and omnivorous reading mean that a great moral transformation has come over society? Not so! This is merely the evidence that society in general has minds and hearts that have become so morally depraved that they delight to feed on the carrion, the moral filth, that has been exposed in high places. May God pity us! If there were only some way to deal with this situation so that it does not condition society and lead to even greater moral excesses.

There are some who will be asking the question concerning the origin of this sad state of affairs in our nation. The answer is clearly philosophical and spiritual. Ideas have consequences, and those consequences are the harvest we are now reaping. In educational and religious circles we have ushered out of our thinking the Biblical concept of God, and have turned in the direction of pantheism. In so doing the realm of reality has been reduced to the human and natural level, so that men are identifying creation as God. As a result, all moral distinctions centering in a transcendent God have disappeared and men have become a law to themselves. In this state of low visibility men no longer have clear discernment, and they are approving and following their lusts and passions. This is lawlessness. Where moral confusion reigns there is inevitable descent to lower and lower levels of conduct.



The Bible makes it clear that lawlessness will be the prevailing atmosphere of society at the end of the age, and that out of this seedbed of lawlessness will come the lawless one, the Antichrist (cf. II Thess. 2:3-8). Let it be understood right here, that this does not come to pass without a conditioning of the minds of men by a system of thinking, so they will be in agreement with and ready to accept this monster of iniquity. That philosophy is already taking its toll in our land. It has swept through professing Christendom in the apostacy from the Scriptures. Paralleling this trend in religion, this philosophy has taken its course in the educational system by conditioning the minds of the vast company of youth. At last educators are bemoaning the fact that we now have no system of values. This was the loud lament at the meeting of the Association of American Colleges in January. Dark is the sky from horizon to horizon across our land.

Is there any hope, even a ray of hope, within the context of this worsening national and world situation? The answer is yes! It is a ray of hope from above. It was Jesus who said to His disciples, and through them as representatives of the saved down across these years, "Ye are the salt of the earth" (Matt. 5:13).

Salt is a powerful preservative whose function is to arrest the spread of bacterial corruption. In that day, and for many years, men used salt to preserve meat. The salt prevented the spread of bacteria and thus preserved the meat for eating.

In this sense, God's people have performed the function of salt in society. Being regenerated by and indwelt by the Holy Spirit, and devoted to the Bible whose author is the Holy Spirit, they have had a passion for holiness. Their influence in society in word and deed has always been to resist sin and promote holiness. As a result they have exercised a hindering influence to the progress of sin and wickedness. Moreover they will continue to exercise this influence until the Lord Jesus takes them out of the world. This influence will provide some light in the midst of the gathering darkness, just enough for some to reach Christ and be saved before it is forever too late.

We may trust implicitly in the God of hope, that His Spirit working in and through His people will arrest the tide of sin till His purpose in forming the Church is completed. All the signs point to the fact that the end is not far away. By a gigantic exercise of power our blessed Lord will come and deliver His own out of this world. This is the Blessed Hope for believers in this hour of growing darkness (Titus 2:11-13).

Grace Schools Campus News

Acting Academic Dean Vance Yoder reports that all of the present teacher education programs plus five new ones have been approved for the 1974-75 school year by the Teacher Training and Licensing Commission of the Indiana State Department of Public Instruction. New programs approved included a major and minor in Art, French, Spanish, and Speech, and an area major in Physical Education. The programs are evaluated annually and Grace has been granted accreditation by the State Department continuously since 1955.

The 1974 seminary senior class gift is a full-scale replica of the Rosetta Stone, one of the great archaeological discoveries in 1799 which has been the key to deciphering ancient Egyptian writing. John Snow presented the famous artifact which will be on display in the library.

Robert Arenobine made the presentation of the 1974 college senior class gift which is a tripod mounted eight-inch Schmidt reflecting telescope. The telescope costing $1,200 has an electric motor drive to compensate for the earth's rotation.

Grace College and Seminary Alumni project goals for 1973 of $17,000 for paving the parking lot at the new athletic field and the $6,000 for air-conditioning of the seminary chapel have been reached. The financial office has informed Alumni Coordinator Thomas Hammers that the goals were fully met. He also noted that alumni giving for all purposes in 1973 reached a new high of $86,772 exceeding the record of $80,680 set in 1970. In 1973 seminary alumni numbering 405 gave $32,817 and 481 college alumni donated $53,960. Totals include all gifts given through local churches or sent direct to the alumni or financial offices.

Seminary faculty will be busy on the archaeological scene this summer. Dr. John Davis is in Israel for three months superivising tomb excavations for the Khribet Radanna Expedition. Robert Ibach, Jr., is an area supervisor for the Heshbon Expedition in Jordan where he is directing an archaeological exploration of 300 square kilometers near the Dead Sea. James Battenfield is continuing his excavations at the Biblical city of Heshbon under a grant from the Zion Research Foundation, administered by the American Schools of Oriental Research.

Chet Kammerer, athletic director, has been elected to a two-year term as president of the National Christian College Athletic Association. He was elected during a recent meeting of the association which has a membership of sixty-five colleges. A 1964 graduate of Grace, Chet with his wife, Sherrill, and their two children, Chad and Shanda, reside on R. R. 2, Warsaw.

The Rev. H. Richard Cannon, pastor of the Calvary Presbyterian Church, Fort Lauderdale, Florida, will be the speaker for the Spiritual Life Conference at the college scheduled September 9-13. He will be speaking at chapel Monday through Friday and each evening will be holding sessions on Christian living. An ordained Presbyterian minister, he was brought to the Saviour through the ministry of Bethany Presbyterian Church. In 1959, Rev. Cannon went to West Irian, Indonesia, with the Evangelical Alliance Mission (TEAM) to work on the swampy south coast among ultra-primitive tribespeople. He and his wife also served on the home staff of TEAM, until he began his work with Intercristo, a Christian agency.

Grace Schools Employees Honored

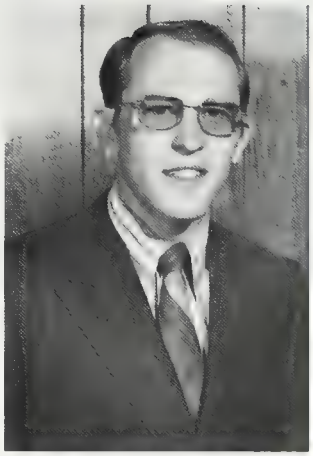


Dr. E. William Male was presented with a weather set for his desk by the Advisory Committee and with a plaque for meritorious service by the faculty at the recognition banquet. Dr. Male, who has resigned as the academic dean of Grace College effective August 31, said that he was very grateful for the cooperation that he received during the 12 years he served as dean. Dr. Male will remain on the teaching staff of the college and seminary. Beginning this summer he will direct a new course in Christian School Administration in the seminary. Those attending can earn a master's degree in three years. Looking on are Mrs. Male at the left, and Dean and Mrs. Arnold Kriegbaum at the right.



All full-time Grace Schools employees—staff, administration and faculty—are eligible for a special award representing periods of service. These awards, given on the basis of five-year increments, were presented at the annual recognition banquet held this spring at the Winona Hotel. A silver pin or charm for the ladies is given for 5 years of service; a gold one for 10; a ruby for 15; and a diamond for 20 or more years. Those honored for the longest service included: left to right, Norman Uphouse, chairman of the Division of Education and Psychology, 20 years; Jesse D. Humberd, chairman of the Division of Natural Sciences, 20; E. William Male, academic dean of college, 15; Donald Ogden, chairman of Music Department, 20; and R. Wayne Snider, chairman of the Division of Social Sciences, 20.

Lovelady Earns Doctorate at Purdue



Dr. Edgar J. Lovelady

Edgar J. Lovelady, professor of English at Grace College, received the Ph.D. degree in spring graduation exercises at Purdue University in West Lafayette, Indiana. This is the first doctorate in English at Grace.

Title of his dissertation is "A Tagmemic Analysis of Alfric's Life of St. Oswald," a study which provides a new linguistic grammar of Old English. Dr. Lovelady holds a diploma from Toronto Bible College, the B.A. from Grace College, the M.Div. summa cum laude from Grace Theological Seminary and the M.A. from St. Francis College. He taught high school English for three years at the West Noble School Corporation in Northern Indiana. Since 1966 he has taught English at Grace, where he now serves as chairman of the English Department and chairman of the Division of Languages and Literature.

Dr. Lovelady's future plans call for the completion of the Th.M. degree at Grace Seminary, along with research and publishing. He is a member of the Delta Epsilon Chi and Phi Kappa Phi academic honor societies, and serves on the Board of the Indiana Council of Teachers of English.

He is married to the former Grace Bendall of Toronto, Ontario, and they have two children, Stephen and Lynnette. The Loveladys reside on R. R. 8, Warsaw.

Grace Schools Calendar - 1974-75

August 26-28	Orientation and registration of new students. Dorms open for new students, 2 p.m., Sunday, Aug. 25
August 27-28	Advising and registration of returning students. Dorms open for returning students, 2 p.m., Monday, Aug. 26
August 29	Classes begin, 7:30 a.m.
September 9-13	Spiritual Life Conference
September 11	Fall Retreat
October 4	College Homecoming
October 15	Fall Day of Prayer
November 23	College-For-A-Day
November 28-29	Thanksgiving recess
December 19	Fall Semester ends
January 20	Registration for Spring Semester
February 11-14	Grace Bible Conference
February 24-28	Americans For America Week
March 21-30	Easter vacation
April 3	Spring Day of Prayer
April 8-11	Missionary Conference
May 8-9	Registration for Summer School
May 10-11	Parents Weekend/ College-For-A-Day
May 22	Baccalaureate
May 23	Commencement



Recognized for 10 years of service were: left to right, Glen (Chet) Kammerer, associate professor of Physical Education; Thomas E. Hammers, alumni coordinator; Miriam Uphouse, associate dean of students; Agnes Derr, secretary to the president; Philip Howell, Food Services; and Harold Witzky, director of the Physical Plant. Dr. Herman Hoyt presented the service awards at the banquet.



Receiving awards for five years of service were, left to right, W. Roland Felts, assistant professor of Music; Robert Ibach, Jr., assistant professor of Old Testament and Archaeology; Judy Zemek, Financial Office staff; Irene Cauffman, Food Services; Ernest Ringler, supervisor of Grounds; Ivan French, instructor in Theology and Church History; and Leslie Nutter, controller. Maurita Fogle, former secretary, now residing in Wisconsin, also had five years of service but was not in attendance.

Larson, Hocking Receive Grace Schools Alumni Awards

Rev. Knute Larson, pastor of the Grace Brethren Church, Ashland, Ohio, was honored as the 1974 Distinguished Grace College Alumnus of the Year at commencement. G. William Clingenpeel, president of the College Alumni Association, in recognizing Larson as the alumnus of the year, read the following citation and presented him with a plaque.

"A student who in the late fifties played an important role in the Grace College film, 'Decision Determines Destiny,' is the man whom we honor today as the 1974 college alumnus of the year.

"For three years he was class president and a dormitory officer. He served as student body president and held the post of student council president in his senior year. A speech major, he was active in the dramatic and speech activities of the school, and was editor of the *Sounding Board* in his junior year. For two years he was a varsity basketball team member. During his college years he shared in youth work. He graduated with the bachelor of arts degree, magna cum laude in 1962.

"He continued his studies on campus in Grace Theological Seminary where he earned the master of divinity degree, graduating with honorable mention in 1966.

"During his seminary days and through 1972, he was editor of the *Higley Commentary* published by the Lambert Huffman Press, and continues as a free-lance writer and coeditor for Scripture Press and Free Methodist publications. He is a regular writer for *Ac'cent,* a publication of the Christian Education Department of which he is board chairman.

"During the 1973 Grace Bible Conference he was the alumni sponsored speaker at joint chapel services for the college and seminary and has also been a favored chapel and banquet speaker on other occasions.

"Following seminary, he served as associate pastor for two and one-half years with Dr. Kenneth Ashman at the First Brethren Church of Wooster, Ohio.

"For the past six years he has been the pastor of the Grace Brethren Church of Ashland, Ohio, where attendance has grown from 269 in 1968 to more than 900 today. He has led his congregation in the construction of a new edifice where two Sunday morning services are now necessary to accommodate the many worshipers who are attracted by his unique, faithful preaching and teaching of the Word of God. A Christian Day School has recently been added to the expanding ministry of the church.

"During his busy days on campus he fell in love with the former Jeanine Swetlic, an elementary education major who graduated with the bachelor of science degree in 1963. They were married June 9, 1962, and have two children, Elise, 5, and Alison, 2.

"We are proud to present this man whom God has been pleased to use so effectively as the year's distinguished alumnus of the year."

Dr. David L. Hocking, pastor of the First Brethren Church of Long Beach, California, was presented a plaque in absentia as the Distinguished Alumnus of the Year of Grace Theological Seminary for 1974. S. Wayne Beaver, president of the Seminary Alumni Association, read the following citation at commencement exercises in recognizing Dr. Hocking as the alumnus of the year.

"Dr. Hocking often speaks of the great influence that Dr. L. S. Bauman had on his life. It was later on, however, under the ministry of Dr. Charles Mayes that he accepted Christ as his Saviour. He was in the first group that was able to complete all twelve years of elementary and secondary education in the Brethren Church Schools of Long Beach, California. At the age of thirteen he preached his first sermon at the San Pedro Rescue Mission in Southern California.

"In 1961 he was graduated magna cum laude from Bob Jones University with the Bachelor of Arts degree. He entered Grace Theological Seminary in 1961, where he traveled extensively with the youth evangelism team, and served for three years as national youth director of the National Fellowship of Brethren Churches. He was graduated from the seminary summa cum laude in 1964 with the Master of Divinity degree. In 1970 he received the degree of Doctor of Ministry from the California Graduate School of Theology.

"Dr. Hocking is married to the former Carole McCollum of Beaumont, California. The Lord has given them three lovely children.

"His ministry was blessed of the Lord in the establishment of the Grace Brethren Church of Columbus, Ohio. Starting from a small Bible class in 1964, the church rapidly grew into a thriving congregation with an outreach ministry that drew many to the Lord.

"In 1968 he accepted the call to become pastor of the First Brethren Church of Long Beach, California. Under the inspiring expository preaching of Dr. Hocking, the church in Long Beach continues to experience a phenomenal growth, with a recent attendance of more than three thousand.

"In addition to his pastoral duties, he is president of the Brethren Church Schools, and is also president of the Western Institute of Biblical Studies and the Western Graduate School of Theology.

"His outstanding ability has received national recognition as he was named in the 1969 edition of the *Outstanding Young Men of America,* and has appeared several times in *Who's Who in America.* He is in much demand as a speaker on university campuses, where he boldly and ably defends the Word of God.

"Dr. Hocking is a member of the Board of Trustees of Grace Schools, and has been active in the Southern California-Arizona District Ministerium of Brethren pastors, where he serves as chairman of the ministerial examining board.

"In appreciation of the above contributions to the ministry of our Lord, we take pleasure in recognizing David L. Hocking as the Distinguished Alumnus of the Year 1974."

MAN to MAN

"faithful men, who shall be able to teach others also" II Timothy 2:2

THE MEN'S VOICE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

From the Secretary's Desk



Ed Jackson

Hi Men,

This will be my final communication from the secretary's desk to you. I write this page with mixed emotions, but I believe I am following the leading of the Lord. I certainly feel that the Lord has constantly led in the men's work these past few years, and we all need to praise Him for His guidance.

It was last November and December that the finances for the men's work began to show a decided drop. This trend continued until March of this year. I felt this entire situation was of the Lord and prayed much about it, asking the Lord for the answer.

I believe we now have the answer, based on the following four items:

1. The men's organization has a very fine board of directors.

2. The men who comprise this board are strong Christians with a vision for the Lord's work in the local church as well as nationwide.

3. This organization now has a tax-exempt status, and all gifts are deductible for income tax purposes.

4. Our national outreach ministry, the Brethren Boys Work, is almost fully organized.

With the above items of progress in mind, I believe the Lord is telling us that at this time we do not need a paid full-time director, and that we should begin to build a strong ministry of men to boys. It is not at all strange that we have just about completed the structure for our own boys work.

As the financial problems have mounted over the past few months, I believe the Lord has clearly shown us that He desires that we not try to build a large national organization, but rather we should put our prayers, money and efforts into the *ministries* of men. A fine place to start is the boys work . . . I know there are other areas besides this, but let's start there and then allow the Lord to direct as we grow.

I also feel led of the Lord to share with you His leading in my personal life. Over the past few years I have received a number of requests to candidate and pastor churches. I have always felt led to refuse such requests and continue with the men's organization.

However, last March, it was obvious to my wife and me that the Lord was calling us into the pastorate. When the call came from Kenai, Alaska, we had mixed emotions regarding many things. My first reaction was concern for the men's work and the future ministry to boys. But the Lord began to answer prayer, and things began to fit into place. To me, it is not strange or coincidental that our number one boys work pilot study is in Kenai, Alaska. The Lord provided the opportunity for Jack Cline and me to begin this pilot study last September when we were at Kenai. Who would have thought at that time that I would be called back as their pastor? I know it certainly was not part of my plans.

Additional items of consideration for us were the distance of moving, selling all of our household goods, and the change of life-style. But, when we looked at the calling of the Lord; we had no other choice. So, the Lord willing, my wife and I, and our son, Jim, will leave after national conference for Kenai.

As I see the Lord's leading in our national men's organization, these benefits will result from the change:

1. My leaving will channel additional funds into the boys ministry.

2. We have hired Jack Cline from the Grace Brethren Church, Hagerstown, Maryland, to be chairman of our boys committee. He will be a paid full-time employee of the men's organization. His salary for the first year has already been covered. Praise the Lord!

3. I have suggested that Lyle Marvin, Jr., now chairman of the board of directors, be asked to assume the job of director at no salary—just an expense account arrangement.

4. The money saved in the program outlined here could be used to hire one or more full-time regional men to assist Jack Cline in building the boys ministry.

As director of your national men's work, I have been able to see the concepts of Man-to-Man discipleship and the great need of a boys ministry. Now, through the eyes of a pastor, I want to see these same concepts.

Many of you have been faithful to pray for me and the national men's work. I hope you will continue to remember me and my family as we go to Kenai. Pray also for our mutual ministry for the Lord in the national men's and boys works.

See you at conference!

Because of His grace,

Ed Jackson

P.S. Thanks again for your prayer support. Keep the Jackson family on your list, as well as Jack Cline and his family. Remember, too, the committee as they prepare to launch the boys program at national conference time.

The winds of change are blowing . . .

. . . in this world of ours. When the winds of nature lash our surroundings, destruction and misery follow. Over the past several years, the winds of change have come to our society in the areas of standards of morality and spiritual values.

One way to combat these destructive changes is the distribution of God's absolutes in printed form.

The Brethren Missionary Herald Company is publishing printed material which is true to God's Word. You can join with us in this ministry by your gifts to help us expand our work.

THE MISSIONARY HERALD OFFERING GOAL FOR THIS YEAR IS $45,000. Please give through your local church.



BMH staff photo—Turner

BRETHREN MISSIONARY

HERALD

AUGUST 3, 1974



Southern Brazil: Target for Foreign Missions Expansion

HERALD

Volume 36 **Number 15** **August 3, 1974**
Foreign Missions, WMC and Christian Education Issue

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Cover Photo: A typical urban scene in South Brazil. Brethren Foreign Missions will begin a ministry in the south this year. (*Photo by Tim Farner*)

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

We are thankful for the ministry the magazine has outside our own Fellowship as these letters indicate.

Dear Editor,

Thank you very much for sending the 200 copies of your April 27 issue of the *Brethren Missionary Herald.* This issue with the cover story on cable TV ministry was well received by the pastors at our recent pastors' conference.

The ones that we have left we shall save for future conferences and also use in our day-school classes with our broadcast majors.

Thank you very much for seeing that the magazines got here on time for the conference. May the Lord continue to bless you as you publish your magazine with such high standards for Christian communications. You are to be congratulated on the job you are doing.—*Bible Institute, Illinois*

Dear Editor,

Enclosed you will find a copy of the June-July 1974 issue of the *Biblical Research Monthly* containing the article "God Has a Job for You" by Thomas E. Hammers. This is a reprint from the *Brethren Missionary Herald.* These lines are to express our sincere thanks for permitting us to publish it.

May the Lord richly bless you as you continue in His glad service. Again, thanks for the favor.—*California*

Dear Editor,

We wish to reprint the article "An Angel You're Not" by Mrs. Walter Fretz which appeared in the November 1973 issue of the *Brethren Missionary Herald.*—*Denominational Magazine, Missouri*

I'll Never Do That Again!

Reflections By Still Waters

By Charles W. Turner
Editor

With a frequency that defies my best intentions I have repeated the phrase, "I'll never do it again." But I do! It recently happened to me again. While traveling in the Black Hills of South Dakota, I saw an advertisement for Mount Rushmore Cave. I have been in caves a number of times in my life and each time I wonder why. But a chorus from the back seat of the car was repeated and repeated again—"Why can't we see the cave?" The combined effect of the persistent signboards and the begging of my son found me buying two tickets to go down into the earth to see the beauties of nature. The reason for only two tickets when three were traveling is the result of having married a wise woman. She was smart enough to stay in the gift shop while the men of the household began their descent into the earth.

Close places have never really disturbed me . . . not much, that is. But there is a strange, indescribable feeling when one realizes he is several hundred feet below the surface of the earth. Unusual little thoughts fly around, like—what a time for an earthquake!—or a calculation on how long would it take to dig us out if there was a cave-in? Then there is always someone in the group who gets cute and reminds everyone he has an unusual fear at times like this, and he would like to scream. All of this adds to the afternoon of fun, excitement and sheer enjoyment.

I had only one moment of satisfaction on this excursion, and it was when the guide asked the group which direction was north. Without hesitation I pointed to the north. It ruined his fun when I proved to be right. However, my one moment of glory was brief because it occurred to me it really didn't make any difference whether or not I knew the right direction. I couldn't get out of the place without the guide. As I looked around I quietly said to myself, "Lord, if You let me get out of here, I'll never do anything like this again."

But then the thought came to me that I have said the same words before. Yes, many times. And I have a feeling I am not alone in this type of promissory statement to God. For some the situation could have been a moral one, and a move into questionable territory was made. Then unbelievable circumstances started to surround them, and the outlook became obvious. Falling to their knees, they promised God that if He would get them out of this they would never do it again. But the vow is soon forgotten, and once more the weakness of the flesh is evident and words so glibly spoken are disregarded.

Learning lessons from our mistakes is not as easy as it appears. It is not easy because our basic nature is inclined to lead away *from* rather than *towards* God. Knowing right is only the first step in doing right. And it takes more than knowledge to live for God. It takes an honest desire and a will dedicated to God. God won't *make* us do right. We all know that life is filled with options. For those of us who are Christians, Biblical knowledge is the road map to show us the right way. Spiritual dedication is the proper motivation for traveling the correct road to the fulfillment of the will of God.

Our churches fill up on Sunday with people possessing truth. But on Monday our streets and offices are empty of people who are *applying* truth to the glory of God. Knowledge and will need to be wedded in order to bring Christianity into everyday life experience.

The next time I see a sign brilliantly and appealingly worded by a good advertising man telling me of the beauties and attractions of a cave covered with stalagmites and stalactites, its beckoning call will be blunted by knowledge! A knowledge of that deep, cool hole in the ground where I promised: "I'll never do this again."

So the next time you are tempted to do something which has questionable traits, remind yourself that you walked this way before. And at that time you said: "Lord, if I get out of this I'll never do it again."

Target for Brazil Expansion

Before the end of 1974 the Foreign Missionary Society of the Brethren Church will place a team of missionaries in the southern part of Brazil. The city selected by the society for this new missionary venture is Uberlandia in the state of Minas Gerais. The following excerpts are from a preliminary report by Missionary Tim Farner.

The City of Uberlandia

1. *Geographical factors*

There are several important cities in the "Triangle of Minas," but the three most important are Uberlandia, Uberaba (100 km southeast), and Ituiutaba (120 km due west), which form the "Triangle."

It is interesting that two of these cities are among the five largest cities in the state of Minas: Uberlandia is fourth and Uberaba fifth, according to the census of 1970.

Uberlandia is located within the western projection of the state of Minas Gerais, and is the chief city of Micro-region 170, composed of eleven municipalities.

Situated among gentle rolling hills, the exact geographical coordinates of the city are: Lat. 18°55'22" S. and Long. W. Gr. 48°17'18" with an altitude of 854 meters. The climate is mild with extremes in temperature around 26.4° C. (76.3°F.) and a medium temperature of 16.3°C. (61.3°F.). Precipitation ranges between one meter and 1.20 meters annually.

One river, the Uberabinha, runs in a northwest direction through the municipality. It provides energy to turn the turbines of two different hydroelectric plants for the city's consumption. There are also many brooks and streams in the area.

2. *Population*

According to the 1970 census, Uberlandia ranked fifty-third in the nation in size, with a population of 124,895 in the municipality as compared with 88,282 in 1960. This is an increase of 41.5 percent within the 10-year period. Experts have calculated a 9 percent increase per year since 1970, which would establish the present population at 165,000.

The projection of population by the end of this decade ranges from 200,000 (conservative) to 300,000. Whatever the case, it is evident that Uberlandia is a population center dynamic in its growth pattern, and the growth index should multiply because of important programs of industrial and economic development. In addition to the three principal cities of the Triangle, there are numerous cities (as many as thirty) within a 100-km or 60-mile radius. These cities range between 5,000 and 50,000 inhabitants.

3. *Logistical Importance*

Uberlandia enjoys a strategic location within the program of national integration launched by the Brazilian government. It is said to be "the most strategic highway, railroad, energy, and communications crossroads in central Brazil." We would, of course, give preference to the capital, Brasilia, though it is not yet as much a commercial and industrial center as it is a governmental center.

In reality, Uberlandia enjoys the same central location as Brasilia, being only 180 miles south, and on the main highway from Sao Paulo to Brasilia.

When the present plan is completed, Uberlandia will lie at the crossroads of six important highways leading to principal centers of industry, commerce, agriculture, and access to international ports. For this reason it is said by some authorities that Uberlandia is the most important crossroads of central Brazil.

4. *Industrialization and Agriculture*

In recent years the number of factories attracted to this city has greatly multiplied. At present there are 370 industries ranging from shoes to refrigeration, car parts, soap, fertilizers, TV sets, mattresses, vegetable oils, Pepsi Cola, fishing rods, fine cheeses, cardboard cartons, textiles, light fixtures, clothing, candy, and many others. Many companies, both national and foreign, are looking to Uberlandia, which is facilitating land, taxes, landscaping, water, electricity, telephone, loans, and other incentives to attract industry. Recently, Souza Cruz finalized plans to install the largest cigarette factory in the world in Uberlandia!

"Uberlandia" means "fertile land" in its connotative

An aerial view of Uberlandia



meaning. Of course, the pioneers who settled this area between 1722 and 1852 were in search of land suitable for agriculture. In 1888 a municipality was established, and Uberlandia achieved status as a city in May of 1892. Since those days the city has become an agricultural center.

In 1973 the three main crops were rice, corn, and soy beans, along with sorghum and other products. Pineapple and citrus fruits are principal fruits. The municipality has become one of the largest producers of garden vegetables as well.

Cattle herds reached 97,000 head in 1973. The main line of stock raised is a variety of Brahman cattle introduced from India, called "zebu." It resists the humid climate well. It is interesting that the breeding capital of Brazil is Uberaba, southernmost city of the Triangle. Its annual exposition of cattle is always an impressive event.

In addition to cattle ranching, there are at present sixteen producers of swine and eight of poultry. The large "Rezende" enterprise—a very large poultry business—has its headquarters in Uberlandia.

5. *Education*

Uberlandia is without a doubt one of the largest student centers in central Brazil and is definitely the largest in the Triangle. It is estimated that one-third of her population is composed of students. The system used is composed according to national norms of first degree (primary), second degree (secondary), and superior (university). From the primary level on up, the quality of education seems to be adequate. Teachers are qualified to do the job. In 1973 in the first-degree level there were 105 schools with 32,677 students. In the second degree there were thirteen schools with 4,592 students. The University of Uberlandia with ten schools offers a wide variety of courses and in 1973 boasted 5,230 students. The schools are arts, sciences, economics, engineering, dentistry, medicine, social assistance, and physical education. In addition there are three trade and industrial schools. The situation of teachers was the following: first and second degrees—1,670 teachers; superior—492 professors.

6. *Political Situation*

The city political machine supports the federal government. It is progressive, and active in programs for economic and social progress. It has played a major role in the increasing industrialization, not in investment and control but in stimulating interest and facilitating conditions for interested companies. It is interesting that the present governor of the state of Minas, Rondon Pacheco, is from Uberlandia.

7. *Religious Climate*

There are several religious movements active in Uberlandia and the Triangle of Minas. The city itself is the center of six Catholic parishes, with a progressive bishop. The church seems to be groping for support of "nominal" members.

Spiritism claims a large number of devotees, with twenty-three centers throughout the city. The entire Triangle is strong in "Umbanda" and Spiritism. The famous medium Chico Xavier from Uberaba adds to the impact of Spiritism on the area.

Various sects, such as Jehovah's Witnesses, are present. Evangelical groups include Presbyterian, Baptist, and Pentecostal. In all, outside of Catholic and Spiritist, there are fourteen groups meeting in congregations, all labeled as "Protestant" but including everything.

Summary of factors which make Uberlandia an excellent target area for establishing the Brethren Church in South Brazil

1. Brazil is "pulling in toward the middle" since the establishment of its capital in Brasilia. Interior cities are flourishing, especially in Sao Paulo state and Minas Gerais. The Triangle of Minas is one of the most strategically located centers of expansion in south central Brazil. This seems to support a plan of establishing a church in Uberlandia, which, because of constant and strong lines of communication and transportation, could move out into other areas, based upon strong relationships between it and other cities in the South.
2. Populational studies promise an increase in growth, a situation helpful to church growth. A dynamic, growing population seems to be more promising than a staid, conservative community. Since the population of Uberlandia is composed of people from all over the South, prejudices tend to break down and an openness to new relationships becomes more possible. This aspect also promises contacts in other cities near and far and may well be the key to the spread of the Brethren movement into other cities in the South.
3. The vitality of the commercial and industrial growth is a factor which by the nature of the case promises greater possibilities for economic stability for a new work. This development will not only attract low-wage earners to work in factories, but also an increasing number of people in blue- and white-collar positions, middle class and up.
4. The educational development of a relatively large percentage of the population should tend to uplift the possibilities for a well-prepared leadership. I have never talked to a well-educated Brazilian who had deep respect or confidence in the leadership of those with poor or little education. This is a fact of life.
5. I do not believe that Uberlandia is over-churched, nor that there are a disproportionate number of denominations active there. There are, for instance, cities in the South where there are so many different groups that a

(Continued on page 7)

A Moment with Missions

By John W. Zielasko

WHO IS RESPONSIBLE?

Who is responsible to carry out the Great Commission? "Only the apostles," declared the Reformers. "The church has no mandate to preach the Gospel and bring into existence Christian churches in other lands. When the apostles died, the command of Christ to 'go into all the world' died with them." Luther, Calvin, Melanchthon, Zwingli—all subscribe to this view. To this unfortunate interpretation was later added an even more tragic notion: not only was the Christian church not responsible to take the Gospel to the ends of the earth, but the unregenerate had no duty to believe the Gospel. In this anti-missionary environment there appeared one William Carey who struck a blow against this appalling misconception of the Great Commission. In his treatise, "An Inquiry into the Obligations of Christians to Use Means for the Conversion of the Heathen," Carey wrote: "If it be the duty of all men, when the Gospel comes, to believe unto salvation, then it is the duty of those who are entrusted with the Gospel, to endeavor to make it known among all nations for the obedience of faith." As a result the church once again became conscious of her missionary responsibility, and missions was taken seriously—at least for awhile.

It is not surprising that the missionary venture remained immobile under the teaching of the Reformers. Such a view would motivate no one to the commitments and sacrifices demanded by a missionary life in that period of history. But how are we to account for the lack of zeal and obedience to Christ's command by Christians of our own day? The opinion of the Reformers on this point is thoroughly discredited. The theological point of view that Christ's command is not binding on all Christians finds no defense in evangelical circles today. Yet the missionary zeal and passion possessed by the church up through the sixties, has abated. Could it be that few are responding to God's call to a career in missions because it is felt that the job is done, that the world is already evangelized, and that foreign missionaries are no longer needed? Such thinking with respect to missions is as much in error as was the view held by the Reformers. In reality, the need for missions and missionaries has never been greater. There are more unconverted in the world today than there were when Christ gave the Great Commission. Over two billion people have yet to hear the Gospel. Vast areas are unevangelized, and weak churches all over the world need the help, encouragement and instruction that missionaries can give.



In view of these facts, it seems truly inopportune that Brethren Foreign

Could it be that few are responding to God's call to a career in missions because it is felt that the job is done, that the world is already evangelized, and that foreign missionaries are no longer needed?

Missions should face a crisis in personnel. But it does! All fields are woefully understaffed, and even established national churches keep appealing for more missionary personnel.

It has never been the planned strategy of the Foreign Missionary Society to attempt to carry on a work with only one or two missionary families in an area; yet, this is the way programs are forced to operate in many areas.

Argentina—Only two families are here in spite of the fact that the national church has requested more missionaries. The evangelistic church-planting opportunities have never been so opportune in Argentina as they are at this moment.

Mexico City—One family in a city of over three million. It is too much to expect that this one family can carry out the type of mission program that fits the purpose and goals of the Society; others must join them.

El Paso/Juarez—One self-supporting missionary family commutes across the border to carry on a limited work in Mexico. It is hardly the best method to plant a church there, but thus far no one has volunteered to help in this needy field. If no career missionary volunteers are forthcoming, are there other Spanish-speaking couples who are willing to locate in El Paso and in a self-supporting ministry help the Dowdys in this border ministry?

San Juan, Puerto Rico—Two Brethren families are laboring for the Lord in this important city. One, in a self-supporting work (the Max Brenneman), ministers to an English-speaking congregation. The other family (the Ray Davises) is in the initial stages of a Spanish-speaking testimony. Again, our program lags for want of a sufficient missionary staff to form a team approach to church planting.

Stuttgart, Germany—The Brethren Church responded warmly when this forward step was taken by the Foreign Missionary Society. It was hoped that new candidates would soon volunteer and join the one family who had accepted with enthusiasm and faith this monumental task. That one family still carries on alone, making excellent progress, to be sure, but definitely hindered in strategy and program because the field is understaffed.

Chad—On three different occasions the national pastors made a special appeal to the Society to place at least four missionary couples among them. Only two of these positions are cared for, with no additional candidates on the horizon to fill these urgent needs.

Central African Republic—Since the growth of the church in the C.A.R. has been so encouraging, and since African Christians control leadership of the church, it is assumed by some that the C.A.R. really doesn't need more missionaries. The national church and our mission staff in the C.A.R. see it differently. The present fine relationship between the church and the mission opens new areas of need for missionary personnel. Missionaries, skilled in the Scriptures, Bible-trained, church-oriented—those termed by the field as "missionary elders"—are without doubt the most critical need for the work in Africa at the present moment. The church needs missionaries to cooperate in the task of evangelism, teaching in Bible schools and seminaries, the writing and publication of literature, the motivating of pastors in seminars and postgraduate courses, youth ministries, Bible teaching in the high schools, and a host of other areas directly related to the propagation of the Gospel and the planting of the church. It is indeed alarming to witness a decrease in missionary personnel at this most critical time in the history of the African church. The great number of people coming to Christ puts an unbearable strain on the ability of the church to adequately indoctrinate and train the new converts. If missions abandons these babes in Christ, a type of pseudo-Christianity with little foundation in the Word of God is sure to develop.

The exciting new venture into South Brazil, the opportunities along the TransAmazon Highway, plus the encouraging advances being made in France, depend for success on a reasonable increase in missionary personnel.

As the Brethren Foreign Missionary Society begins its seventy-fifth anniversary year, we can look back with admiration to the great host of missionaries who have served the Lord with distinction, thus bringing the foreign mission operation to its present state of world influence.

But what of the future? That will depend upon the number of Christians who, in response to the question, "Who is responsible to carry out the Great Commission?" will answer, "I am."

"If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him"—C. T. Studd.

BRAZIL EXPANSION . . .

(Continued from page 5)

new one would have a hard time ever establishing identity. It will be easier to establish a church in a moderately sized though growing city of 150,000-300,000 inhabitants than in a much larger city like Belo Horizonte with more than a million and a half inhabitants. Intercity communications and transportation will be easier, and the possibility to work citywide will be greater.

6. It seems almost imperative that a work be started from the very beginning with a level of society which will be able to provide leadership both up and down the social ladder. The masses of people who are going nowhere must be bypassed in the sense of missionary involvement. The advantage of a place like Uberlandia is a rather high index of people who seemingly would be able to start a "middle class and up" kind of work.

Are we too CHARITABLE



to charitable organizations?

By Ted W. Engstrom
Executive Vice President
World Vision International

Charities are evidently "in." During the past year a number of articles have appeared in secular newspapers and magazines warning the public to be more discerning of the organizations to which they give. Two articles in particular, in the December issue of *Changing Times* and in the February issue of the *Reader's Digest*, are most notable.

The articles point out that many popular charities spend up to 60 percent or more of all they collect on salaries and various fund-raising expenses. In some cases, the cause for which they have solicited public funds receives practically nothing, or at least very little.

It is reported that 1 percent of all charitable contributions in 1972 went down the drain—either wasted through mismanagement or, worse, lost through outright fraud. Now 1 percent normally isn't very much. But in this case it is. Total charitable giving in 1972 surpassed twenty-two billion dollars, and 1 percent—two hundred twenty million dollars—is a whopping amount. In fact, it is more than half the total amount spent on foreign missions in 1972 by all North American Protestant mission organizations!

Therefore, the current interest in investigating charitable giving is, in my judgment, a good thing. We here at World Vision have always welcomed inquiries concerning the handling of funds entrusted to us, for we regard good stewardship as one of our most vital concerns.

I think Christians—especially Christians—should be as careful in the stewardship of their own money as they expect charitable organizations to be. I also think good stewardship means more to a Christian organization than it does to a secular charity. This is not to say, however, that all Christian charities are run more efficiently or ethically than their secular counterparts. If that were true, it would certainly make the task of separating the "good guys" from the "bad guys" much easier.

Unfortunately, some Christian organizations act more un-Christian than some secular agencies. Some organizations assume that they are working on ethical standards simply because they are Christian. They think that because they are "doing the Lord's work" it is not necessary to adopt well-thought-out business and personnel practices. Some Christian organizations excuse their poor-working conditions, low pay and other inequities under the guise that they are "conserving the Lord's money." But such conditions usually produce poor performance and thus result, ultimately, in waste.

I usually tell the ministers, pastors and other Christian leaders who attend World Vision "Managing Your Time" seminars to choose one word—excellence—as their guiding principle. If

they are doing the Lord's work, and if it *is* worth doing, then it is worth doing with excellence. In other words, whatever the task, do it carefully, efficiently and right the first time. I tell our employees the same thing and urge our department managers to set their standards/goals as high as possible—and to periodically measure their results.

While it is often hard to resist an appeal for Philippine flood victims or for support of a needy child in India, I think Christians are obligated to do just that when the appeal is from an unknown source. Find out first who the organization is, what it stands for and in what ministries and areas it is working. Find out who the members of its Board of Directors are and how much they are paid. (They should not be paid!) Find out how many Americans are supported overseas, if applicable. Find out how much money is actually spent on its ministry out of every dollar contributed.

Generally speaking, any organization operating in the 10 to 35 percent overhead range (*all* salaries, *all* administrative and fund-raising costs) is operating in a responsible manner. However, I personally feel that a Christian interested in exercising good stewardship should not contribute to any organization whose overhead is over 30 percent.

How do you get this figure? You've got to ask for it. And then, once you get it, you have to be sure it is accurate. Each year, in addition to its very detailed audit of our books, Ernst & Ernst has provided me with a letter stating what our overhead percentage was for the year. I have found that, for most people, that overhead figure together with the knowledge that we are audited by Ernst & Ernst has been more meaningful than pages of detailed asset and debit columns.

A charitable organization should be audited annually by an independent certified public accounting firm (preferably one that is a member of the American Institute of Certified Public Accountants), and you are entitled to know who they are. Most organizations include the name of their CPA firm verifying the accuracy of the figures reported. I'd be suspicious of any annual report without such verification.

No reputable organization should be offended by an honest inquiry. We welcome inquiries into our operations. First, we feel sure that if the person asking seeks similar information from other agencies, we will be favorably evaluated (providing he agrees with our ministries). Secondly, an inquiry permits us to explain exactly how we operate before someone becomes a supporter or child sponsor. We get fewer letters—and cancellations—that way. It's the correct way to win a friend. Excellence—do it carefully, efficiently and right the first time, remember?

Of the critical letters received at World Vision, most are from sponsors of some of the sixty thousand children we care for in twenty-six countries. Some people believe we should not spend money on photographs or other procedures that help sponsors maintain contact with their sponsored children. But we do it this way because we want our sponsors to be involved with "their children." It is easy enough to give money to churches, hospitals and numerous charities and remain completely detached. Consequently, when times get a little rough, such commitments are usually the first to be forgotten.

On the other hand, Christians who become sponsors of needy children—who see them as specific individuals in photographs and who write to them over a period of years—get involved. They share more than just a portion of the material blessings God has given them. They share themselves; they become sincerely concerned for "their" children and the conditions in which they live, and they share that concern with others. Children everywhere need to be loved. And there is a big difference in development between an orphaned child who receives a letter every month or so from someone who really cares about him, and an orphan who never experiences a personal love relationship with another individual.

The *Reader's Digest* warns its readers that with no required uniform accounting procedures to follow, charities can disguise excessive salaries, advertising, promotion and questionable fund-raising costs in an annual report under such euphemisms as education, public information, administration or program services. This is true. That is why I have recently written to the magazine's editor-in-chief to suggest that the *Digest* initiate a voluntary "Charitable Seal of Approval" program using established CPA criteria.

Too few states have adopted laws and regulations concerning charities, and those that have differ widely in their measures. It is time that a respected, public-minded organization like the *Reader's Digest* take up this mantle on the public's behalf.

One percent of twenty-two billion dollars contributed to charities—two hundred twenty million dollars—is much too large a figure for the American public to squander, especially in the name of charity.

—Reprinted by permission from *World Vision* magazine.

Note from Mike Alexander, Financial Secretary of the Foreign Missionary Society of the Brethren Church

We at Brethren Foreign Missions have reprinted this article because Mr. Engstrom emphasizes areas that we feel are extremely important. Our audit for the year 1973 has been completed by the firm of Dahms & Yarian and is open for your inspection in our offices. The following is a breakdown of how your offerings were spent:

	Dec. 31, 1973	June 30, 1974
Administrational	11%	10%
Promotional	11%	10%
Missionary & Field Expenses	77%	78%
Miscellaneous	1%	2%

We would welcome your questions because, as Mr. Engstrom suggests, this gives us the opportunity to share some of the exciting things that are happening in Brethren Foreign Missions. We would enjoy visiting with you the next time you are in Winona Lake.

Winds of Change in France

By Raymond W. Thompson
Administrative Assistant
Foreign Missionary Society

The single young pastor who was romantically interested in a young lady of his congregation, called unexpectedly in the home of her parents one evening. Unfortunately for him, she did not return his interest, and after courteously but coolly greeting the parson she apologized for a lack of refreshments, saying that crackers and milk were all they had on hand. Shortly there came a knock at the door and another—this time a very eligible young man—entered. After a period of bustling about the kitchen, the lady invited the little group to be seated before a bountiful spread, calling upon the minister to pray. To this he responded: "O Lord of love, look down from above, and see how Thy ways are amended. Biscuits and tea we now do see when crackers and milk were intended."

Circumstances often cause plans to be changed. Sometimes the circumstances have been foreseen and alternate plans are ready when they appear. Traditionally romantic France is a land of change, and while our missionaries might resent being cast in the position of the self-serving young lady, they have evidenced great adaptability in the means employed to penetrate the shell of resistance to the story of God's love.

Purchase of the Chateau of Saint-Albain in 1964 was just such a strategic change in the life of our mission. Philosophically sophisticated, cynical of religion, materially minded French people were not responding to the diligent efforts of missionaries. They were not hearing the message. Their ears and eyes were closed by the encrusted reactions to generations of lifeless religious forms. A bridge was needed to cross the eroded chasm of indifference. The old castle, nestled in the heart of the little village whose earliest residents looked ahead to the time of the first explorations of the "new world," could provide just such a causeway. Here was a means by which the missionary could identify with the heritage of local residents and at the same time demonstrate through daily living the relevance of his faith for the present day. Facilities were adequate to invite large numbers of interested people to visit and in a neutral atmosphere to talk out their own hang-ups and see vital Christian life in action.

Enough time has elapsed to begin to evaluate the effectiveness of this approach. Thus I was elated to be appointed, together with Rev. Dean Fetterhoff, to visit our fields in Europe and gain insight into progress there. You may be sure that one thing we wanted to see was the Chateau in action as a bridge. How? Who? What? These were our scalpels to cut deeply into the activities and even the lives of the five families, four American and one French, who are committed to this approach to reaching French people for Jesus Christ.

Our questioning uncovered again the selfless adaptability of method evident in the work of these missionaries as they gain a hearing for the unchanging message of the Gospel. Three areas of significance stand out as I reflect upon the ministry of the Chateau of Saint-Albain.

First, the Chateau as a bridge must have good accessability if it is to serve as a contact point. Its geographical location is fitting, therefore, as it is situated in the Saone River valley on the main highway, railroad, and canal barge route between northern and southern France. There are a number of important cities in this valley and for the most part they are unevangelized. We could readily observe the value of the Chateau as a contact point during our visit. For example, during a Saturday and Sunday retreat, about sixty-five people between the ages of seventeen and twenty-five participated in the activities. They represented backgrounds ranging from good homes to almost no stable home environment, advanced levels of educational

Activities at the Chateau help bridge the chasm.



attainment to minimal education, zealous witnessing Christians to unsaved seekers. While some weekends at the Chateau are planned for deepening the spiritual maturity of believers, this one provided a fellowship activity setting for evangelism. Many surrounding towns were represented in the group. Some came individually, others with friends, and others came as members of a group meeting with a missionary in a nearby town.

Other less structured examples of the contact value of the Chateau are illustrated by a side trip we made with Missionary Tom Julien to the Protestant monastery of Taize. This ecumenical religious center with its monastic vows and contemplative rituals has become a popular attraction for youth seeking both personal and international tranquility. Twenty thousand pilgrims encamped there at Easter time in search of satisfaction. While there Mr. Julien observed a young man absorbed in reading a book by Billy Graham. Conversation uncovered the search this man was making for answers to the problems of his life. A brief witness for Christ ended in an invitation to visit the Chateau for a stay of sufficient length to discuss these matters in depth. The results were announced to us in a letter from the Juliens several weeks after our return home. This searching man came and listened, then received Christ as his Saviour to climax a quest that had taken him to many lands.

A second function of the Chateau in its bridge ministry is seen in its progress beyond the point of initial contact to actual participation in the establishment of churches. In its early days, activities centered in the Chateau and a majority of the missionaries' labors were there. Presently the missionaries have all moved out to nearby cities excepting for the Juliens. Follow up of contacts is being conducted in the places where the people live whose lives have been touched by the Gospel. A local church has been planted in the city of Macon, about seven miles distant from Saint-Albain. Classes are being conducted in Tournus and Chalon, along with counseling, witnessing and fellowship activities which are expected to ripen into more churches. The Chateau continues to serve as a rallying point for training and fellowship activities to these small budding groups, and as such provides a strengthening support ministry.



The 1974 TIME summer missionaries to France

A third emphasis of the Chateau ministry appears as we look to the future. Again we encounter change and the need for flexibility of method within the stated purpose of evangelizing with a view to the establishment of indigenous local churches. This living progression may be illustrated by a conversation I had with the field superintendent, Tom Julien, during a furlough just a few years ago. At that time he said, in effect, that we are not looking for a great number of missionaries to serve in France. Rather, we want to select a few who will understand the concept in which the Lord has been guiding us and will work with us in establishing this bridge to the unreached people of France.

Today the bridge is an established fact! The first crossings have been made. The missionaries have lifted their eyes from the chasm and they see vast areas which are now within reach. Cities of all sizes and characteristics up and down the Saone valley are within reach. Every one of the five active families now involved in France should be matched with a trainee couple or family for a time of guided experience and then entrance into a new area. The missionaries have adopted a strategy which calls for the occupation of nine additional cities. Definite planning has been done toward this prospect, and as Mr. Julien is home for a short furlough this summer he will present details of this planning to the Foreign Board for approval and action. This will mean triple the number of cities in which we now have missionaries. And the thinking does not stop with this prospect. This is but the beginning strategy for reaching one "Department" of France. France is divided into ninety-five subdivisions called Departments, which would correspond to a midway division between a county and a state in the United States.

Can you see, God has led us into something which will challenge Brethren churches to the extreme limit of our apparent ability—something very few others of this generation have been able to see. There is a way for all of France to be reached with the Gospel, and we are privileged to have a part in this grand venture. The resources are God's and the only limitations are the horizons of our faith.

At this point of beginning we need young people of unswerving faith, deep dedication to the work of witnessing for Christ and teaching others to witness, adaptable as to method, and willingness to devote at least four years of time to this objective.

For those of us who have already invested our youth, our prayer life must take on a new urgency on behalf of those who can still go. May we Brethren not be found on the outside when this door of opportunity bangs shut. *You* may be the means of God calling someone to this rewarding work. Remember the Apostle Paul was called into missionary service through the members of his church at Antioch. If God were to speak to you or to your church about sending a modern-day Paul to France, could you hear? Would you act?

When asked about the need for missionaries in France, a missionary to French university students answered my question: "I believe that France is today at that point of crisis where Japan was when General Douglas MacArthur appealed for one thousand missionaries."

God has given us some fantastic tools. May they gather no rust during harvest time!

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Orlando, Fla. Additional hymnals are needed by the Grace Brethren Church. The book currently in use is *Tabernacle Hymns*, number five, copyright 1953. Anyone with information about used hymnals should contact Pastor John Diaz, Grace Brethren Church of Orlando, 6100 Apopka Vineland Rd., Orlando, Fla. 32811.

Middlebranch, Ohio. A mini-bus with a capacity of 36 children or 24 adults has been purchased and is already at work for the Lord. The bus was used during DVBS and also to transport SMM girls to a district rally. In the future it will be used in the outreach program of the Sunday School as well as serving for other needs. Gerald Kelley, pastor.

Chicago (EP)—Moody Bible Institute's seven-station network has added a non-commercial Spokane, Wash., station, acquired from Christian Services, Inc.

On July 1, 1974, radio listeners heard a new voice on KCFA AM-FM when Moody assigned the "Inland Empire" station the call letters KMBI AM-FM and assumed the frequencies.

Bud Chandler, a founder of KCEA AM-FM, said MBI's purchase of the stations brought to the stations "quality and dedication [that are] unexcelled in every phase of the Institute's work throughout the world."



There was a real "old-fashioned" tent meeting in Lowell, Mich.

Lowell, Mich. Evangelist Bill Smith reports a great area-wide tent crusade meeting on June 16-23. The attendance grew to over a thousand with many public decisions for Christ. The Brethren Churches at Alto and Lake Odessa cooperated in the evangelistic effort. Mr. Smith is available for area-wide meetings in your town.

Martinsburg, Pa. The church board has approved a renovation and improvement project of sizable proportions. The choir room will be altered to provide storage and office space. Several bulletin boards will be placed at various locations in the building and additional book shelves will be put in the study. The cost of the project will be $2,260. William Snell, pastor.

Atlanta, Ga. "Planning a trip to Florida with your travel trailer, camper or motor home? Why not stop overnight at the Grace Brethren Church of Greater Atlanta? The church has now provided full facilities for overnight parking. You'll be able to find the church easier, too, because of a new sign at the corner of Bells Ferry and Big Shanty Rds., pointing the way to the church." Dean Fetterhoff, pastor.

Dallas, Tex. (EP)—The pastor of the 18,000-member First Baptist Church here plans to return to the congregation "every penny" he has taken in salary since becoming the church's pastor 30 years ago—more than $600,000.

"When I meet the Lord I can say I did all my work freely," Dr. W. A. Criswell told his people. "God has given me the ability to save money and (the knowledge of) how to invest wisely."

The pastor of the largest church in the Southern Baptist Convention said he made a decision to invest a portion of hi income when he became a pastor so he could best serve this congregation. The gift to his church would not jeopardize th security of his family who are "well taken care of," he said.

Phoenix, Ariz. The principal of Grace Christian Schools of Phoenix, **Douglas Horney**, was recently elected president of the Arizona Association of Christian Schools. Grace Brethre Church, which sponsors Grace Schools, has purchased 10 acres of land adjoining the church property for future development of the church and school.

On a recent Sunday a special offering was received for the "Land Fund" of the church as there was an immediate need for $1,700 . . . the offering totaled over $2,400. (And the local expense and missions giving increased, besides.) Mark E. Malles, pastor.

Mansfield, Ohio. A LAWN CHAIR REVIEW . . . sponsored by the youth . . . met with tremendous success as the adults sat in their favorite lawn chairs and relaxed on th church lawn while the youth entertained at the close of a recent evening church service. There were skits, singing, and special music for everyone to enjoy. Homemade ice cream and cookies topped the evening's program. John Neely, pastor, and Richard Jensen, youth pastor.



Mr. George Peters (left), Pastor Kenneth Ashman, and Mr. Miles Firestone participate in a service of dedication for Mr. and Mrs. Terry Shultzman in preparation for the mission field.



The Brigade track team from Wooster included (l to r) Randy Moomaw, Tim Moomaw, Mark Simms, Donald Hayes, Jeff Workman, and leaders Marlin Simms and Bill Hayes.

Wooster, Ohio. Terry and Bonnie Shultzman were set apart for missionary service on June 16 at their home church, First Brethren Church, Wooster, Ohio. On June 17 the Shultzmans left for Switzerland for three months of conversational French studies. Their next stop will be Africa where they will study the Sango language in preparation for their service in the C.A.R.

The boys at the Wooster church are very much alive as was evident at the annual area-wide Brigade track meet held recently. The Wooster team took first place as they competed with teams from Mansfield, Lexington and Ashland. **Randy Moomaw** took first place in the 220-yard dash and the 100-yard dash and placed second in the 50-yard dash. **Tim Moomaw** won three firsts in his age category—the long jump, the 100-yard dash, and the 50-yard dash. **Donald Hayes** placed second in the softball throw. **Jeff Workman** was first in the half-mile relay and **Wayne Scott** was first in softball throw and second in the long jump.

The sponsors of these boys are **Captains Marlin Simms, Wayne Geib**, and **Bill Hayes**. Kenneth Ashman, pastor.

Meyersdale, Pa. A new associate pastor, **Mr. Walter M. Fike**, has been called to minister at the Grace Brethren Church. Robert Burns, pastor.

Akron (Fairlawn), Ohio. It's long . . . It's unique . . . It's working! The Brethren at this location hold but one service on Sunday but it includes a Sunday School, a worship service, noon basket dinner, and an afternoon service. The services start at 10:30 a.m. and close at 3:00 p.m. **Rev. James Kennedy** is pastor of this home missions church.

Change. Rev. and Mrs. James Renick are serving with Campus Crusade for Christ and their address is Monsieur J. Renick, 17, rue du Tonkin, 69100 Villeurbanne, France. Rev. William Schaffer, 402 S.E. 6th Ave., Auburn, Wash. 98002 (Tel. 206/833-7810) to be effective after Aug. 15. Please change *Annual*.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

ABRAT, Belle, May 23, formerly a member of the First Brethren Church of Dayton, Ohio; a charter member of the North Riverdale Brethren Church, Dayton, Ohio; and also a charter member of the Vandalia Grace Brethren Church of Vandalia, Ohio. For the past 10 years she was a faithful member of the Grace Brethren Church, Phoenix, Ariz. Mark E. Malles, pastor.

APPLEMAN, Ann, May 3, a member of the Grace Brethren Church, Mansfield, Ohio. J. Hudson Thayer, pastor.

JOHNSON, Ruby, May 15, a member since 1948 of the Bellflower Brethren Church, Bellflower, Calif. Edwin Cashman, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Linda Myer and William Schipper, June 1, Grace Brethren Church, Myerstown, Pa.

Sharon Seitter and Daniel Jacobe, June 1, Peru Brethren Church, Peru, Ind.

Cheryl Morris and William Schuster, June 6, Peru Brethren Church, Peru, Ind.

Darlene Dawson and Larry Edwards, June 8, First Brethren Church, Wooster, Ohio.

Regina Doyle and Samuel Spangler, Jr., June 8, Clearbrook Grace Brethren Church, Roanoke, Va.

Christy Knauff and David Snider, June 8, Grace Brethren Church, Sinking Spring, Ohio.

Wanda Whonsetler and Garry Christner, June 8, Peru Brethren Church, Peru, Ind.

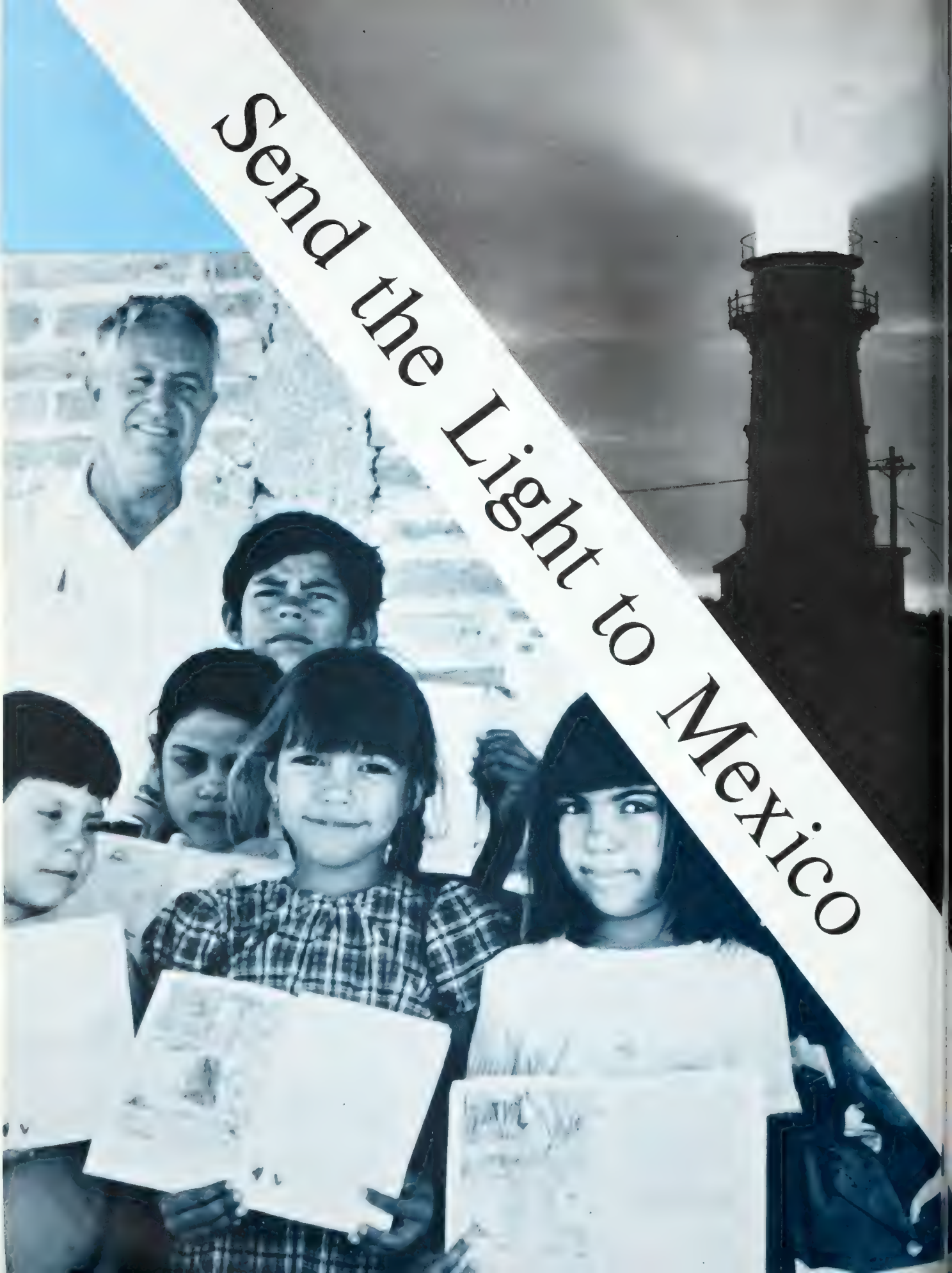
Joy Teeter and Robert Arenobine, June 15, First Brethren Church, Akron, Ohio. The ceremony was performed by the father of the bride, Rev. Gerald Teeter.

Carole Willson and Ronald Withrow, June 15, Winona Lake Brethren Church, Winona Lake, Ind.

Sondra Preda and Scott Burnett, June 22, Grace Brethren Church, Canton, Ohio.

Lois Rapp and Randel Maxson, June 22, Grace Brethren Church, Lancaster, Pa.

Send the Light to Mexico



How Christians can become more involved with the lives and work of their missionaries.

Let Your Letters Do the Walking

By Mavis Gannello

Does your church have an active missions program? Good! Does it support one or more missionaries? Wonderful! Do you help? Great!

But you've missed a good share of the potential value of missions if you haven't become involved with some missionaries in a personal way.

At our house, my brother and I grew up with missionaries simply because my parents were involved. Missionaries were always coming and going. And there were letters—scads of them. There were letters from those missionaries who had stayed at our house while doing deputation work in the area or had spoken at our church. Then, too, missionaries need times of rest. Our home was always open to missionaries for a week or two of "just resting."

Now that I have my own family, I am reminded of Hebrews 13:1-2—"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." I wonder just how many angels were entertained unawares at our house!

Opening up your home is a vital service, but perhaps the best way to identify with missionaries is to become involved with them and their work by writing them letters regularly. Be sure, of course, to keep a list of all the missionaries you write to, so none will be forgotten.

I find the easiest and most ideal way to keep up to date with each missionary on my list in an organized manner is to prepare a notebook. This helps me to systematically keep pertinent materials orderly and gives me an at-a-glance picture of the missionary and his needs, the mission requirements, and answers to prayer.

Loose-leaf notebooks are best. Allow at least two or three pages for each missionary. More pages can be added later if necessary. And for each listing make a note of the missionary's name and field address. If it is a missionary family, enter the children's names and ages, too, as well as the birthdays of family members and any other information.

Missionary families often mention their children in their prayer letters. It is important to add a personal touch whenever possible in answering these letters, such as, "How is Jim doing at school? Did Martha ever get to teach the girls' basic sewing and cooking course in the village?"

Entries in your notebook need not be long. One may write to only a few missionaries. I write to those the Lord lays on my heart, and I really enjoy communicating with them.

Prayer Letters

When you write to your missionaries, you will receive in return their prayer letters through the mail. These will aid you as you pray since they will contain the missionary's prayer requests dealing with specific needs—funds to repair construction machinery, to purchase hospital equipment or to add new personnel, to mention just a few. Health needs and other personal problems may also be among the requests. These letters may also ask you to join missionaries in giving joyful praise and thanks to the Lord for answered prayer.

In keeping a notebook, I find it particularly helpful and meaningful to keep a prayer inventory on each missionary. Take one sheet for each missionary and draw a line down the center to divide each sheet into two columns. Designate one column "Prayer Requests" and the other column "Answers to Prayer."

Once you embark on your letter-writing ministry you will find you receive an ample share of the benefits. I know I do. And we are to make it a joyous ministry. Colossians 3:17 reminds us: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Proven Ministry

Is writing letters really a ministry? The Word of God shows it is. The Apostle Paul took many missionary journeys. He also wrote letters, many of them to the churches. In fact, writing letters was the only means Paul had to communicate with churches, especially while he was in prison. The Book of Titus is a letter. Note Titus 1:4-5: "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

If it were not for inspired letters, the New Testament would not contain the thirteen epistles of Paul that reveal the doctrinal meaning of the cross, salvation by faith alone through grace, justification, sanctification and glorification. For Paul to write such letters meant that someone was surely writing to him. I believe writing letters to missionaries is a work for the Lord. There are many other accounts of letters recorded throughout the Bible: "And Hezekiah sent to all Israel and Judah, and wrote letters" (II Chron. 30:1); "And Hezekiah received the letter from the hand of the messengers" (Isa. 37:14); "And they wrote letters by them after this manner" (Acts 15:23).

Then there are the letters we will receive from the missionaries. In one recent letter I received, a missionary praised the Lord for His loving protection. A large radio antenna had blown down during a storm. One of the mission workers had just passed by when the huge antenna came crashing to the ground. The worker narrowly escaped injury. Only the antenna and a nearby building, which at the time was empty, were damaged. "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (I Thess. 5:18).

Sure of Prayers

I had another missionary tell me, "I feel so sure of your prayers because you are taking time to write me." So letter writing to missionaries is defi-

(Continued on page 16)

LET YOUR LETTERS . . .

(Continued from page 15)

nitely work for the Lord. Making others happy through the writing of letters is a significant benefit to the letter writer.

As you write, remember that missionaries are human beings. They are people far away from their homeland and they look forward to your letters. They particularly look for news that is familiar to them and for letters that are warm and friendly. And don't forget to add some humor whenever possible.

The missionary often gets his church news in the church bulletin mailed to him by the church, but the bulletin does not usually give the human touch. A church bulletin may say, for instance, "The Saturday banquet was well attended and enjoyable," but that's all.

You can give the personal touch by relating to the missionary specific things that happened, such as: "Just as Deacon Jones was about to eat, one of the paper pom-poms hanging overhead came loose and landed with a plop on his dinnerplate, right in the puddle of gravy he had poured over his mashed potatoes." Such description helps the missionary visualize the proceedings as if he had been at the banquet himself.

Opening up your home, keeping a notebook, and writing newsy and descriptive letters are only a few ways to identify with missionaries. A fourth and equally vital way to become identified is through prayer.
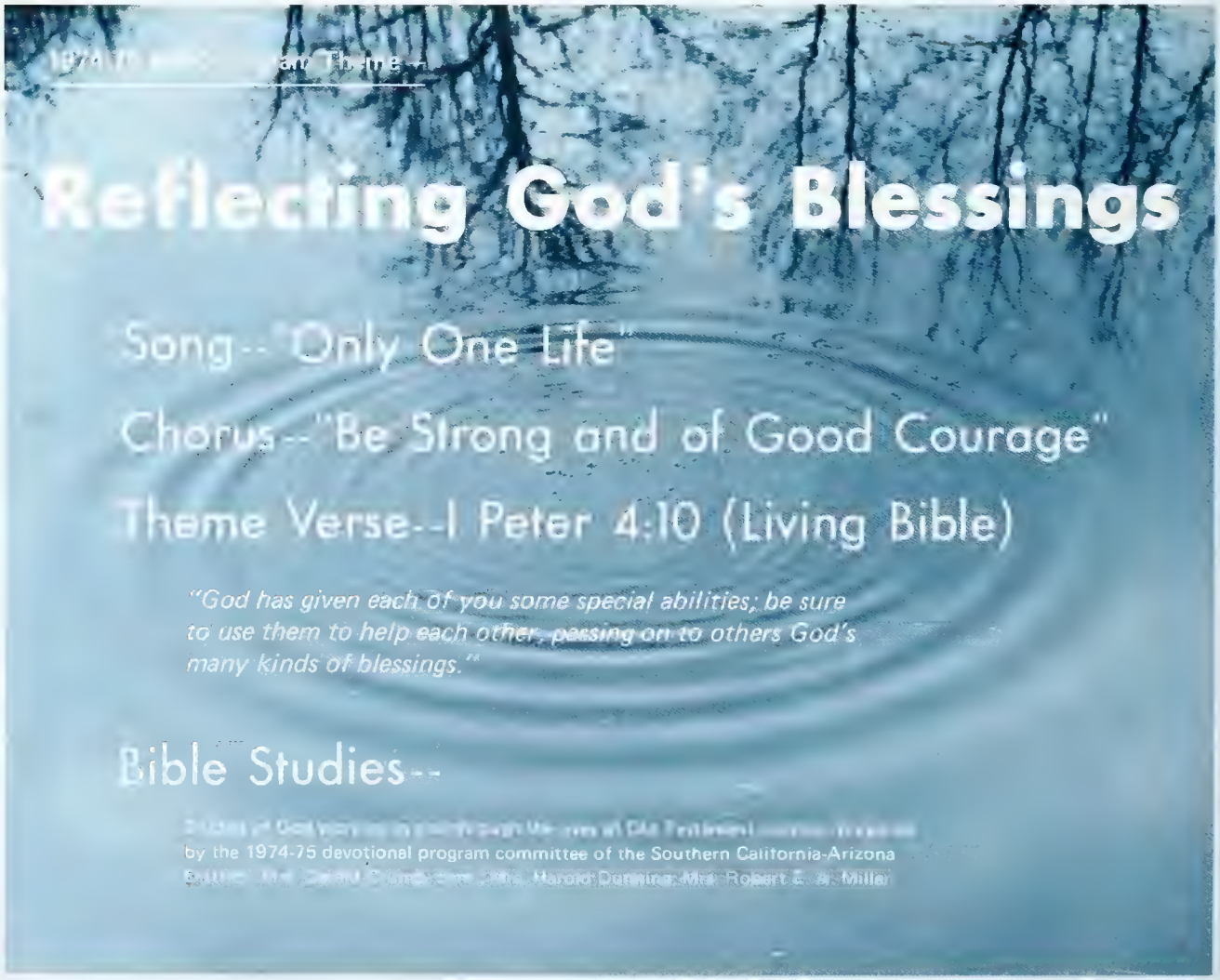
Missionaries depend on the prayers of those at home. Their hearts are made glad by the knowledge that people are praying. They need Christians who are willing to spend time on their knees praying for the Lord's work that He has commanded them to do.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). This is the Great Commission the missionary has answered. He probably gave up opportunities for a good income, a comfortable home, and maybe even courtship and marriage or a life of carefree adventure. We at home should be prayerfully concerned that now, more than ever, God's Word must go out with increasing vigor and outreach.

Specificity Important

The essential characteristic is the power of positive praying. This can only come about by being specific and declaring before the throne of grace the exact needs of the missionary and his mission. Being specific and praying intelligently requires a thorough reading of a missionary prayer letter.

Besides being specific in prayer, one should also learn as much as he can



about the country in which the missionary is serving. This is not only the country of his adoption, but also a country with a different culture. Missionaries must adjust to all these things as well as overcoming a language barrier. Learning a new language is tedious, but they must learn it if they are to carry out the work of the Lord Jesus Christ.

Jesus traveled constantly in ministering to others. But not all missionaries have an itinerant ministry. Some work in cities; others in rural areas. Regardless of whether a missionary travels around or stays in one area, he still needs your prayer support to succeed in his work to the glory of our Saviour, the Lord Jesus Christ. Prayer is the lifeline of the missionary.

Identify with some missionaries. Write to them. Assure them of your prayers. And share the burden of their work. Pray too, for the new Christians in the missionaries' areas. Often these new Christians have given up a great deal to serve the Lord Jesus.

Converts Persecuted

Most of us have many, many freedoms, yet take so much for granted. New Christians in other counties often suffer persecution and are ostracized by family and friends. Some even lose their jobs because they have chosen to follow the Lord Jesus Christ. So tell your missionary you are praying for these new Christians too. The missionary will tell the new believers that back home, Christians are praying. Thus, the new Christians will not feel alone, but will, in fact, be strengthened and encouraged.

I use aerograms to write to many of my missionaries. These can be purchased from the post office for less than the cost of regular air-mail postage. They are also very easy to use. A single sheet, folded according to directions, forms both the letter and the envelope. But nothing additional, such as snapshots or clippings, can be enclosed; it is for messages only.

Arm yourself with a bundle. Discover for yourself the joy of writing to missionaries and identifying with them.

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Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590

Prayer Chm.—Mrs. Harold Mason, R. R. 8, Warsaw, Ind. 46580

MISSIONARY BIRTHDAYS — OCTOBER 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 *Brethren Annual.*)

AFRICA

Mrs. Roy B. Snyder October 20
Rev. Marvin L. Goodman October 22

BRAZIL

Sharon Marie Schwartz October 2, 1960
Rev. George A. Johnson October 5
Timothy Roy Burk October 8, 1958
Mrs. Bill A. Burk October 18

EUROPE

Jacqueline Sue Julien October 19, 1964

HAWAII

Mark Alan Coffman October 8, 1956

MEXICO

Sharon Louise Churchill October 5, 1959
Jonathan Paul Dowdy October 12, 1962
Martin Paul Guerena October 31, 1960

PUERTO RICO

Mark Steven Davis October 7, 1965

IN THE UNITED STATES

Rev. Timothy H. Farner October 2
P. O. Box 588, Winona Lake, Ind. 46590.
Rev. J. Paul Dowdy October 18
P. O. Box 588, Winona Lake, Ind. 46590.

Traveling with God

Mrs. Herbert Bess, who recently went to be with the Lord, was very active in WMC on all levels—local, district and national. Her interest in missionary activities and personalities was an inspiration. Ruth's prayer life was constant and consistent and was evidenced in her concern for the lost whether they were neighbors or from countries far away. The following poem was found in her personal notebook.

My plans were made, I thought my path all bright and clear,
My heart with song o'erflowed, the world seemed full of cheer.
My Lord I wish to serve, to take Him for my guide,
To keep so close that I could feel Him by my side,
And so I traveled on.

But, suddenly, in skies so clear and full of light,
The clouds fell thick and fast, the days seemed changed to night;
Instead of paths so clear and full of things so sweet,
Rough things and thorns and stones seemed all about my feet.
I scarce could travel on.

I bowed my head and wondered why this change should come.
And murmured—"Lord is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I traveled on.

I listened—quiet and still, there came a voice—
"This path is Mine, not thine, I made the choice;
Dear child, this service will be the best for thee and Me,
If thou wilt simply trust and leave the end to Me."
And so we traveled on.

—J.J.M.

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind 46590 Howard Mayes, director, James Long, assistant to the director

Lines from Lewis

By Ed Lewis, *Director of Youth Ministries*

Operation Barnabas. It's a title that I've referred to on a number of occasions this year. Praise the Lord for the reality of this new youth ministry of TIME (Training In Missionary Endeavor).

These sixteen teens and four leaders have traveled by bus this summer to serve as helpers in a number of Brethren churches in the East. They've been involved in such things as youth groups, witnessing, playing softball with unsaved kids, and teaching in Sunday School and Vacation Bible School. They've ministered through their music, plays, puppet shows, and testimonies, but mostly through their lives. Continue to pray for the effectiveness of this ministry. The team will complete its two-month ministry at our National Brethren Youth Conference, August 2-10.





Operation Barnabas members include: (top to bottom) First Row: Christie Hummel (Homerville, Ohio); Christi Coldren (Columbus, Ohio); Paula Snell (Martinsburg, Pa.); Leann Sanders (Phoenix, Ariz.); Ruth Male (Warsaw, Ind.); Janalyce VanDyke (Troy, Ohio); Kathy Kent (Winona Lake, Ind.). Second Row: Tim Pritchett (Warsaw, Ind.); Matt Harrison (Columbus, Ohio); David French (Warsaw, Ind.); Kevin Tschudy (Manheim, Pa.); "Wink" Price (Bexley, Ohio); Dwight Warden (Worthington, Ohio); Stan Martin (Warsaw, Ind.). Standing behind the group are leaders Steve and Julie Edmonds, Paul and Linda Mutchler, as well as team member Scott Anderson (Modesto, Calif.). Not pictured: Scott Franchino (Simi, Calif.).

FEATURE

Increasing Bible Learning in Sunday School

PART ONE OF A FIVE-PART SERIES

"Relating Bible Teaching to Life Needs and Experiences"

The National Fellowship of Brethren Churches is justly proud to be called "A Fellowship of Bible-Teaching Churches."

Many evidences, however, point to the fact that there is a great gap between the amount of teaching we profess and the amount of learning our Sunday School members achieve.

On any given Sunday morning you can poke your head into an adult Sunday School class and see the entire class gazing intently toward the teacher. Eyes pointed in a uniform direction however do not necessarily communicate attention and interest.

DON'T FOOL YOURSELF

The truth of the matter is that attention drifts to and from the words of the teacher according to a great many variables including the spiritual motivation of the listener, the degree of physical fatigue, and the number of competing ideas that the student's mind is sorting out. Often the comparative quiet and the obvious sameness of what is happening almost forces the mind either into neutral or allows it to wander toward concerns of everyday life.

Teachers of children are a little more fortunate. When one fails to hold the attention of a children's class they are very faithful in sending you little non-verbal messages (like throwing things, kicking their neighbor, or making strange noises). Good teachers recognize these signs as honest indications that learning isn't happening.

PEOPLE HAVE FILTERS

In this age of advanced communications media, people are literally bombarded with words from the time they awake until they retire in sleep. This forces all of us to develop an elaborate filtering process to screen out things that we are not particularly interested in or that do not touch our life situations. This principle works in a positive and negative way as far as Sunday School learning is concerned.

From the positive side, the needs, hurts, and unresolved areas of spiritual conflict will provide open channels for Bible learning.

From the negative viewpoint, much good content is screened out long before learning takes place because the content is not "on the wavelength" with the life needs and life experiences of the learner. Biblical content which may indeed be needed and relevant to the lives of students may be filtered out by students who gaze dutifully toward the teacher's lectern while subconsciously asking "So what?" and "Who cares?"

By Howard Mayes
Executive Director

THE REASON FOR BIBLE KNOWLEDGE

The Word of God never suggests that Bible knowledge as mere factual content is an end in itself. Check out carefully the teaching of the Word on this subject and you will find that the purpose of Bible knowledge is always in order that life values and behavior patterns may be changed (See Ps. 119:9-11; II Tim. 2:15).

Directing Bible teaching to the life needs and life experiences of the learner is right for two reasons. (1) It fulfills the Biblical purpose for Bible teaching and (2) it greatly enhances the result in actual student learning.

BE REALISTIC ABOUT "TEACHING" AND "LEARNING"

Much content is delivered by Sunday School teachers that hasn't a ghost of a chance of being assimilated as "learning" by the class. This is a call for teachers (and those who prepare literature) to be far more realistic in planning the "quantity" of content to be packed into a single lesson period. So often Sunday School teaching has been a furious race with the clock to cover all of the material before the bell. In such a situation it would be far better to present half the quantity of material with teacher accountability to produce twice the actual learning.

Remember, however, that your Sunday School literature is intended to be a teacher resource. The publishers of Sunday School curriculum are giving us the finest and fullest helps ever available. But as a teacher you must still be God's instrument for applying the truth of God's Word to the life needs and experiences of your class. Simply reducing quantity is no guarantee of increased quality.

The TV commercial showing the man proclaiming "I can't believe I ate the who-o-ole thing" always reminds me of the teacher who has raced the clock and finished all nineteen chapters in thirty minutes. He was satisfied that he had taught it—but had anybody really learned it?

BE REALISTIC ABOUT STUDENT MOTIVATION

Many Sunday School teachers have studied in the "pressure cooker" atmosphere of college and graduate school. There content was delivered by the

IF THE SHOE FITS DEPARTMENT



Teacher Snodgrass may be impressing his class with his fancy elocution, but he's impressed most of them right into a coma. The answer to his problem and that of many who follow in his train can probably be found in a more realistic understanding of the needs of his class. Benefits will be realized as he makes a greater effort to relate his Bible teaching to the life needs and life experiences of his learners.

hour and students learned a great deal. The reality of that exam time and the earning of a degree provided incentive enough to open the filters and "make us care" about some facts that had little relevance to our life needs and experiences. The learning motivation, nevertheless, is very different in the typical Sunday School class.

BE REALISTIC ABOUT ATTENTION SPANS

How many times has your mind wandered while listening to a lesson or a sermon only to be jogged to full attention when mention was made of something that touched a need or experience of your life? In the process of teaching we are regularly and continuously losing and gaining the attention of our audience. In watching a live TV telecast there are many cameras pointed at the action. But only the one with the red pilot light illuminated is sending the signal through the control board. The battery of cameras is a little like your Sunday School class. All the students are pointed your way but that doesn't necessarily mean they are receiving and transmitting your message to their learning apparatus. As you look at the class ask yourself honestly, how many lights are on? How many filters are open? Probably less than we suspect—but it will help if we relate the lesson to their life needs and life experiences.

INTEGRATE THE APPLICATION THROUGHOUT THE ENTIRE LESSON

It is unfortunate when the "spiritual application" or "lesson for life" is left for the closing minutes of the class time. By the time the teacher gets around to relating factual content to the life needs and life experiences of the students, much of the period is over and the content has been lost. Even worse, sometimes time runs out and no life application is made. In that case the class goes away hungry in spite of impressive factual content. Of course the Spirit of God can speak even through poor teachers and can himself bring application of content to life. This however is no excuse whatever for teaching poorly and failing to do everything humanly possible to minister the Word of God to needy people with a direct view to their needs.

"Content for content's sake" may be a necessary part of the discipline of higher education, but it is a pretty poor substitute for the compassionate, loving ministry of the Word of God that is so desperately needed by the people who populate our Sunday Schools. Look at your class carefully next Sunday and try to visualize just a little of their needs, hurts and conflicts. Think of the questions and compromises that the factory worker has faced. The frustrations of that young mother. The heartbreak of that parent. The open receptive hearts of boys and girls who may learn more today by how you act than by what you say. The hypocrisy that says, "I love God," while inwardly "resenting the Brethren." Then make a new effort to relate the Bible lesson to the life needs and life experiences of the learner.

WE CAN INCREASE BIBLE LEARNING IN OUR SUNDAY SCHOOLS THROUGH:

1. Relating Bible teaching to the life needs and life experiences of the learner;
2. Involving the teacher and student as members of the body of Christ, growing together under the authority of God's Word.
3. Directing Bible teaching toward specific, measurable learning aims, with teacher accountability;
4. Reinforcing Bible teaching with learning activities to involve the student in the learning process;
5. Developing a congenial atmosphere to make learning more enjoyable.

RECORD ATTENDANCES—Cherry Hill, N. J.—118; Union, Ohio—228; Pompano Beach, Fla.—108

DIVISION WINNERS — JUNE SUNDAY SCHOOL CONTEST

Div.	School	Pastor	Superintendent
A —	Columbus, Ohio	James Custer	Donald Garlock
B —	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C —	Washington, D.C. Grace	James Dixon	Clyde Vance
D —	Warsaw, Ind.	David Miller	Donald DeYoung
E —	Roanoke, Va. Garden City	Henry Radford	Edison Likens
F —	Lexington, Ohio	C. Dean Risser	W. H. Kornhaus
G —	Union, Ohio	Ronald Picard	Donald Blakeley
H —	Conemaugh, Pa. Singer Hill	Marvin Lowery	Gail Howie
I —	Montclair, Calif.	Allen Herr	- - - -
J —	Akron, Ohio Fairlawn	James Kennedy	- - - -
N —	No one qualified		

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* June 1973—148
. June 1974—151

GROWTH INDEX BASED ON 171 REPORTING CHURCHES

June 1973 weekly average attendance 24,538
June 1974 weekly average attendance 25,810
NET GAIN in reporting churches 1,272 persons or up 5.18 percent

SUMMARY

96 churches registered increases totaling 2,233
71 churches registered losses totaling 961
Largest numerical increase Columbus, Ohio (Worthington)
Largest percentage increase Akron, Ohio (Fairlawn)

* The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

Too Small, Too Small? No!

By Evelyn Carlisle

Seven-year-old Brenda Sue was hesitant about visiting "all those sick people" in the Villa Maria Convalescent Hospital for the first time. But she sang "Too Small, Too Small, No! Jesus Loves Them All," to the delight of the folks confined to wheelchairs, even though it frightened her.

Some of the young people and children from the Grace Brethren Church of Santa Maria, California, brought sunshine and cheer to the patients at the convalescent hospital on a very special day . . . MOTHER'S DAY. They tied brightly colored ribbons around packages of personal-sized Kleenex and slipped a real live pink rosebud under the ribbon and gave them out to each lady.

Because we have a small church, we find it helpful to cooperate with other small Bible-believing churches in this type of ministry. Five churches participate, each one taking a Sunday. If one of the five has an emergency and can't make the scheduled date, an exchange is made with another church. This cooperation gives us a greater selection of talent and a variation of ideas, and the fellowship with other Christians in our area is encouraging.

We keep the services simple and homelike, using any talent available in-

cluding guitar singing. We end with a short devotional and prayer. Some of the patients enjoy singing along with us while others just look at a hymnbook while we sing. They request old hymns that they have sung long ago, and we try to please them and sing as many as time allows.

This ministry is growing on us! We learn of past experiences in the lives of these folks. As they tell us of the stored up treasures of the yesteryears, we, in turn, can clue them in on the present world around them which they neither see nor hear. No wonder they talk only of the past.

One dear lady said she really appreciated all the good music we brought to her because she "taught music to children for over a hundred years!" Well, it must seem that long to her. Why wouldn't it? The days drag on for what seems an eternity for those who are confined in a convalescent hospital.

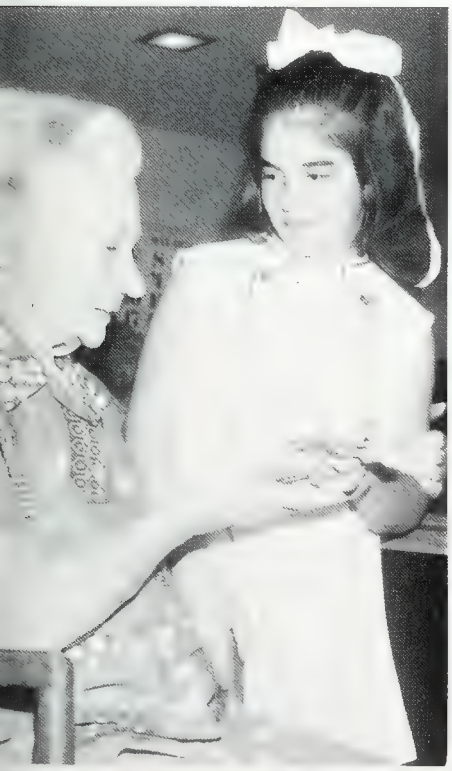
Recently I was told about an eighty-year-old woman who was saved in a convalescent hospital and one nearly that age rededicated her life to Christ!

We here at the Grace Brethren Church, Santa Maria, California, feel that this is a meaningful ministry for our Lord and our community.

Mrs. Evelyn Carlisle is a member of the Grace Brethren Church of Santa Maria, California, where Alva Conner is pastor.



The patients enjoy singing along or just looking at the words of the hymn.



Brenda Sue forgot her fear long enough to "adopt" a great grandmother and present her with a Mother's Day gift.

PRECEPTS

A new course of study for older children and young teens entitled

"Through thy precepts I get understanding" Psalm 119:104

This course is written by Pastor Knute Larson and prepared for wide use in Grace Brethren churches by the Christian Education Department.

The course consists of ten lessons. Each lesson includes student fill-in style notes, a take-home assignment sheet, and additional teacher's notes. A completion certificate is furnished with each student's book.

Please use the coupon below to inform us of your interest.

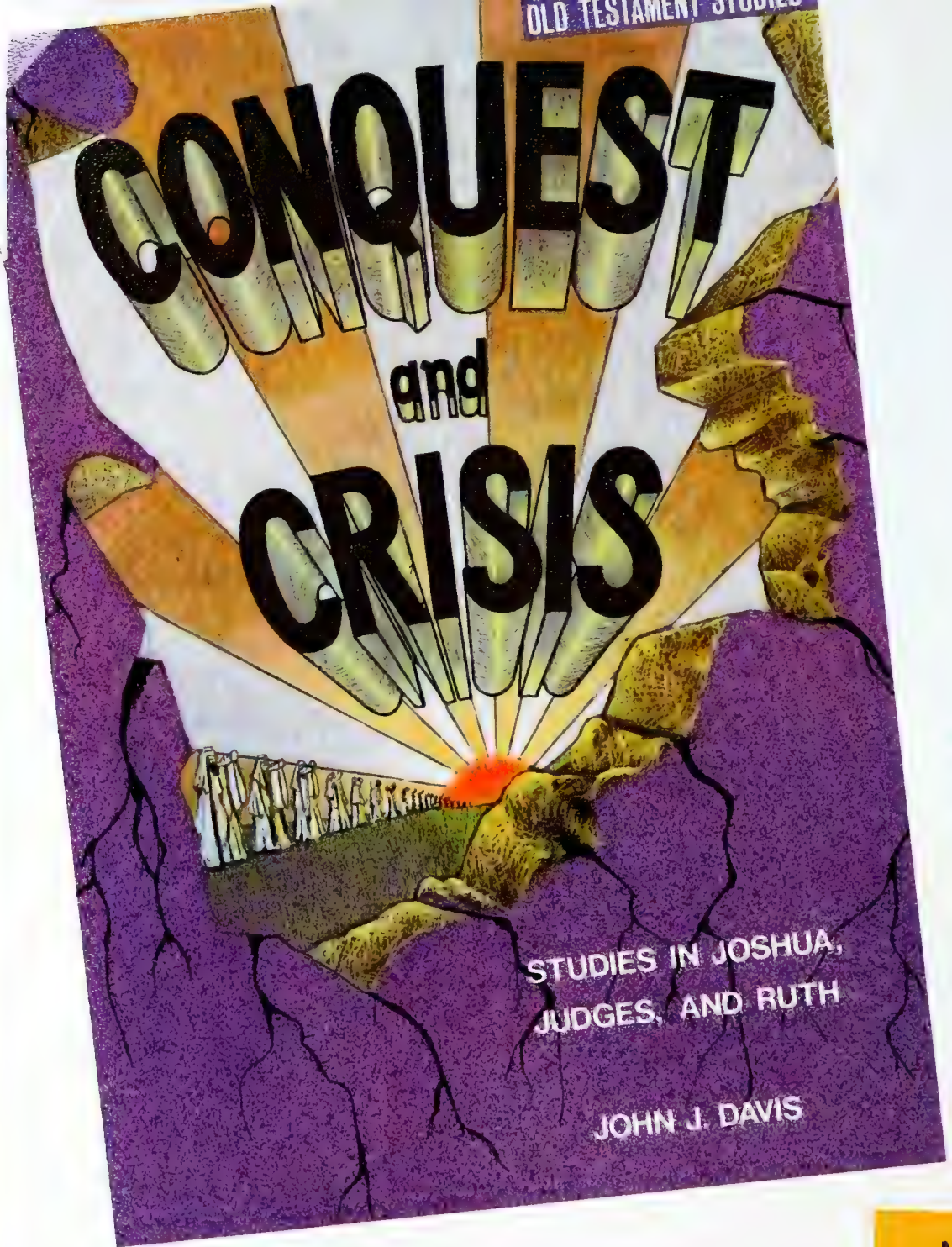
PRECEPTS COUPON

Please send me one copy of *Precepts* complete with loose-leaf binder and teacher's notes at the special review price of $2.00, only with this coupon.

Name_____

Address_____

City & State_____ Zip_____



Beginning Sept. 1 in Brethren Adult Sunday School classes . . .

A practical series of lessons in Joshua, Judges and Ruth

The conquest and settlement of Canaan constitute one of the most important and exciting eras of Israel's eventful history. This book is a concise analysis of the period as described in Joshua, Judges and Ruth.

The study guide, titled *Conquest and Crisis, Studies in Joshua, Judges and Ruth,* has been written by Dr. John J. Davis, professor of Old Testament and Hebrew at Grace Theological Seminary. It contains 176 pages. The half-price offer for Brethren adult Sunday School classes continues with this $2.95 study guide priced at just $1.50 during the quarter for quantity orders.

Maps, charts and photographs included in the various chapters will be a valuable asset to the quarter's study. Practical lessons are noted throughout the book, making this quarter's study not only informative but also spiritually rewarding.

Place your orders now with the Missionary Herald Co. in order to make sure you have study guides for your classes before the first Sunday in September.

NEW TEACHER'S BOOKLET COMING!

Beginning with the September quarter, a teacher's supplementary booklet will be published for use with the study guide. It will be written by James Long of the Christian Education Department, and will serve as a valuable resource book for teachers of adults. It is priced at just $1.00 and can be ordered from the Missionary Herald Co.

BRETHREN MISSIONARY
HERALD
AUGUST 17, 1974



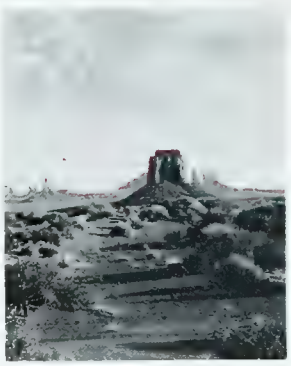
Time for Launching New Home Missions Churches

(See page 4)

HERALD

Volume 36 Number 16 August 17, 1974
Home Missions and Grace Schools Issue

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Cover Photo: The beautiful wide-open spaces portray the thrust of Brethren Home Missions. It is time to launch into the twenty-two states without a Grace Brethren Church. (*Photo by Lester E. Pifer*)

CHARLES W. TURNER, *Editor*
KENNETH E. HERMAN, *Managing Editor*
Tim Rager, *Assistant to the Managing Editor*
Mrs. Conard Sandy, *Editorial Secretary*
Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind 46590 Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches


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Grace Schools—Dr. Herman A. Hoyt
Home Missions—Dr. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Bowman
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

"Let's 'Dress Up' for Worship" (July 6) issue of the *Herald* is in drastic need of some dressing up! As I read it I didn't know whether to weep or howl with laughter. I am not taking exception with the writer on the possibility that different dress for worship might be desirable. That's an open option. But her reasoning is tragic. The "high standards" which were equated with "God's way . . . [which] has never changed and never will" is nothing more than the writer's preference. She is bothered by the "informality" which has "come to the point of being obnoxious." What is far, far more obnoxious is this tragic, legalistic and inaccurate representation of scriptural principles.

Where does the Bible exhort us to dress with formality? Where are we encouraged in the New Testament to lay aside the pantsuit and forsaking all informality to cleave only unto the dress? (Certainly not in Titus 2:1-5!) Where does the Bible even hint that to put aside informality would make us what "our Lord intended us to be"? How does more formal worship-togs make one "Manifest Christ" more? If you personally don't care for informal trends, fine. But don't make it a scriptural issue. It isn't. If you think pants are not appropriate for church, fine. But don't make God or His Word your authority. The only way you can do it is to misuse God's Word.

Lydia, Mary, Martha, Ruth and Princilla (to say nothing of Rahab) would have felt most out of place at such WMC meetings or worship services where 20th century dress styles were really "God's way" which "has never changed." By the way, some of the most meaningful worship experiences in the Bible took place in sackcloth and ashes!—*Indiana*

How High Do You Pitch It?



By Charles W. Turner
Editor

Any boy or grown man is familiar with what we used to call "sandlot baseball." It involved a gang of kids in the neighborhood getting together for a ball game. There were kids of all sizes involved before the game was over. You remember how it all worked? Two of the big guys were selected as the captains, and they would choose up sides. The best players were in first demand, and as the choosing proceeded it would inevitably get down to the smaller, less experienced ones. They played right field and came up to bat last.

This whole process presented problems for a pitcher. He had to face the big hitters first, so this called for the full measure of his talents. It would seem logical then that by the time he got to the bottom of the batting order, he had it made. Not so, because it is difficult to get the ball down and try to pitch to a strike zone that has suddenly shrunk. It worked out quite often that the smaller fellows ended up on first base—not because they were such great hitters—but because it was difficult to strike them out. They walked because they didn't have the strength to swing the bat. For you baseball fans there is the memory of a Major League manager who brought a midget into the Major Leagues. (The midget walked quite a few times.) It was a touch of showmanship—that is, until the commissioner of baseball stopped it.

Pitching it down to the necessary level is not only a problem of baseball, but a similar situation must be faced in all areas of communication. Christian communication is not exempt from the problem. How high do you pitch it? Having spent a number of years in the area of oral communication (preaching), I discovered a few lessons —along with some problems. For instance, when facing an audience it was necessary to study the group and upon finding out who was present to try to communicate accordingly. Let me tell you it is not an easy task to communicate to the average congregation on Sunday morning. There are children and there are adults—so there is an age variance to be considered. There are people who have different educational and/or cultural backgrounds. They do not all think and act alike. Some know Christ as Saviour—some do not. Some have been Christians for thirty years and others have been converts for the past five days. Where do you pitch it? The difference between effectively and noneffectively communicating is the ability to impart Bible truths so they are understandable to the individual listener. The obvious difficulty is the "how to do it."

Many who are trained in the truth and have the knowledge in their hearts and heads meet a "Waterloo" when it comes to communication. When the communication fails, truth is held back and is out of action.

This same thing is true when it comes to the written form of communication, and possibly the matter is even compounded at this point. Many who are good listeners are very poor readers. Thus getting the truth across is a difficult and challenging task. We are confronted with this problem when it comes to preparing *Herald* copy or making an assignment for a study guide in Sunday School. There are all kinds of people who will read and study the material. To hit the "strike zone" when it is so wide is a real test.

If the written material is too easy, many people will miss the challenge of putting out the necessary effort of seeking and finding. If the material is pitched too high, many will miss the truth. What is high to some people is low to others. So we as preachers, teachers and writers do need the wisdom of God. Also, we need the contact with people to ascertain their reactions. Then upon evaluation we try again, and sometimes again, until we find the strike zone. This is the area where effective communication becomes a reality and the truth hits and people understand and react to what we are trying to do.

You can be of help to us at the Herald Co. We want to know what you are thinking. We may not always agree, but we hope and pray that we will understand each other and the lines of communication will be open. Your response to the magazine has been excellent. The number of subscriptions continues to climb to new high levels. The Adult Sunday School guides have received a reception beyond our hopes. But we are not satisfied. We have much room for improvement, and we intend to strive to be even more effective in all areas. Thanks for your encouragement.

HOME MISSION CHURCHES

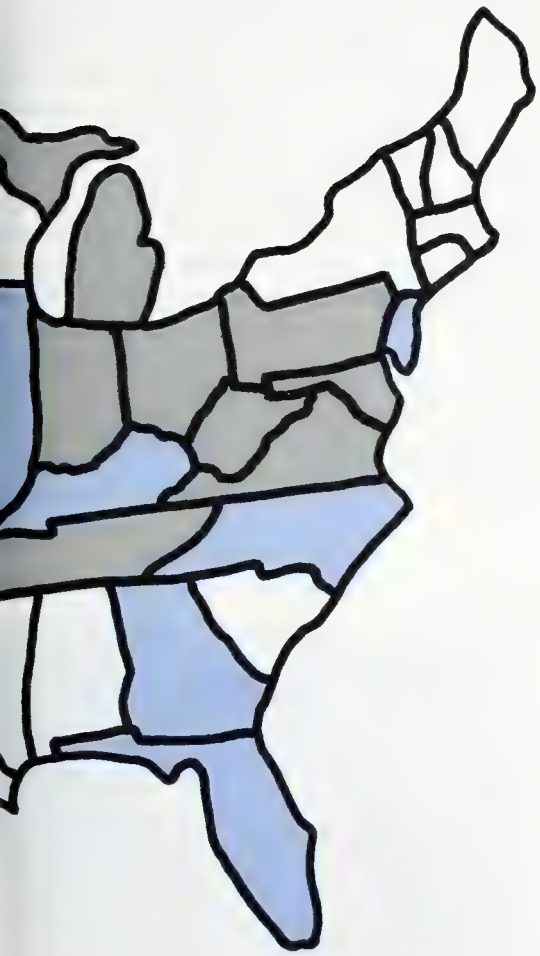
Akron, Ohio
Albuquerque, N. Mex. (Grace)
Albuquerque, N. Mex. (Hgts.)
Anderson, S. C.
Arvada, Colo.
Beaverton, Oreg.
Bethlehem (Allentown), Pa.
Bowling Green, Ohio
Chico, Calif.
Clayhole, Ky.
Colorado Springs, Colo.
Coolville, Ohio
Counselor, N. Mex.—Navajo Mission
Cumberland, Md.
Cypress, Calif.
Davenport, Iowa
Dillsburg, Pa.
Dryhill, Ky.
Fremont, Ohio (Chapel)
Galion, Ohio
Goleta (Santa Barbara), Calif.
Grand Terrace, Calif.
Gresham, Oreg.
Hemet, Calif.
Jackson, Mich.
Jewish Mission—Los Angeles, Calif.
Kenai, Alaska
Kokomo (North), Ind.
Longview, Texas
Montclair, Calif.
Mt. Laurel (Cherry Hill), N. J.
Omaha, Nebr.
Opportunity, Wash.
Ormond Beach, Fla.
Pittsburgh, Pa.
Richland, Wash.
Richmond, Va.
Rowland Heights, Calif.
Sacramento, Calif.
San Jose, Calif.
Santa Maria, Calif.
Tucson, Ariz.
West Covina, Calif.
West Palm Beach, Fla.
Winona, Minn.

OUR 35th YEAR



OUR CHALLENGE: Twenty-two states without a Grace Brethren Church

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ome Missions
tends
race Brethren Churches
fourteen
ew states



FORMER HOME MISSION CHURCHES

Albany, Oreg.
Alexandria, Va.
Anaheim, Calif.
Altoona, Pa. (Grace)
Artesia, Calif.
Atlanta, Ga.
Barberton, Ohio
Beaumont, Calif.
Beaver City, Nebr.
Bell, Calif.
Bellflower, Calif.
Berrien Springs, Mich.
Cedar Rapids, Iowa
Cheyenne, Wyo.
Cleveland, Ohio
Columbus, Ohio
Cuyahoga Falls, Ohio
Dayton, Ohio (N. Riverdale)
Dayton, Ohio (Patterson Park)
Denver, Colo.
Elizabethtown, Pa.
Elyria, Ohio
Findlay, Ohio
Flora, Ind.
Fort Lauderdale, Fla.
Fort Wayne, Ind. (First)
Fort Wayne, Ind. (Grace)
Fremont, Ohio (Grace)
Glendale, Calif.
Goshen, Ind.
Grafton, W. Va.
Grandview, Wash.
Hagerstown, Md. (Gay St.)
Hagerstown, Md. (Grace)
Harrisburg, Pa.
Hatboro, Pa.
Huber Heights, Ohio
Indianapolis, Ind.
Jenners, Pa.
Johnson City, Tenn.
Johnstown, Pa. (Geistown)
Johnstown, Pa. (Riverside)
Kent, Wash.
Kokomo, Ind.
Lancaster, Pa.
Lansing, Mich.
Leon, Iowa
Lexington, Ohio
Lititz, Pa.
Los Altos, Calif.
Los Angeles, Calif. (Community)
Maitland, Fla.
Mansfield, Ohio (Grace)
Mansfield, Ohio (Woodville)
Margate, Fla.
Martinsburg, W. Va.
Minerva, Ohio
Modesto, Calif. (La Loma)
Myerstown, Pa.
New Holland, Pa.
New Troy, Mich.
Orange, Calif.
Osceola, Ind.
Palmyra, Pa.
Paramount, Calif.
Parkersburg, W. Va.
Phoenix, Ariz.
Pompano Beach, Fla.
Rialto, Calif.
Ripon, Calif.
Roanoke, Va. (Wash. Hgts.)
St. Petersburg, Fla.
San Bernardino, Calif.
San Diego, Calif.
Simi, Calif.
Somerset, Pa.
South Bend, Ind.
Taos, N. Mex.
Temple City, Calif.
Toppenish, Wash.
Tracy, Calif.
Trotwood, Ohio
Troy, Ohio
Vandalia, Ohio
Virginia Beach, Va.
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Wheaton, Ill.
Winchester, Va.
Wooster, Ohio
Yakima, Wash.
York, Pa.

States with Brethren churches in 1939	13
New states entered by Brethren Home Missions	14
Church started by Brethren Foreign Missions	1
States waiting for Brethren churches	22
	50

Home Missions Celebrate

By Dr. Lester E. Pifer

Thirty-five exciting years of Brethren Home Mission ministry will be completed on September 3, 1974. Thirty-five wonderful years of challenge, instruction and administration have produced a permeating joy of church building throughout our National Fellowship of Brethren Churches. The Lord, alone, knows the total impact that our home missions program has made upon souls being saved, lives strengthened, the Word dispensed, and the extension of the Gospel through new churches.

Beginning officially on September 3, 1939, The Brethren Home Missions Council was incorporated as a church building, home missions, evangelistic organization. It was to provide Biblical teaching as well as to engage in evangelistic work in communities that would accept the Brethren faith. It was to establish, maintain and assist churches of the Brethren faith in the United States and Canada. Two other objectives included the evangelization of the Jew and the encouragement of young people in the dedication of their lives for the Lord's service. It would be necessary to publish literature for the reading of the Gospel and promotion of the corporation.

The statement of purpose of the corporation carefully outlined the nature and characteristics of the missio ary work as Bible centered, competent, believing, spi tual, and evangelistic. Its Biblical position was to be p millennial, separated from worldliness, and dedicated the Spirit-filled life. Its ministry was to be exposito and a teaching ministry from the whole Word of God.

Through these years the Board has held tenacious to these excellent objectives. Growing with the Nation Fellowship of Brethren Churches, the Council's uniq ministry has set the foundation for our whole Fello ship squarely upon the Word, the church, and her m sionary outreach. The aim of the Council has been build spiritual churches all over America as rapidly missionary personnel and money become available, th building our Fellowship of churches.

Starting with nine mission points in 1939, ninety-fi have been developed into self-supporting churches. Mo than two-thirds of our total churches in the Fellowsh have been helped by home missions and/or their auxil ries. Since 1939 home mission churches have be planted in fourteen new states. Through challenge a promotion of the branch church plan and other missi activity, many more have expanded the Brethren min try in the United States.

The missionary thrust was expanded to include t

Mr. Roy Patterson, *First President, Brethren Home Missions Council*



Dr. R. Paul Miller
Executive Secretary, 1939-1944



35 Years of Ministry

entucky mountain area in 1939; to the Spanish-merican Southwest in 1946; Navajoland in 1948; to e Los Angeles Jewish people in 1950; and to the Fre-ont, Ohio, Negroes in 1953. To further facilitate the ficiency in church establishment, a construction crew as organized in 1953; for financing properties and ildings the Brethren Investment Foundation began erations in 1955; and an architectural department was ded in 1956. All of these are missionary in nature and ve been designed and expanded to augment the evan-istic thrust in reaching the whole family for Christ d increasing the availability of Bible-teaching urches.

In 1938-39 the Council received a total income of 7,417.83 with expenses of $12,610.07. Through these ars the number of Brethren people has grown and e gifts increased to a current offering income of 82,677 and a budget of $592,000 for this coming ar. The increased scope of administration and the high st of inflation make it increasingly difficult to keep penses and income in balance.

For many years the corporation rented facilities for administrative base while helping churches and other ristian organizations to get their housing facilities. owever, a few years ago the Board authorized the purchase of four acres on Kings Highway as a site, and construction proceeded on a 15,480 square foot office building to house our Home and Foreign missionary organizations. These new spacious facilities add much to the efficiency and effectiveness of our outreach.

Today, there are forty-five mission points being supported by the Council. Ten new buildings are under construction. There are other fields waiting for assistance. District mission boards and some local churches are energetically expanding with branch churches. Our Fellowship of churches is excited about church extension and home missions.

Conditions in our nation have changed immeasurably. Morality, crime, dishonesty, and church apostasy have greatly increased the need for gospel-preaching churches. The signs of the coming of Christ point more vividly to His soon arrival. The challenge that confronted Brethren people in 1939 can now be multiplied many times over. God has opened our eyes to see the need of the Gospel in our homeland. He has demonstrated His ability to care for this home mission enterprise. Let's trust Him for the future when we can see Brethren churches in every one of these fifty states, in every community where He shall direct, each demonstrating all that God intended His church to be.

Dr. L. L. Grubb
Executive Secretary, 1944-1965



Dr. Lester E. Pifer
Executive Secretary, 1965-



Self–Supporting: New Height for Huber Heights

By James Poyner, pastor



The celebration of another grand event for the Grace Brethren Church, Huber Heights, Ohio, took place in June—we became a self-supporting church. June has been a significant month in the history of this church. Ground was broken June 11, 1972, the first services were held in the new building on June 10, 1973, and now self-supporting on June 30, 1974. June, the month usually thought of for "making ties," in our case meant the month of "breaking ties." On July 1 we began completely on our own—leaving The Brethren Home Missions Council as a co-supporter.

This significant event has been made possible by God who has blessed us with a steady growth pattern over the past four years. The church has moved from an attendance of thirty-seven in 1970 to over one hundred fifty this year. At the same time the membership has increased from nine-

Pastor James Poyner (right) receives congratulations from Dr. Lester E. Pifer.



teen to one hundred twenty-one. This growth has enabled us to meet a "total church budget" on our own. The Southern Ohio District Mission Board and The Brethren Home Missions Council have both assisted us financially up to the significant June 30 date.

We designated this June 30 date as "Self-Supporting Sunday" and had as our guests, Dr. Lester E. Pifer, secretary of The Brethren Home Missions Council, and Mr. Harry H. Shipley, chairman of the district mission board, who is also a director of the Council. It was a day filled with blessings, and a special personal blessing was the dedication of our son, Paul Russell, to the Lord by Dr. Pifer.

Our people praise God for Brethren Home Missions and for being able to go the entire "Home Missions Way." We were accepted as a Brethren Home Mission Church in April 1970, phase I. This led to phase II when plans were soon needed for a new church building. The natural route was to contact Brethren Architectural Service and this department of Brethren Home Missions provided adequate plans for a beautiful building. Nobody builds today without money, and phase III was our contact with Mr. Walter Fretz of the Brethren Investment Foundation to see if we could finance through the foundation. We thank God for this institution and for Brethren people who invest through it to help finance home mission churches like ours. Phase IV, and our final request, was for the Brethren Construction Crew. When this request was granted and our church was built by Brethren men under the direction of Mr. Don Sellers, you see why we say it was "home missions all the way" from the date of our arrival June 1, 1970, after graduation from Grace Seminary.

A lot of "seed sowing" and "watering" was done prior to my arrival on the field. On November 28, 1959, a Bible class was started in Huber

(Continued on page 10)









SELF-SUPPORTING . . .

(Continued from page 9)

Heights with the approval and blessing of the "Mother" church (North Riverdale). Rev. C. S. Zimmerman was the teacher of this class which met in homes and schools of Huber Heights as God blessed the people's efforts. The group held its first public Sunday services on April 9, 1961, in a new home purchased and remodeled into a lovely "church-house." On February 9, 1963, the congregation purchased four acres for $15,025 and the last payment was made three years later. In January 1970 Pastor Zimmerman resigned, after faithfully serving through the years of Bible classes, church organization, and growth.

The Huber Heights church, containing 5,800 square feet, was erected for a total cost of $120,000 including furnishings, pews, drapes, carpet, and architect's fees. It seats 182 in the pews and 20 more in the choir. Volunteer labor helped to keep the cost down. The entire development of the Huber Heights church can be summed up in one word "teamwork," and I would like to take this opportunity to thank each one on that team from the Brethren Investment Foundation investors, the Brethren Home Missions Council donors, the district mission board, the local congregation, and all the departments of The Brethren Home Missions Council.

And now a word from our building committee chairman, Mr. Del Evans. "It has been a long 'haul' since 1961 and at times some of us became faint-hearted and wondered if God would truly have us build. Perhaps we were to be the Davids and leave the building to some Solomons; but God's ways are not man's ways, and in the unfolding of His perfect will we were only undergoing a period of preparation."

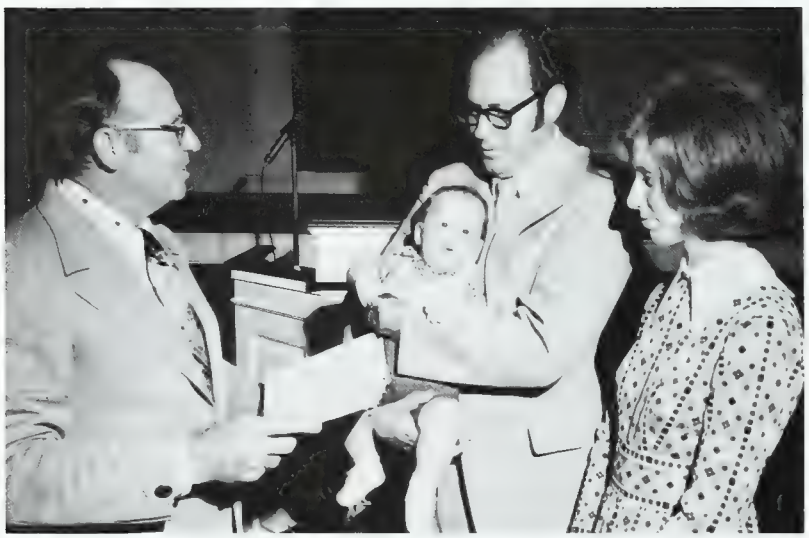
As Moses, Samuel, and Joseph in the Old Testament, and John the Baptist, and our Lord underwent periods of preceptorship before their great tasks, so the little band at Huber Heights was learning to be "faithful in a few things" before being entrusted with "many things."

But then God's great day of building came and went, followed by blessings of many souls for His Kingdom. Now a new milestone: Self-supporting and meeting the challenges ahead. Truly the field in which this church labors is "white unto harvest."

We would do well to follow the example of Elisha when he took up Elijah's mantle in I Kings 19:21. He truly burned his bridges behind him as he sacrificed his oxen and plowing implements that he might go forward in God's will.

The people of Huber Heights have entered into a type of Promised Land after a wilderness (preparation) experience. We plan to go forward in God's grace and in the name of His Son, helped by the Holy Spirit, and wearing the whole armor of God.

For Pastor and Mrs. Poyner, "Self-Supporting Sunday" was special with the dedication to the Lord of their son, Paul Russell.





Sellers Takes Leave

Mr. Don Sellers, superintendent of the Brethren Construction Company, is taking a leave of absence at the end of the Davenport, Iowa, project. Don with his wife, Eileen, and son, Mark, joined the original crew back in 1953. Later Don became superintendent of a crew and has been supervising one of the crews for a great portion of the years with the Brethren Construction Company. The Sellers have worked on a number of churches in a number of states. They will now be living near Roanoke, Virginia, on the "ranch" they have been working on during vacations and holidays.



Mr. and Mrs. Donald Sellers



NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Anderson, S.C. "God has wonderful ways to accomplish wonderful things!" According to a letter received from **Pastor Marion Thomas** it was near the end of June that **Mr. and Mrs. Kenneth Williams** moved from Xenia, Ohio, to Anderson, S.C.

Before leaving their former home, the Williams inquired from their pastor as to a fundamental church in their new community. The pastor suggested they contact Bob Jones University for suggestions. This they did, and within a few days two preacher boys from the University, who are faithful helpers at the Grace Brethren Church at Anderson, called on the Williams family. As a result of the concern of these two young men, Mr. and Mrs. Williams and their sons–Mike, Mark and Jeff–are active in the Grace Brethren Church and are even working to bring other families into the church where they have found so much joy in worshiping.

Bellflower, Calif. Taking time out to CARE brought rewards to four men of the Bellflower church as they ministered to the lonely men at the Long Beach Rescue Mission. At the conclusion of the service a man who had been on the verge of taking his life when he came to the meeting received Christ as his Saviour. Three other decisions were made that night. Edwin Cashman, pastor.

Green Lake, Wisc. (EP)–The Evangelical Free Church of America voted here to divest itself of the ownership of Trinity College, Deerfield, Ill., so it can become an independent Christian college.

The vote, taken at the church's 90th annual conference, was 575 in favor, 230 opposed.

Trinity Evangelical Divinity School, which shares the Deerfield campus with Trinity College, will continue to be owned and operated by the Free Church.

The Church gave the college its independence in order to broaden the base of its support. About 39 percent of the 750 students at the college are from Free Church congregations. About one-fourth of the seminary's 480 students are from the Free Church, although one-third of its graduates go into Free Church pastorates.

CHANGE OF ADDRESS

THE BOARD OF
MINISTERIAL EMERGENCY
AND RETIREMENT BENEFITS

William H. Schaffer, Secretary-Treasurer
402 S.E. 6th Ave.
Auburn, Wash. 98002

Philadelphia, Pa. A hearty welcome was extended to **Pastor and Mrs. Roger Wambold** and children by the First Brethren Church. The welcome was emphasized in many tangible ways, such as: food, big appliances, and a kitchen set. There was also a delightful luncheon hostessed by the church. According to the new pastor–"It's been like Christmas in June!"

Virginia Beach, Va. There is no doubt but that **"Operation Barnabas"** made an impression on the people of Virginia Beach. According to the pastor: "We had one of the finest meetings with a group that I can ever remember. The young people presented great services to our church, but that was only a part of it. They visited and surveyed in our area and led 20 or more people to the Lord. Then on the last day . . . they went to a nearby camp and 34 youngsters made decisions for the Lord. . . . At the close of the last worship service in our church when the invitation was given, 45 made decisions and two of these were first time. Our church has truly experienced a great outpouring of the Holy Spirit through the ministry of this group." Edward Lewis, pastor.

Whittier, Calif. A day of welcome was given to **Pastor Ward Miller** by the Community Brethren Church. On this occasion 414 people gathered for the morning worship service to hear Pastor Miller as well as the internationally known Lang sisters. After the service a carry-in dinner and time of fellowship was enjoyed as congregation and former pastor reminisced over the 17 years of service (1953-1970) at Community Brethren. Pastor Miller is currently pastor of the Greenwood Grace Brethren Church, Modesto, Calif. John Mayes, pastor, Community Brethren Church, Whittier, Calif.

Denver (EP)–Two of the organizations in the financially troubled empire of the Rev. Charles E. Blair have been placed in receivership by a federal bankruptcy judge. A third was allowed to remain under the pastor's management.

The organizations placed in receivership were the Calvary Temple, Inc., and Life Center, Inc. The Charles E. Blair Foundation will be unaffected by the ruling.

Pastor Blair had requested permission from the U.S. District Court to continue managing the three companies while arrangements were made to pay their debts. The request to remain "debtor in possession" was granted only for the foundation, a philanthropic organization.

Financial problems of the corporations were discovered several months ago when the Colorado Division of Securities filed a lawsuit charging that many of the companies' investment programs were illegal.

Johnstown, Pa. A member of the First Brethren Church, **Mr. Howard Moore**, was one of 42 survivors of the 1889 Johnstown Flood who attended a special civic banquet in honor of the survivors of the historical event. Wesley Haller, pastor.



Participating in the ordination service for Pastor Robert Spicer (kneeling) were (l to r) Rev. Lester Smitley, Rev. George Wilhelm, Rev. Vernon Harris, and Rev. Wayne Baker.

Cherry Hill, N.J. The Grace Brethren Church held an ordination service for the pastor, **Robert Spicer**, on June 16 following a lovely noon meal at which time he was presented with a set of Keil and Delitzsch Old Testament commentary and the beginning of a project to send him to the Holy Land. The officiating elders at the ordination were: **Rev. Vernon Harris, Rev. George Wilhelm, Rev. Lester Smitley,** and **Rev. Wayne Baker.**

Jerusalem (EP)—Construction is scheduled to begin this summer on the first large, central Jewish house of worship in the Holy City since the destruction of the Temple 1,904 years ago.

"No one is suggesting that this means the restoration of the Temple," Rabbi Dr. Maurice A. Jaffee told AP Religion Writer George Cornell. "But," the president of the Union of Israel Synagogues added, "there are parallels."

Called the "Jerusalem Great Synagogue," the sanctuary will be a central, representative sanctuary to which Jewish pilgrims from all over the world may come to pray—just as they did to the Temple of old.

Also, every Jew in the world is encouraged to contribute something to the expense of building the structure, just as were the Jews of old to build the original Temple.

Sterling, Ohio. Erika Leigh Simmons joined the Bernard Simmons family on June 17 bringing joy to the parsonage and to the grandparents: The Phillip Simmons and the Sam Horneys.

Change. Grace Village Retirement Complex, P.O. Box 337, Winona Lake, Ind. 46590 (Tel. 219/269-2499). Please change *Annual.*

Kittanning, Pa. Must we always thank the Lord? The congregation at North Buffalo are sure God knows about the delay and that He has a purpose in it; therefore, they are still saying, "In everything give thanks." This all means when the arches for the new building arrived, damaged beyond usage in transit, they still say, "Thank-you, Lord." Roy Kreimes, pastor.

Los Angeles (EP)—Cancer has taken the life of Singer Tony Fontaine. He was 47.

Best known on the charts for his recordings of "Cold, Cold Heart," and "Syncopated Clock," he turned exclusively to gospel music following a near-fatal traffic accident in 1957.

"The Tony Fontaine Story," an autobiographic film seen in 19 languages throughout the world, chronicled the life of the entertainer who gave up his secular career to speak and sing of his love for Jesus Christ.

Bethlehem, Pa. The First Brethren Church of Allentown has relocated and now owns six and one-half acres of ground in the Bridle Path section of Bethlehem. Due to the change of location, the church will now be known as the Lehigh Valley Grace Brethren Church, Bethlehem, Pa. A new pastor, **Rev. Ronald Guiles**, is now on the field and all mail for the church should be addressed to him at T-H No. 39, 400 Bridle Path Rd., Bethlehem, Pa. 18017. The church is presently meeting at the Muhlenburg Medical Center in Bethlehem.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Virginia Beach, Va. Sept. 1-8; Edward Lewis, pastor; Edward A. Lewis, speaker.

Elizabethtown, Pa. Sept. 8-15; Warren Tamkin, pastor; Becker Evangelistic Team.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

MILLER, Helen, Apr. 13. Mrs. Miller was a charter member of the Melrose Gardens Grace Brethren Church, Harrisburg, Pa. Phillip Simmons, pastor.

SMITH, Michael, 64, June 24, a member of the North Buffalo Brethren Church, having served on the trustee board and as assistant Sunday School superintendent as well as being a loyal member of the choir. Roy Kreimes, pastor.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Sharon Terrell and Thomas Stalter, June 1, Trotwood Grace Brethren Church, Trotwood, Ohio.

Sharon Cunningham and Paul Meyer, June 8, Grace Brethren Church of Columbus, Columbus, Ohio. Rev. Nathan Meyer, father of the groom, officiated at the ceremony.

Melanie Patton and Michael Potts, June 15, Trotwood Grace Brethren Church, Trotwood, Ohio.

Donna Botteicher and Donald Bechtel, June 22, First Brethren Church, Johnstown, Pa.

NFBC MEN

MAN to MAN

"faithful men, who shall be able to teach others also" II Timothy 2:2

THE MEN'S VOICE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Jack Cline Named Director of Men's Ministry to Boys



Mr. Jack Cline is a member of the Grace Brethren Church, Hagerstown, Md.

Mr. Jack Cline has responded to the call of the Lord and has now become the director of the men's ministry to boys. He has had twenty years of experience in working with young men through the Boy Scouts and Christian Service Brigade. For the last three years Jack has been in charge of the boys program in his local church and has helped other churches to organize similar ministries. As the full-time director of the national boys ministry, Jack will make his headquarters at the Grace Brethren Church of Hagerstown, Maryland. His prime purpose will be to assist our churches in their effort to have an effective ministry with their young men.

As Jack takes on this new position of leadership in the Brethren Church, he will be leaving his secular work at Mack Truck of Hagerstown. We praise the Lord for Jack's willingness to administrate this important endeavor and for his family's support in this decision. Jack and his wife, Lou, have three children—Molly, Mark and Jon.

For the last two years the National Fellowship of Grace Brethren Men has been planning a three-part program for our Brethren boys. It has now reached completion! The first level, "Trail Pals," is for boys who are seven years old. The second level, "Junior Brethren Adventures," is for ages eight to ten. The third level, "Brethren Adventures," will be for ages 11 to 13. This new program will be available after this year's conference.

As the present director of the national men's organization and soon to become pastor of the Grace Brethren Church, Kenai, Alaska, I ask all Brethren people to pray for Jack. He has a great task as he puts into practice our theme verse of being "faithful men, who shall be able to teach others also" (II Tim. 2:2).

–Ed Jackson, Director, National Fellowship of Grace Brethren Men

P.S. Jack Cline is in the full-time ministry today because of the Lord's call in his life. This call was made urgent and clear through the faithful teaching of the Word by Dr. Robert Collitt, pastor of the Grace Brethren Church in Hagerstown. We are thankful for the support this church has given our men's work.

This photo was taken at Camp Clear Lake in Washington when Jack was teaching boys the art of survival in the wilderness. This coming fall Jack will be the director of this Leadership Training Conference at Clear Lake.



Alumni Giving to Grace Schools Sets New Record

The giving of Grace Schools alumni, for all purposes, set a new record of $86,772 in 1973. This breaks the previous record of $80,680 in 1970.

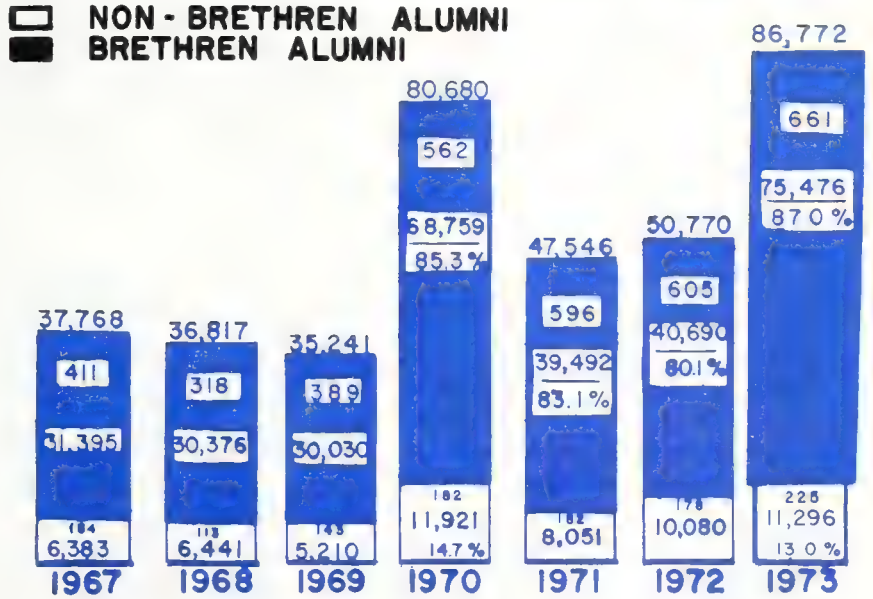
Rev. Thomas Hammers, alumni coordinator, reports there were 886 donors out of a total of 3,277 alumni for a 27 percent participation. Seminary alumni numbered 405 giving $32,817, with 481 college alumni donating $53,960. All gifts given through local churches or sent direct to the alumni or financial offices are included in the report.

Gifts from 225 non-Brethren alumni totaled $11,296, while 661 Brethren alumni contributed $75,476. Over a seven-year period, 1967-1973, college and seminary alumni have contributed $375,594 for all purposes to Grace Schools. "We certainly do praise the Lord for this record of generosity," Mr. Hammers said.

There is more good news in that the college and seminary project goals for 1973 have been fully met. The $17,000 for paving the athletic field parking lot and the $6,000 needed for air-conditioning the seminary chapel have been received, according to an announcement by the financial office.

All donors are requested to clearly designate the purpose for which their gift is to be used. Otherwise, all undesignated gifts will go into the general fund.

The charts appearing on this page give a more detailed report of the alumni giving from 1967 through 1973.



ALUMNI GIVING 1967-73

	1967	1968	1969	1970	1971	1972	1973
NUMBER OF ALUMNI	2,000	2,198	2,252	2,422	2,852	3,091	3,277
NUMBER OF DONORS	565	431	532	744	778	783	886
TOTAL GIVING	37,768	36,817	35,241	80,680	47,546	50,770	86,772
% PARTICIPATING	28.3	19.6	26.6	30.7	27.3	25.3	27.0

Except Ye Repent Ye Shall Perish

In April a strong appeal issued from Washington for a day of prayer and national repentance. There was some response to this appeal, but in general it was ignored. Even where there was response, life has settled back into the same routine as before. Even the rumblings of a crisis were not sufficient to alert this people to the seriousness of the trend which is moving across the world. So the trend will worsen and a crisis will come upon this nation and the world which may bring some people to their knees.

Wholesale wickedness had permeated the city of Nineveh and God had determined to destroy the city. He called and activated a stubborn prophet in Israel to proclaim the message of approaching doom to this people. "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). Even in this message there was a note of grace, in that God forewarned them of the approaching catastrophe. This savage and brutal people were moved by the message. "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (Jonah 3:5). "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3:10).

This could be repeated again in the experience of mankind. And in the course of the years it may be repeated again. But if it is, the same conditions will bring it about. There must be the confrontation of the world with unlimited peril, and there must be the genuine response of men in true repentance. This repentance must consist of a change of mind toward sin and its effects, and toward God and His holy aversion to sin. This must be demonstrated by a turning away from wickedness to the Lord. But in the event there is no repentance, then "ye shall all likewise perish" (Luke 13:3,5). This warning could include temporal disaster, but the special intent of these words is final judgment from which there is no recovery.

It is altogether possible that in the good providence of God, His long-suffering will provide some period of time in which men will have opportunity to repent (II Peter 3:9). But it is also altogether possible that those times are running out. Men may be moving so far down the scale of sin and wickedness that they are becoming confirmed in their sin and incorrigible in disposition. The Bible speaks of a time after the rapture of the Church when men will not repent. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass; and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of the sorceries, nor of their fornication, nor of their thefts" (Rev. 9:20-21).

What Do All These Things Mean?

Engaged as I have been in a prophetic ministry across this nation, I am continually being asked what the events of our day mean, and do the prophetic Scriptures have anything to say about these things. It has been my privilege on a number of occasions to appear on TV and radio talk shows consisting of questions and answers devoted to this theme. This has provided an opportunity not only to point out the movement of events heralding the end of the age, but to sound a warning of the calamity coming upon society. I was asked once whether there was anything we could do to avert calamity. I hastened to point out that repentance must be genuine, and it must be demonstrated by a turning away from evil. One gentleman responded by saying, "I was afraid you would say that."

This is a clear indication that men want to avert calamity, but they are not always ready to forsake their sins. This will be the situation in the end of the age. Men will be so conditioned over the pattern of sin, that no warning of approaching peril will move them to repentance. It would appear from the way the prophetic Scriptures read that men will construct clever philosophies to escape the clear words of warning from God's Word and the ominous signs appearing in the world. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (I Thess. 5:3).

"But Ye, Brethren, Are Not in Darkness"

No matter how gloomy the moral and spiritual atmosphere of our day, this is still the day of grace. God's people are not in darkness, therefore, the day of calamity should not overtake them as a thief (cf. I Thess. 5:4). They are all children of light and of the day. It is reassuring to see them walking in holiness and watching for the coming of the Lord. It gives one

By Dr. Herman A. Hoyt
President, Grace Schools



Men want to avert calamity, but they are not always ready to forsake their sins. This will be the situation in the end of the age. Men will be so conditioned over the pattern of sin, that no warning of approaching peril will move them to repentance.

courage to see the way they are "putting on the breastplate of faith and love; and for an helmet, the hope of salvation" (I Thess. 5:8), knowing that "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (I Thess. 5:8-9). With hearts full of joy they are waiting for God's Son from heaven (cf. I Thess. 1:10).

The writer has had the privilege of being in a number of places throughout this country over the past six months, and one of the things that has encouraged his own heart is the joy and determination with which pastors and people have been laboring in the face of great odds. Regardless of opposition, they have been bearing a clear testimony, and here and there souls are being snatched as brands from the burning, churches are being started, and new centers of testimony are being established.

In that dark hour of history when the new society of believers brought into being at Pentecost was struggling against the fierce opposition of the world, the Apostle Paul took courage and found reason for rejoicing in the saints at Thessalonica. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (I Thess. 2:19-20). After the passing of nineteen centuries, the situation has not really changed. Real hope is to be found alone in the saints living lives of holiness and looking for the return of the Lord.

How Should We Feel about Our President?

Christians have always wanted to have some man in high office who shared with them the precious things of the faith. When President Nixon came to office they thought this was their man. His public appearances were characterized by dignity and a sense of rightness, and a seeming respect for God and holiness. But then came the second term and the unveiling of things that have shocked and rocked the very foundations of confidence.

But there are some things that are still true, and no believer should ever lose sight of them. He is our president and God has been pleased to put him into this office (cf. Rom. 13:1). He therefore deserves our respect and our prayers (cf. I Tim. 2:1). In the face of the most trying circumstances, he is maintaining a dignity commensurate with his office. There is hardly a move he makes or a word he utters that is not being held up to ridicule. But even in the face of all this, he is still endeavoring to perform the duties of his office with honor.

Perhaps the most shocking of all to Christians has been the language of private conversation made public. This is shocking because men and women had formed an image so utterly different. Before drawing hasty conclusions, however, there is need to recognize the fact that this is the pattern of society in general. And though we deprecate this in our president, it is not out of character with the times. In a very real sense this emphasizes the need for greater prayer on our part for this leader, and greater dedication to the task the Lord has committed to us.

On the background of the deficiencies of our legislators and the degeneration of society in general, a new longing for the establishment of the final and perfect order should emerge among believers. There will then be a perfect sovereign and a perfect spiritual nobility. This may not be far away. Even so, come, come Lord Jesus!

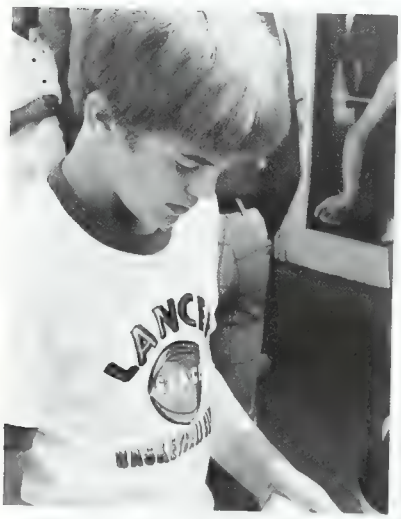
BOYS BASKETBALL CAMP

GRACE COLLEGE

Photos by Terry White

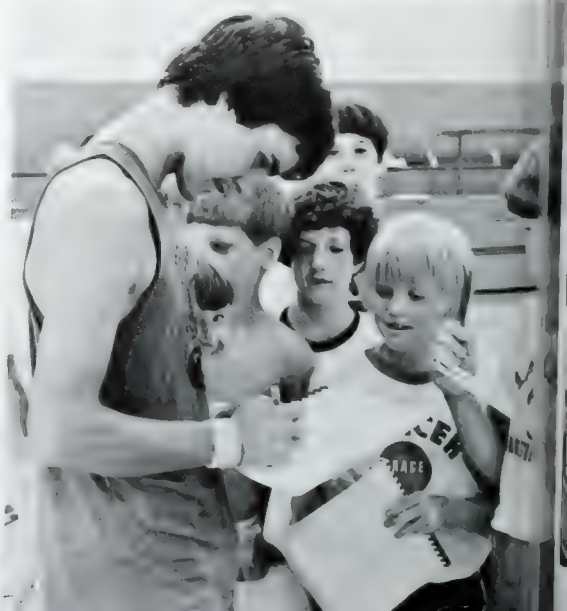












UMMER PROGRAM

GIRLS SPORTS CAMP













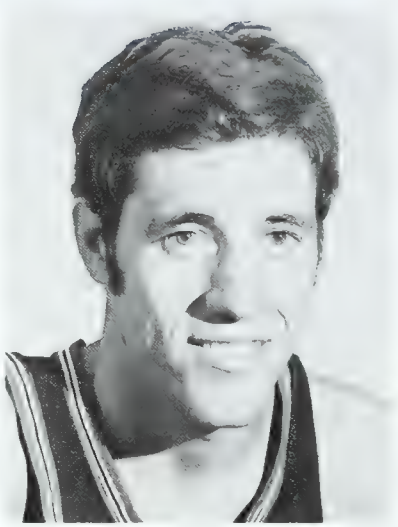
McCoy a Standout for Campus Crusade Team

PHOENIX, ARIZONA—Athletes in Action starting guard and 1971 Grace College graduate Mike McCoy finished a fine second season with the West Basketball team, aiding the squad to the best team record in the program's eight year history.

McCoy was AIA's high scorer in five games this season with his most points coming in a game against University of Calgary where he netted 24 tallies. He shot in double figures in 24 of AIA's 34 games and averaged 11.7 per game.

"Mike really played well for us this year," commented former NBA star and head coach, Jim King. "He is probably the best ball handler that we have and can do everything well. He had some good nights scoring-wise, especially at times when no one else seemed to be able to connect.

McCoy was awarded the "Mr. Hustler" award for his efforts at the AAU Conoco Invitational Tournament and also was named to the all-tournament team at the regional AAU championships in Grant, New Mexico.



Mike McCoy, starting guard for AIA.

The six foot, one hundred sixty-pound guard was one of five Athletes in Action team members to score in double figures consistently throughout the 1973-74 season, totaling 339 points on 164 of 307 attempts from the field and 71 of 92 attempts from the charity stripe. His career total with Athletes in Action is 434 points.

McCoy was all conference for three years as a collegiate at Grace College. He was also "Most Valuable Player" in the conference for two consecutive years as a junior and senior. The former Lancer guard spent his first year with Athletes in Action on the East team, but moved to the West in the fall of 1973. His career records at Grace included highest free throw percentage, 84.9 percent and highest field goal percentage, 52.9 percent.

The Athletes in Action program represents the athletic ministry of Campus Crusade for Christ International, an interdenominational Christian movement of students and laymen. David R. Hannah, director of Athletes in Action, said the purpose of AIA is to use the ready-made platform that athletic competition provides to share the adventure and excitement of following Jesus Christ.

Since joining AIA's basketball program, McCoy has spoken and played before over 170,000 individuals.

McCoy, native of Columbia City, Indiana, has just signed as a member of the Fort Wayne, Indiana, professional basketball team in a newly formed league. Play will begin next fall.

Grateful Alumni

Paul and Barbara Ingold, Grace College graduates, of Dolan Springs, Arizona, recently wrote a letter to Dr. Herman A. Hoyt, president of Grace Schools, telling of their gratefulness for the privilege of attending a Christian college. Paul was awarded the B.A. degree in 1968 coming to Grace from Powhaton Point, Ohio. His wife, the former Barbara Kappel, received the B.S. degree in 1968. She is from Philadelphia, Pennsylvania. Excerpts from the letter follow.

"We have received so many letters from you thanking us for our financial contributions to Grace; however, it is we who would like to thank you for the privilege of attending a Christian college.

"My husband and I have recalled our college days many times since our graduation. So many dedicated men and women provided us with a meaningful Christian education; often serving in positions that would have been far more financially rewarding at other institutions. We have appreciated the many extra hours that were spent in making their classes of the highest academic caliber. And there was always the personal interest in our spiritual, as well as, our academic life.

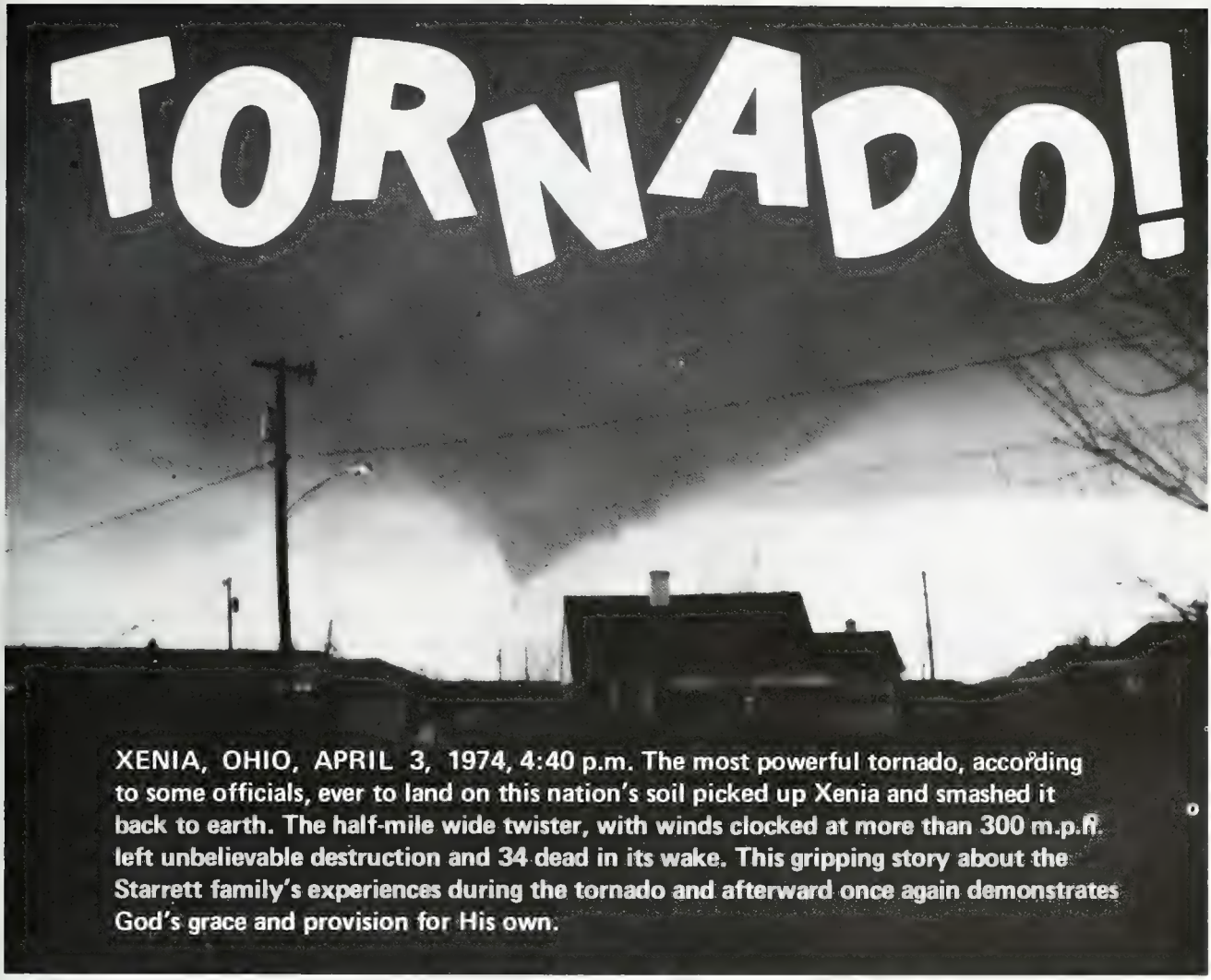
"We used to be quite concerned with receiving regional accreditation. Although we still view it as quite important, it is not the top priority item on our minds.

"How grateful we are that our college has uncompromising Christian standards! There were times during our college days that we questioned various rules and codes of ethics which we viewed as archaic. But as the years have passed since graduation, we have gained an entirely different perspective of them.

"We have been gone from Grace now about seven years; but, we carry so many vital things with us that were gained there that we never feel very far apart. We have made many lasting friendships with fellow classmates and faculty alike. But above all, we treasure the Bible training and the fundamental Christian viewpoints that were imparted to us there.

"And so, Dr. Hoyt, as you can well see it is we who are in your debt. Our prayer and financial support is the least we can give."

TORNADO!



XENIA, OHIO, APRIL 3, 1974, 4:40 p.m. The most powerful tornado, according to some officials, ever to land on this nation's soil picked up Xenia and smashed it back to earth. The half-mile wide twister, with winds clocked at more than 300 m.p.h. left unbelievable destruction and 34 dead in its wake. This gripping story about the Starrett family's experiences during the tornado and afterward once again demonstrates God's grace and provision for His own.

The tornado as it approached the Starrett home. (*Photos by Bill Starrett*)

The day our home was destroyed by the Xenia, Ohio, tornado (April 3, 1974) has become a landmark date for our family.

Easter vacation was to begin on Friday, and I was making preparations for our spring "migration" to Pat's home in York, Pennsylvania, by getting tires on the car. It had been a warm day at school and the kids were as anxious for the day's end as was I. Only two more days, then a whole week to rest!

The tire store was only five minutes drive from home, and in that five-minute period the radio had announced twice that "tornado warnings" were out for Montgomery, Greene, Clark, and Champaign counties. As I neared home I could see that the sky to the southwest was darkened, but tornado warnings had come and gone many times and rarely hit near us. When they did touch down, they did not do much damage.

When I reached home Pat was talking to Dad, who was waiting to take my car with him and give it a tune-up for our pending trip. My announcement about tornado warnings didn't keep him from heading for home, so Pat and I turned on the radio to catch the latest. The warning was made several more times, then an "all clear" was announced. The tornado reportedly had dissipated. We breathed a sigh of relief, and I relaxed in a chair to read the newspaper while Pat prepared supper.

My next recollection was Pat's excited announcement that the radio had just announced that a huge tornado had been cited in Greene County and everyone should take cover immediately. That was rather alarming since it had been scarcely five minutes since the "all clear." As Pat called the kids —Grant, six years; Trisha, three; and Matt, two—I went out the back door onto the patio to look for signs of the "twister." To my astonishment, there it was, not black with a funnel-shaped tail, but clear with much visible debris circling high into the air. I yelled into the house, "There it is!" Then I ran into the house where Pat was holding Julie, eleven months, and telling the other three to stay in the living room with her.

I had always heard that a tightly closed house would "explode" in a tornado so I began opening windows. When I reached the master bedroom, I

(Continued on page 22)

By Bill and Pat Starrett

(Educational issue editor's note: The Starretts are both graduates of Grace College. Bill received the B.A. degree in 1964 and since that time has taught at Ferguson Junior High School in the Beavercreek School system. Pat earned a B.S. degree in 1965 and taught school for two years.)



The Starrett pickup truck was carried down the street and tossed upside down into the rubble of a neighbor's home.

TORNADO!

(Continued from page 21)

took my camera from the shelf, ran back to the patio and snapped two quick shots. When I returned to the house, we went to the master bedroom on the southwest corner and looked at the ominous whirlwind throwing all sizes of material into the air. At the time it was difficult to determine its direction of travel, its distance from us, or just what was being thrown into the air.

Then as the kids began to get panicky, we all moved into the hall which ran the length of the house between the living room and the bedrooms. I decided to make a final check of the house, opening a few remaining windows and the front door on the side opposite the tornado's approach. When I stepped onto the patio and snapped one final picture, the air was dead still and I could hear a dull roar from the direction of the tornado. It was not as clear as before, but I could see an entire roof twisting and turning around the core which occasionally turned black with dirt as the funnel hit the ground, revealing a slender, waving neck. It was obviously moving directly toward us; time to take shelter.

Our only concern as we went into the baby's bedroom on the east side of the house was the safety of the children. As Pat and I huddled them together and draped our own bodies over them the wind picked up very rapidly and the dull roar increased in intensity. I immediately realized how really helpless we were without God's help, and thoughts of possible death flashed through my mind. Our only resource in this dire situation was to ask God's protection.

Even as I audibly prayed: "God help us! God help us!" I knew that we had dedicated the children to God, and we were ready for whatever He allowed to come into our lives. God just as surely answered our prayers by giving us a calmness and confidence of His protecting presence of which we were incapable in our own strength.

My first awareness that damage was being done was when the windows blew out in the room where we were. I felt pieces of something strike my face causing me to lower my head and turn my face toward the inside wall. At first I could hear glass breaking in other rooms in the house, but the roar of the wind quickly became deafening, very much like Niagara Falls magnified many times. The thunderous wind made it impossible to hear anything else hitting the house; only the sudden, violent vibrations interrupted the constant rumble and trembling walls and floor.

During the worst part of the storm I remember our dog, Friskie, trying to get under my outstretched arm which was over the kids. When that failed, she went up my back and over my head and came down on the top of our "huddle." We discovered later that she was responsible for the only scratches our family had—toenail marks on Grant's back.

Although the tornado passed through our town at a reported forty-eight miles per hour, taking only thirty to forty-five seconds to clear our block, the time seemed endless. Each second I expected the roof to collapse, but it stayed. Each additional second I expected the wind to lessen, but it continued.

At last the noise lessened, the wind subsided, and the vibrations died away. Pat and I, stirred by the cries of our hysterical children, released our grips on them and began to comfort as best we could, telling them it was all over, that we were safe, that God had taken care of us, and that we needed to thank Him for His protection. Before we left the room, we gathered them all close and sang, "Thank You Lord" and said a short prayer of thanks for His care.

The sights which we beheld when we left that bedroom left us speechless. Since the room where we took refuge only had the window blown out, we had no idea the damage was so extensive. The Boston rocker from the living room was at the end of the hall along with numerous other articles from the living room. The wind had "rushed" down the hall from the living room and out through our bedroom with such force that it tore the windows, frames and all, from the wall causing the brick wall to fall out. Yet, a two-by-four, about six feet long, had come through our window like an arrow and stuck in the bedroom door; some indication that the wind must have blown through in the opposite direction, carrying with it glass, mud, plywood sheeting, and roofing shingles.

The living and dining room area was an unbelievable mess. With the patio door and picture window gone it was like a wind tunnel, funneling debris through it. A full sheet of plywood sheeting from someone's roof had taken out the patio doors and was wrapped around the dining room table. Glass, shingles, bits of wood, and insulation from attics covered the floor.

When I reached the front door ahead of my family, I'm sure my mouth dropped open. The two houses immediately across the street were standing, but all windows were gone, the end was gone on one, the attached garage gone on the other, the roofs stripped of shingles, and large holes

were evident where plywood sheeting had been. Boards protruded from roofs, having been driven in like nails. On either side of those houses were piles of rubble hardly distinguishable as the houses they had been minutes before. Two houses down and across the street my pickup truck laid, wheels up, in the neighbor's front room, the house completely down. Dad's car, which had been in the driveway, sat atop a pile in my front yard. Its windows were gone and it was full of bricks, shingles, wood, and insulation.

People began to emerge from the rubble and gaze around at the devastation. Many were too shocked to talk; others cried. My first impulse was to contact the outside and let them know we were safe, but that was quickly forgotten. Next, I thought of getting the family away from there, but we had no transportation. Walking was ruled out because of the hazard of downed electrical lines. Again the feeling of complete helplessness filled me and I realized how self-sufficient we had become, not fully depending on our Saviour for every little thing.

Sirens could be heard in every direction, and people came running down the streets as a large influx of people sought out friends, neighbors and relatives. As each neighbor emerged each inquired about the other's family. No one in our immediate two blocks was killed or seriously injured, although every home was later condemned by the city and demolished with the exception of our immediate three neighbors to the north.



The Starrett home the morning after the tornado struck.

The oddest sensation I experienced was hearing the phone ring in a neighbor's home. After crawling through the picture window I informed the anxious parents that no one had been home, and that the whole neighborhood was nearly flattened. That night rescue workers answered phones which rang where only slab foundations remained.

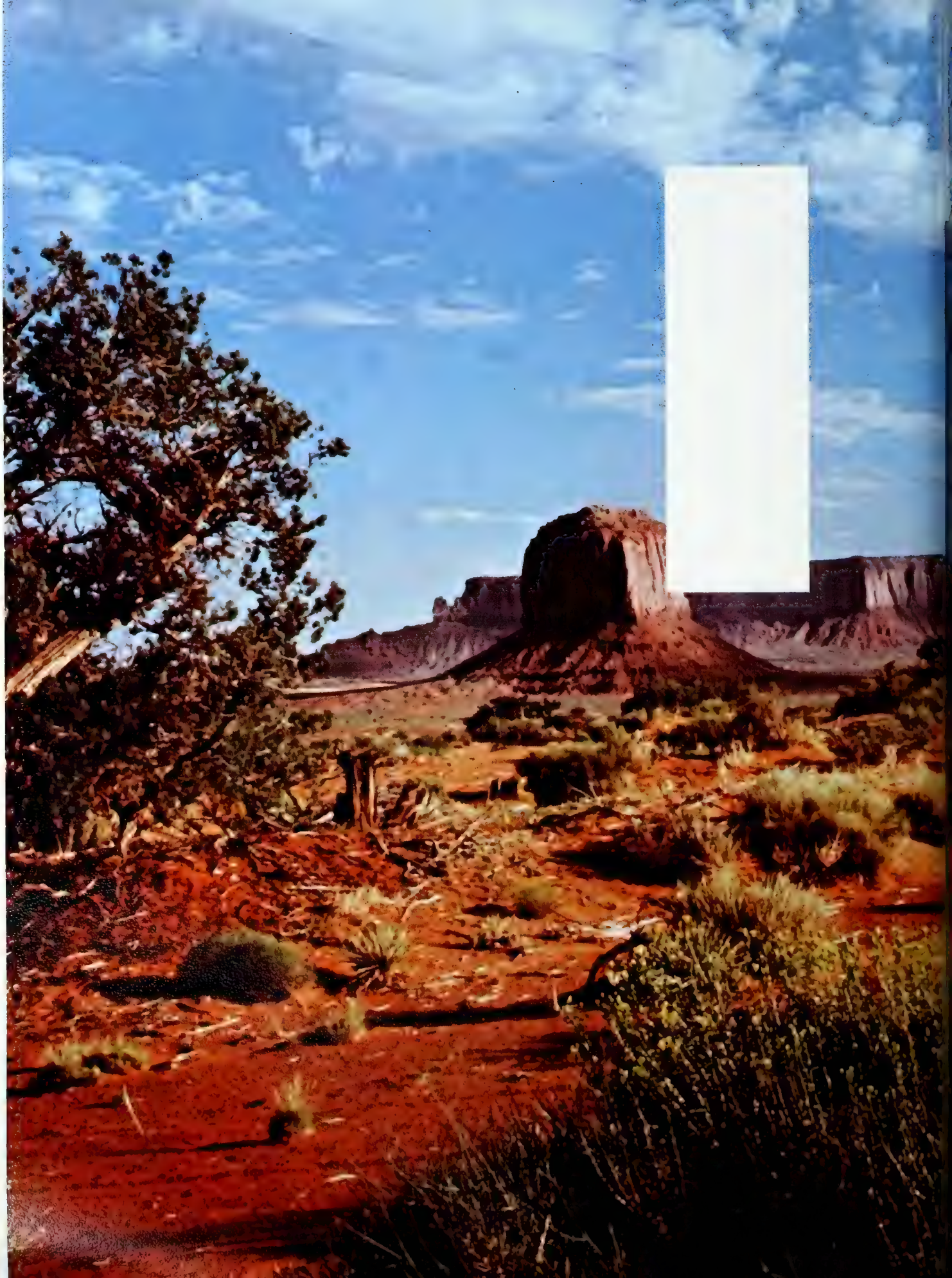
Our local church had fourteen families lose their homes, each with their story of God's deliverance. One family's home was leveled with the exception of the closet in which the family had taken refuge. Another found themselves rolled bodily from their demolished home and into the yard. Although they suffered severe injuries, all have recovered. In each case, God's grace has been sufficient for the need and made it possible to bear the trials of the disaster.

God provided through His people for each of our needs. Christian friends and relatives helped care for our children, met our immediate housing needs, loaned transportation, made cash gifts, provided food, gave time and energies to salvage our household goods, and many other services. Our church family bore us up in prayer and provided for many of our material needs. Through it all we praise God for His bountiful provisions.

Our children have suffered psychologically, and the fear of thunder, clouds, and storms has deeply scarred impressionable minds. Yet the calmness that only God could give has allowed the "little eyes which read us like a book" to gain security and strength as God works in and through us. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The destruction down the street was unbelievable.

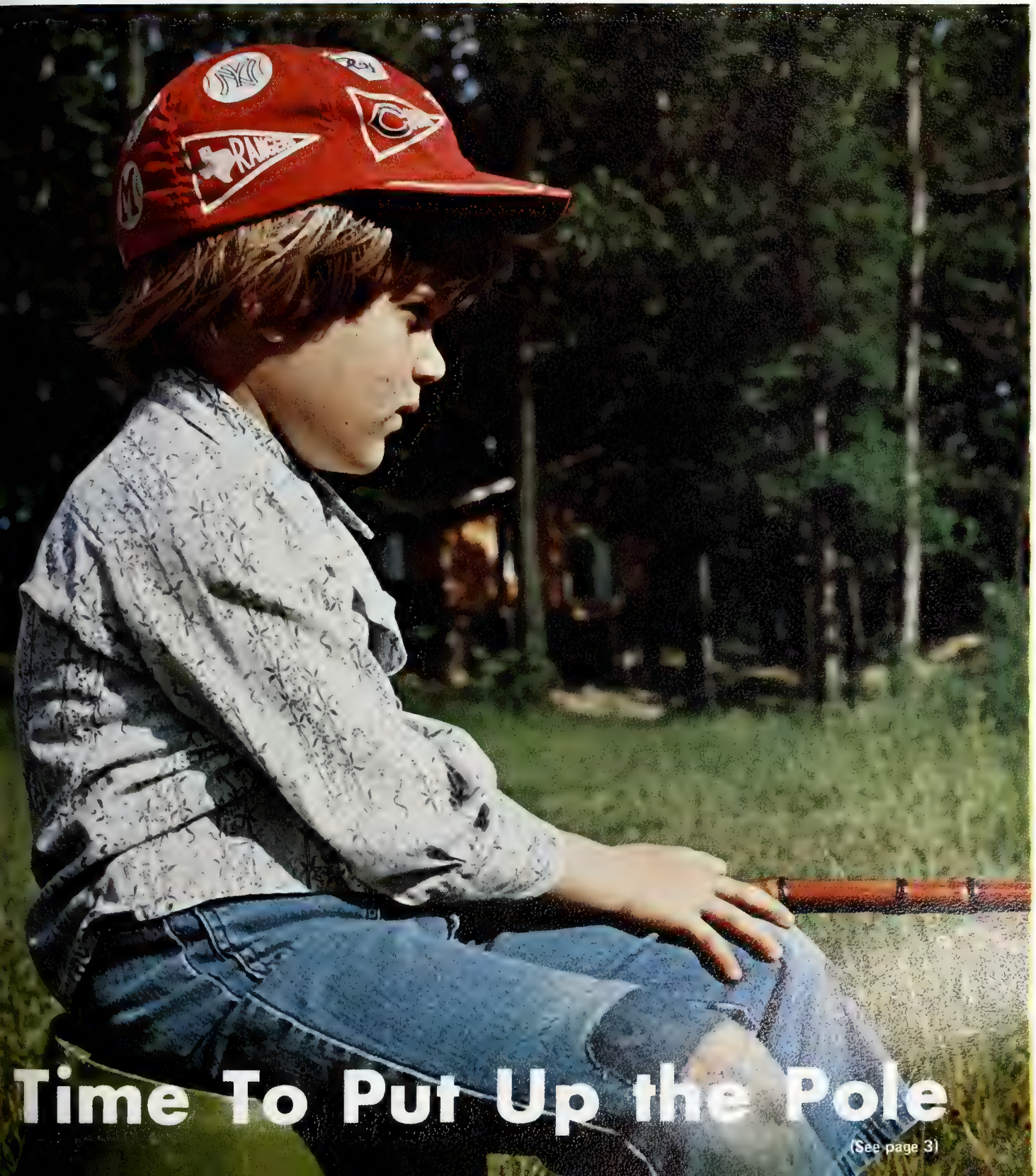




BRETHREN MISSIONARY

HERALD

SEPTEMBER 7, 1974



Time To Put Up the Pole

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HERALD

Volume 36 Number 17 September 7, 1974

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Cover Photo: Chris Tague of Warsaw, Indiana, enjoyed a summer of fishing, but now it is "Time To Put Up the Pole" and get back in the schedule of school days. (*Photo by Charles Turner*)

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MEMBER EVANGELICAL PRESS ASSOCIATION

SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590 Subscription price $4.00 a year, foreign, $5.00 Special rates to churches

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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

Recently an article was published in the *Herald* in which the author stated she felt that the pantsuit and pantskirt should not be worn to any type of worship service (July 6 issue). I dislike seeing this setup as the accepted standard when I believe an overwhelming number of people do not agree.

As styles change in our society it is not a mark of unspirituality to change with them. We as Christians should not be the crusaders of change in fashion. But when society in general accepts a certain mode of dress as the style (as long as it is modest), let us not be over critical or so afraid it is unspiritual to also accept that mode of dress, whether it be a pantsuit for a lady, shorter hair styles for her, or longer hair styles for men and boys, and so forth.

If we begin to list what is appropriate attire for a worship service, then we should complete the list—and where does it end?—(1) Long hair for women, short hair for men; (2) Ties for men and boys rather than open-necked shirts; (3) Dresses with sleeves (long or short) and dresses that come to the middle of the knee; (4) Dresses with high necklines . . . just to name a few things that bother some people.

It is not stated in the Bible. It is a man-made standard and as such is legalistic. As for the pantsuit and pantskirt which were specifically mentioned, it is a matter of taste in fashion rather than of femininity or spirituality. I have been to a number of formal and informal worshipful gatherings in recent months and a good number of the loveliest and most feminine ladies present have had short hair attractively set, beautiful pantsuits or pantskirts, and open-toed shoes; along with other lovely women with long hair, pretty dresses, and closed pumps.

Enough of that. Could we please have someone with an "up-to-date" view on dress and fashions write something for the *Herald*? Thanks for your time.—*Indiana*

Time To Put Up the Pole



By Charles W. Turner
Editor

The delights of summer are slowly fading into fall, and that means it is just about time to put up the fishing pole. Soon the school bells will be ringing and the air will begin to get a little cooler in the evenings. What a great flood of memories a schoolboy has when fall comes and it is back to the books. How well do I remember the mixed feelings accompanying later summer. Whether I like to admit it or not, many times I became a little tired and bored trying to find things to do. There was even a hidden desire to get back to schoolwork!

It seems true that during the summer months the church program undergoes stress and strain due to different schedules and readjustments. Members of the congregation take their vacations at the mountains or the seashore. Sunday School teachers are not as regular, and midweek services vie with the lawn for first place. But vacation time is not to be considered a disastrous misfortune. It offers a time of needed release from what could become merely routine tasks. It gives a person opportunity to get away and reflect on his duties and obligations to God, family and church. It should bring God's people back to their homes and responsibilities filled with new vigor and vision.

So as the fall season comes to you and to me, are we ready to enter it with a new sense of love and devotion? It is a good time to really ask ourselves what we are attempting to do for the Lord. I fear most people in outlining their objectives for God tend to spell out their duties in the following fashion: I must attend Sunday School and morning and evening worship services at my church. To prove their total love for God, the ultimate in many people's minds is to achieve, on a regular basis, attendance at the midweek service. This seems to be the barometer for high-level spirituality.

I wonder if we are not missing a great deal with this type of emphasis. We as Christian believers should be consistent in attendance at all services of the church. But, keep in mind this is not the basis of Christianity. Our faith in Christ brings us into vital contact with God, the Father, through Jesus Christ. Too often our Christian habits of conduct become the guidelines of our spirituality. But an unsaved person could well follow the schedule of the average church member and still be far away from God. The mainspring of the Christian life is our intimate relationship with Christ. When Christ saves us and we are accepted in the beloved, church attendance should be a natural, normal part of our life. But the vital Christian life goes far beyond the mundane mechanics of living. It literally moves and motivates the inner man.

Many people do not have the joy and vitality of the Christian life because they have set up inadequate guidelines. They have forgotten the source of their life which is in God, accompanied by His love and forgiveness. Legalism can result from a confusion of these two things—the source of spiritual life and the good works of the Christian life.

So as you put away the proverbial fishing pole that symbolizes the break from routine and as you enter the new and challenging emphasis of a fall church-schedule, take a look at yourself. See where you stand. Perhaps the life you have been living is filled with a list of burdensome obligations which are no longer a joy. Could it be that many of your church-related activities are really being done because you feel compelled to do them?

How much better to do God's work motivated and challenged by a heart of love—a heart that possesses real joy in Jesus Christ. It can transform your total outlook and result in your forward progress for God. It will also result in your being a blessing to others.

Thieves stole all his money. He nearly perished under the burning desert sun. These events caused Roger to trust in God, but something was still missing. Only after an encounter with a Brethren missionary did he find it.

My Search for Happiness

Chateau de Saint-Albain
May 1974

Dear Suzanne,

I left to go so far in search of happiness, when it was right at my door.

Do you remember my departure for Africa? I wasn't satisfied with what life was giving me. So, when one day Peter suggested we leave, I jumped at the chance. A dream I had cherished since childhood was thus realized. The excitement of adventuring into the unknown stimulated my courage. Just before departure, a man about forty years old spoke to me about Christ. I listened to him because his face shone with a certain peace and serenity. I bought a Bible, telling myself that to achieve happiness it was worth the effort to study all the methods, even those that were the least pleasing. In traveling I was running away from all the influences of society and of my friends. In the course of this adventure, which lasted three and a half years, I had two unusual experiences. The first proved to me the existence of God, and the second burned into my conscience the tremendous value of life.

Here is the first experience:

After one year of traveling, we arrived at Arusha in Tanzania. We established our camp about twelve miles outside the city. Night fell. We were eating, seated behind our Renault bus. But some young "Masais" took advantage of the darkness to steal our clothes that we had left on the front seat. It was only the next morning that we became aware of the theft. The situation was serious, for we realized that Peter's blue jeans were missing with the belt in which we had hidden our money. Immediately I gave up hope. Our material security had vanished! I had the impression of being alone, lost, so far from my home in this strange country. The only thing left to do was to pray: "O God! I ask You to return that money in such a way as to prove to me that You exist!" We decided to go to the police, driving into the city. However, we ran into some Swiss friends who counseled us against going to the police. After much hesitation we decided to abandon our search for the stolen clothes, and continue with the money we had left. But as we were leaving the city, a voice reasoned within me saying:

"Now that there is no more hope of ever finding the money, admit the evidence: no money—no God!"

But that was too much to accept, and I replied, "No! My prayer this morning was stupid, and I do not accept that there is no God . . . I am going to keep on looking!" And suddenly, just as I finished that last phrase, I had the absolute certainty that we would find the clothes! My depression turned immediately into excitement and I said to Peter: "I am absolutely sure that we shall find the clothes! Stop the truck at the first marketplace that you see by the roadside! Maybe the thieves have already tried to sell our things!"

Peter looked at me as though I had become completely crazy! He tried to reason with me, with no success. About three miles farther a market buzzed with activity. After searching for more than a half-hour, we left, having found nothing.

But that crazy idea still gripped me while I drove, and I said: "Peter, look on both sides of the road at what the Africans are wearing, both those on foot and those on bicycles!" He nodded, but kept his opinion to himself.

We rolled on for six more miles when suddenly I spied an African dressed in black, carrying on his head something light blue and dark blue. Quickly, before even realizing what I was doing, I slammed on the brakes, jumped out of the truck, and ran up to the African. When he saw me, he dropped the package and bolted away. It was Peter's blue jeans and shirt—freshly laundered! The belt was missing! I took out again in pursuit and caught—not a man, but an old woman, one-eyed and all wrinkled. The poor frightened woman yelled with all the force of her tired lungs, and men appeared on all sides. Peter had joined me. We were fearful of their reaction and so explained the situation with simple gestures. Then we asked that the old woman lead us to whoever had given her our clothes. To our surprise, the men made a circle around her, and questioned her for more than an hour.

Exhausted, she finally guided us toward several huts and indicated a young "masai." "That's the one, my son!" This latter regarded our approach scornfully. We didn't want to create a scene, and we simply asked him to give back the belt with the money. But discussion was impossible; he himself called us thieves! We tried by force to put him in our truck—and the fight began!

The men of the village, up to then passive, took the side of their blood brother and attacked us with sticks. The situation was desperate, when at that very moment I noted a Land Rover of the army approaching. The presence of the



Roger at the Chateau

soldiers calmed all the heated tempers. However, the soldiers could not stay, for they were returning to their base. We were afraid that with their departure we would find ourselves in the same situation as before, when another Land Rover came in sight—this one from the police. Without further trouble, our "masai" was sent off to the city. All afternoon the police tried to force him to reveal the location of the money, but in vain. A week later, we were called to court to present formal accusation against him. He was condemned to stay in prison as long as he refused to tell where the money was.

We could not wait any longer, and continued our trip with the little money that was left. Two days later we entered and camped by mistake in a national game reserve; we were served a heavy fine. Peter wrote to his family to transfer to Salisbury, Rhodesia, a sum equivalent to that which had been stolen. But Rhodesia refused to let us enter the country without paying six hundred dollars per person. We had, roughly, sixty dollars for the two of us. After many difficulties, we succeeded in entering the country, thanks to the Swiss consul at Lusaka (Zambia).

Without further difficulty we arrived, two months later, at Cape Town, South Africa—without a penny in our pockets. It wasn't the moment to sit back and rest; immediately we found work. When we received our first pay and our money problems were squared away, a letter arrived from Tanzania. The money had been found and sent back to our families! Not a penny was missing!

For a long time I meditated on this story. The proof had been given to me that God exists. In addition I had learned that money is only a very relative security, thanks to all the financial difficulties we had had in our travels that far. I began to read the Bible with much more interest, but the preparation for the return trip occupied my mind. I chose the most difficult and trying means of transportation, hoping thus to receive the maximum in understanding of life. I was aware that I was involving in this new adventure a dear friend, and that if there were an accident, I would always bear the responsibility. I prayed this prayer:

"O God! You know my responsibilities toward others, and so I am asking You to watch over us on this return trip. And on my arrival in Switzerland I promise to give You my life and to work for You!"

We left Cape Town with three horses and crossed all of South Africa, coming to Johannesburg, where we exchanged our mounts for bicycles and pedaled to Zaire (Congo). Then in dugout canoes we descended the Congo river to Lisala and picked up our bicycles, which had traveled there by train, continuing up to the threshold of the Sahara desert. I no longer believed in "luck," and realized that God had never abandoned us. For a long time I had had the desire to feel closer to Him. That was why I had high hopes for the crossing of the Sahara on camels. My friend preferred to make the crossing by truck, so we separated after a year and a half of travel together.

Thus began my second experience:

At Agades (Niger) I searched for three weeks for a guide. One day an old "touareg," one-eyed, presented himself. In speaking with him, I realized that he knew intimately the life of the desert, but I suspected that he had never crossed the Sahara by the route of Tamanrasset (Algeria) in spite of his pretentions. Nevertheless, something in me told me to depart with him, although I had a growing uneasiness. Two days later, we left with two camels, six "gerbas" containing more than twenty-five gallons of water, sacks of flour and millet for food. Very soon I realized the supreme importance of the water. Beneath the immense sky and the vast stretches burned by the implacable sun, I was increasingly uneasy. I felt as small as a grain of sand and just as vulnerable. The wells of water occurred only every one hundred miles. After several days' march, when I would ask Issa, my guide, if we should soon arrive at the next well, he never replied in the affirmative, but always "Inch Allah!" (by the grace of God).

I noticed, too, that sometimes Issa hesitated over which trail to follow. All that served to increase my fear. All during the interminable days I often conversed silently with myself to keep out thoughts of thirst. At one oasis we joined two other caravans. This time I imagined that I had found security, but I was wrong. Thirty "bouzous" (non-desert people) had paid to accompany one of the caravans. They had at their disposition two camels to carry their water, which was insufficient; thus, after two days their reserves were exhausted. Every evening we watched a procession of "bouzous" asking for water. Issa never said no, even when our own reserves risked being exhausted in the event of the slightest accident. My fears mounted.

Upon our arrival at the frontier of Algeria, it was with

(Continued on page 6)

MY SEARCH . . .

(Continued from page 5)

relief that I regarded the two caravans toward Libya. But before starting off again I went to a military post and told them that if in eight days we had not arrived at Tamanrasset, they should begin immediately to look for us. That gave me a sense of greater security.

Three days later we were crossing sand dunes; Issa's camel slipped and in his fall crushed one of the two "gerbas." In less than two seconds the sand absorbed four gallons of precious water. My fear returned! I realized that this was surely the will of God, but the five remaining gallons were far more reassuring for me. We expected to arrive the next morning at a well. But, in reality we had walked much faster than we thought, and that evening we camped only a mile from the well in question. The following morning we noticed footprints in the sand heading toward a spot behind us. Issa hesitated a moment, then decided to continue. The landscape was very rough and we followed the gorges, advancing as though in an oven. I suddenly realized that if we became lost, the authorities would never find us in time. My fear increased, but I tried to remain calm in thinking of the well. That evening–nothing! The water in our water skins diminished sharply. The next day we crossed a plateau of sand and burning stones–sometimes a few bushes, some dead trees twisted by the heat–but not one sign of water on the horizon. Fear beat more strongly through my veins. When we arrived at the mountains, I knew that the well had been behind us! I almost panicked. Only two and a half gallons of water left, and according to our map we had as many as four days of walking until Tamanrasset.

Two voices spoke up in me. The voice of reason urged me to panic: "Look, admit the evidence! You're lost! There isn't nearly enough water!" But I refused to submit to reason, and I listened instead to the foolish voice: "Above all, stay calm! Don't get excited! Have confidence!"

I thought of Psalm 12 and stretched out my right hand to see the shadow, and then looked toward the mountains. I was prepared to begin rationing water. It was our only chance to survive.

That evening Issa prepared the food as if nothing was amiss. Again my reason cried out: "Is he crazy? Doesn't he realize the mess we're in? You can't even trust your guide! This time you're really lost!" But the other voice replied, "Stay calm! Stay calm! Don't intervene–let things run their course." I hung desperately to this last voice.

After a little sleep we started out again about 11 p.m. There was no moon and, after having much difficulty following the trail, we lost it entirely. Our feet stumbled, cut by rocks; gullies obstructed the way; the camels grunted; and like robots we advanced. Fortunately, the night was cool. I did nothing but think about God. He alone had the power to get us out of the situation.

At the crack of dawn we found footsteps in a dry riverbed. We followed them–one hour–two hours–three hours; it was all in vain. This riverbed was just as dry as the others we had previously found. My ray of hope flickered and died. And the implacable sun continued to rise . . . to heat

My courage melted like an ice cube and the duel between the two voices began again. My guide complained of being sick. Suddenly I revolted, tightened my fists, and cried out: "I came here to find God and it's with death that I have a rendezvous! No, I can't revolt against God–He is still my only hope." And then to God I said: "O God! Now while my mind is still clear I ask You to help me not to renounce You. I even accept death if that's Your will, but please help me not to renounce You."

Hardly ten minutes later Issa cried: "Alem den!" (There's men over there.) My heart burst with joy and we thanked God. The water was not stagnant in a dirty hole but flowed crystal clear from a spring. Before I drank I went off a little way alone and with tears thanked God again. I had the impression that I had received the marvelous gift that is life!

Without further incident the trip ended several days later. Upon my return to Europe I found myself alone. I wanted to give my life to God but it seemed to always stay in my hands. I had promised to give my life to God; I could not go back on my decision. After all He had done for me, I feared Him. But then where was He? Hadn't I gone through a lot to find Him? Something was missing. I found myself at the same point spiritually as when I had left on the trip. I even felt that once again in contact with Western civilization I would lose some of the valuable things I had learned.

By a series of circumstances I arrived at the Chateau of Saint-Albain where Tom Julien asked me this question: "Have you ever received Christ into your heart?" Was Jesus Christ the element I was missing? After much thought I gave my life, not to *a* God whom I could never reach alone, but to Jesus Christ. This was the most fantastic adventure of my life. Now I know He saved me and that He is the Saviour of all who believe in Him! I went so far in search of happiness and it was right at my door!

Sincerely,
Roger

(Translated from the French by Mrs. David Shargel.)

(*Note from David Shargel:* Roger is Swiss, from near Lausanne, and is probably in his early twenties. Roger had gone to Taize, an ecumenical center near Saint-Albain, in search of God. When Tom Julien was showing Ray Thompson and Dean Fetterhoff around Taize in May, he saw Roger sitting in a corner reading *World in Flames* by Billy Graham, and asked him if he knew Dr. Graham. Roger said no, but liked what he read. Tom invited him to the Chateau. Roger arrived on foot (fifteen miles or so), stayed several days, and spent much of the time reading. At a meal, Tom asked him if he'd like to accept Christ into his heart. He said yes, and did. Roger is now in Lausanne, planning to enter Emmaus Bible School this fall.)

PRIORITY NEEDS OF BRETHREN FOREIGN MISSIONS

By John W. Zielasko

1. **Personnel.** The greatest need of the moment is for men and women skilled in evangelism, Bible teaching, and church organization and development in all its phases. The very minimum basic and immediate needs for personnel are the following.
 2 families–Argentina
 2 families–Brazil
 1 family–Germany
 1 family–Mexico City
 1 family–Puerto Rico
 6 families–Chad and Central African Republic
 2 families–France (the field is asking for 12)

 Each field would think these personnel goals to be inadequate and I would agree. But given the present rate of candidates and considering time needed for preparation and training, it will be a major victory to get fifteen families on the fields within the next two years.
2. **An expansion of the support base** (financial base, prayer base, interest base–perhaps best explained as "people with a missionary heart"). We now have 8,000 corporation members out of a church membership of about 33,500. So, our potential for corporation members is about four times our present membership.
3. **For the Brethren Church to assume more of her responsibility to the world.** We have only one missionary for every 310 members of the National Fellowship of Brethren Churches; only limited missionary representation in nine fields, no representation in the Far East. We need to increase our vision and embrace more of the world in a missionary venture. However, we cannot do this without at the same time providing the need for personnel in present fields.
4. **We need local churches sensitive to the missionary call** who will seek out young people in their midst who have the God-given gifts, along with the personality and character traits, that will enable them to cross cultural and linguistic boundaries and engage themselves in the missionary venture.

 The basic needs of missions (with respect to local churches) will continue to be:
 1) Personnel (the right kind)
 2) Prayer (knowledgable and fervent)
 3) Funds
5. **A long-range goal of**:
 A. 200 missionaries by 1985.
 B. Increased penetration in areas of the world where we already have established a beachhead.
 C. New fields such as (1) an Oriental field; (2) other countries in South America; (3) expansion in Africa–Cameroon–Nigeria.
6. **Each field to review and update its field strategy annually**, and evaluate the part each department has in fulfilling goals.
7. **Greater involvement of young people** through:
 A. Mission emphasis in local church
 (1) From the pulpit
 (2) Sunday School studies in missions
 (3) Young people's meetings
 (4) Mission conferences
 B. College/missions prayer groups
 (1) TIME program including cadet service
 (2) Term missionaries
8. **Field priorities** as outlined by each field.

STEWARDSHIP-- OR, SHOULD POOR

A Moment with Missions

By John W. Zielasko

The low standard of living encountered by the missionary in some countries moves him to the point of pity and compassion (and rightly so). Faced with what appears to be an impossible economic situation, some are therefore tempted to conclude that not only are converts not able to support a church, but that considerable foreign funds must be channeled into the work if it is to survive at all as a congregation. "It is unrealistic," they protest, "to expect people under these circumstances to build their own house of worship or pay their own pastor, to say nothing of the responsibility of that congregation to reach out with its own missionary thrust. Surely God does not expect them to give out of their inadequate material possessions when they do not have enough to provide for their families." Such reasoning dictates that poor Christians cannot afford to contribute to the Lord's work.

The presence of the mission and its apparent ability to produce funds when needed, helps to create a spirit of dependence which becomes more difficult to overcome as the years pass.

Undoubtedly, there are areas of the world where unique problems require a "rescue mission" approach. People uprooted from their normal life-styles, due to wars, floods, famines, droughts, and so on, are emergency cases, and of course merit the help of others for humanitarian reasons, if for no other.

But aside from these emergency situations, a disturbing question confronts us. Must we accept the proposition that there are societies out of which God calls a people for His name? Those, who, when gathered together as an organized body of believers in local churches, are not able to maintain their own congregations, support their own pastors, and carry out an evangelistic ministry?

The Bible is God's revelation to man. The teachings of Scripture should be the rule of life for the Christian. God will bless those who honor His Word. Accept these statements and one of three conclusions must be reached:

1) God in some cases fails to make good His promises;
2) God's promises are only for "Western" Christians or for those who have already reached an economic position that will permit giving;
3) Some Christians are not fulfilling their obligations so that God can bless them. Options one and two do not have a substantial Biblical base, but the Scriptures do give ample evidence that on occasions God does withhold His blessing from those who go contrary to His will.

In the Old Testament there are incidents definitely labeled as sin. The consequences of those sins result in famines, poverty, sickness, and death. Note, for example, II Samuel 21:1—"There was a famine during David's reign that lasted year after year for three years, and David spent much time in prayer about it. Then the Lord said, 'The famine is because of the guilt of Saul and his family, for they murdered the Gibeonites.'" David summoned the Gibeonites and sought a solution to the sin committed by Saul and his family. When justice

No matter how poor a Christian is, he should be taught to give. This very act of giving will bring him under God's economy and will result in blessing.

CHRISTIANS TITHE?

was done, we read: ". . . Then at last God answered prayer and ended the famine" (v. 14—Living Bible).

In I Kings 14:10-16 we read of God's judgment upon Jeroboam—"And since you have refused to acknowledge me, I will bring disaster upon your home and will destroy all of your sons' He [the Lord] will abandon Israel because Jeroboam sinned and made all of Israel sin along with him' " (Living Bible).

On the other hand, God's blessing is promised for obedience. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). God's promise to Solomon admittedly is intended for the nation of Israel. But surely the application of the principle includes the Christian.

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). He didn't suggest that this promise is only for those who are financially well off.

Paul wrote to the Philippians: "My God shall supply all your needs according to his riches in glory" (Phil. 4:19), and this just after he had thanked them for their gift to the Lord's work.

In II Corinthians 8:2, he suggests that the Macedonian Christians gave at a time when they were going through much trouble, hard times, and deep poverty. In spite of this, they gave not only what they could afford, but far more.

The poor widow brought her gift to the treasury. Our Lord noted that she cast in "all the living that she had." He held her up as an example of a proper attitude toward giving, with no suggestion that she couldn't afford to be so generous toward the Lord's work (Luke 21:4).

The problem for missions arises when the missionary makes economic evaluations, determines what the standard of living should be, and involves himself and the mission in attempting to bring the economic reality up to what he feels the standard should be. Harry R. Boer, writing in *Pentecost and Missions,* speaks to this point: "The missionary who pursues his task according to the norm of the New Testament will not consider it his immediate concern to lift the level of people in the area he serves, but to transmit the life of the Spirit through the proclamation of the Gospel, and to secure the continued nourishment of this life in the service of fully constituted churches. Where this is faithfully done, all else will follow, and normally does follow in due course."

According to English law, tithes were of three kinds—predial, mixed, and personal. Predial tithes are those which arise immediately from the ground, as grain, fruit, herbs, and so forth. Mixed tithes are those proceeding from things nourished by the earth, as calves, lambs, pigs, milk, cheese, eggs, etcetera. Personal tithes are those from the profits of personal industry in the pursuit of a trade, profession, or occupation.

Some societies live almost totally outside the monetary system. Their income in "money" is small and, therefore, by western standards they are labeled "poor." It is at this point that a western missionary needs to beware of an error in judgment. The previously mentioned predial and mixed tithes also need to be taken into account. The Christian's giving may not be according to "western" standards but it is adequate for the needs of the local congregation.

No matter how poor a Christian is, he should be taught to give. This very act of giving will bring him under God's economy and will result in blessing. God reminded the Corinthians of this truth when He encouraged them to give liberally to the Lord's work. "For God, who gives seed to the farmer to plant, and later on, good crops to harvest and eat, will give you more and more seed to plant and will make it grow so that you can give away more and more fruit from your harvest" (II Cor. 9:10—Living Bible). In the matter of giving, Christians in every geographical location, whether rich, middle-class, or poor, are under the admonition of the Scriptures: "But remember this—if you give little, you will get little. A farmer who plants just a few seeds will get only a small crop, but if he plants much, he will reap much. Every one must make up his own mind as to how much he should give. Don't force anyone to give more than he really wants to, for cheerful givers are the ones God prizes. God is able to make it up to you by giving you everything you need and more, so that there will not only be enough for your own needs, but plenty left over to give joyfully to others" (II Cor. 9:6-8—Living Bible).

In spite of substandard wages, poor farming methods, political conditions, or other circumstances, God expects that His people—whether rich or poor—should put Him first. When they do, blessing follows.

"Prove me now saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

May Day Workshop

By Mrs. Ernie Bearinger
Missionary to Brazil

May first—Brazilian Independence Day—dawned clear and sunny. (Thank-You, Lord. Rain would have prevented many from traveling to the Coqueiro church.)

Registration for our first Christian Education Seminar was set for 8 a.m. Most of the Christian Education committee which includes the lady missionaries, headed up by Kwang Ja Park, were there by 7:30. ("I'm so nervous." "Hope I don't forget what I want to say.")

The church looked very attractive. Mobiles of Noah's ark and fish and boats and anchors proclaimed the theme, *Bible Boats.*

Last fall many of us had attended a Child Evangelism conference—six days crammed full of teaching methods and ideas. Since we earnestly desired to share these things with the pastors and teachers from all of our churches, the idea was born within the Christian Education committee to have a workshop. May first seemed a natural time because it was a holiday. We would introduce the Vacation Bible School materials for this summer and at the same time put into practice the methods and ideas from the conference.

First on the program was the devotional time, when we were challenged to "Abide in Christ" by Mrs. Mary McAllister, wife of the UFM (Unevangelized Fields Mission) superintendent here in Belem.

How does one go about to program a week of VBS consisting of two and a half to three hours each day? This was carefully explained by Dona Evelyn (Johnson), who also gave valuable suggestions on the subject of discipline. Senhorita Barbara (Hulse) gave helpful hints on preparing and presenting the Bible lesson. One of the experienced Brazilian teachers taught the first day's lesson using flannelgraph figures.

A most important part of teaching, the use of visual aids, was skillfully collaborated by Donas Sandra (Farner) and Judy (Wallace). Many options were presented, such as flannelgraph, flash cards and story, and filmstrips.

As we progressed to midday, we were ready for our sack lunches and a social time.

One o'clock found the more than fifty Brazilians and the missionaries divided into four groups for a period of prayer. Later on, in these same groups, all took part in making samples of the handwork suggested for the VBS.

Just what part does music have in the VBS program? Dona Elaine (Bearinger) gave helpful suggestions while teaching the choruses selected for the VBS course. Various ways of teaching Bible memorization were demonstrated by Dona Martha (Schwartz).

Finally, Senhorita Kwang Ja (Park) explained the blessings and admonition from the Word in teaching boys and girls how to give.

When the 3:30 hour arrived, the sessions came to a close, and a weary but enthusiastic group partook of a snack time before leaving for home. The teachers were mentally evaluating the workshop, trusting that "the things they had heard had been committed to faithful men [and women] who should be able to teach others also" (II Tim. 2:2—Lit. trans.).

Lord, bless each Vacation Bible School this summer and give us the joy of seeing many boys and girls accept Christ as their personal Saviour. In His Name, Amen.

Dona Sandra Farner demonstrates visual aids.



Project: New Printing Press for Africa

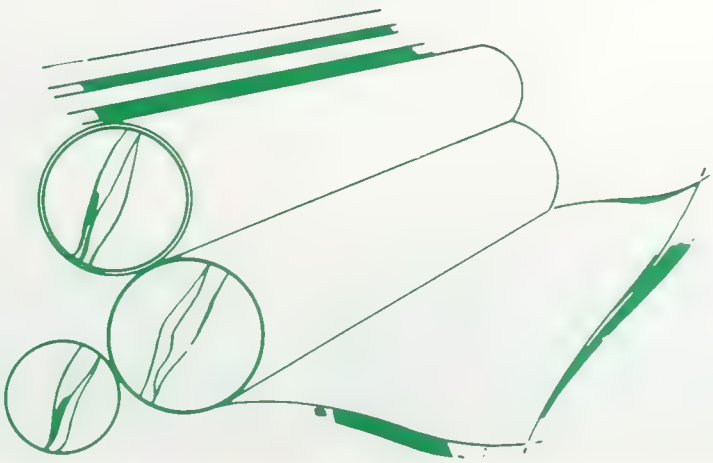
WHY A NEW PRESS? Several reasons –

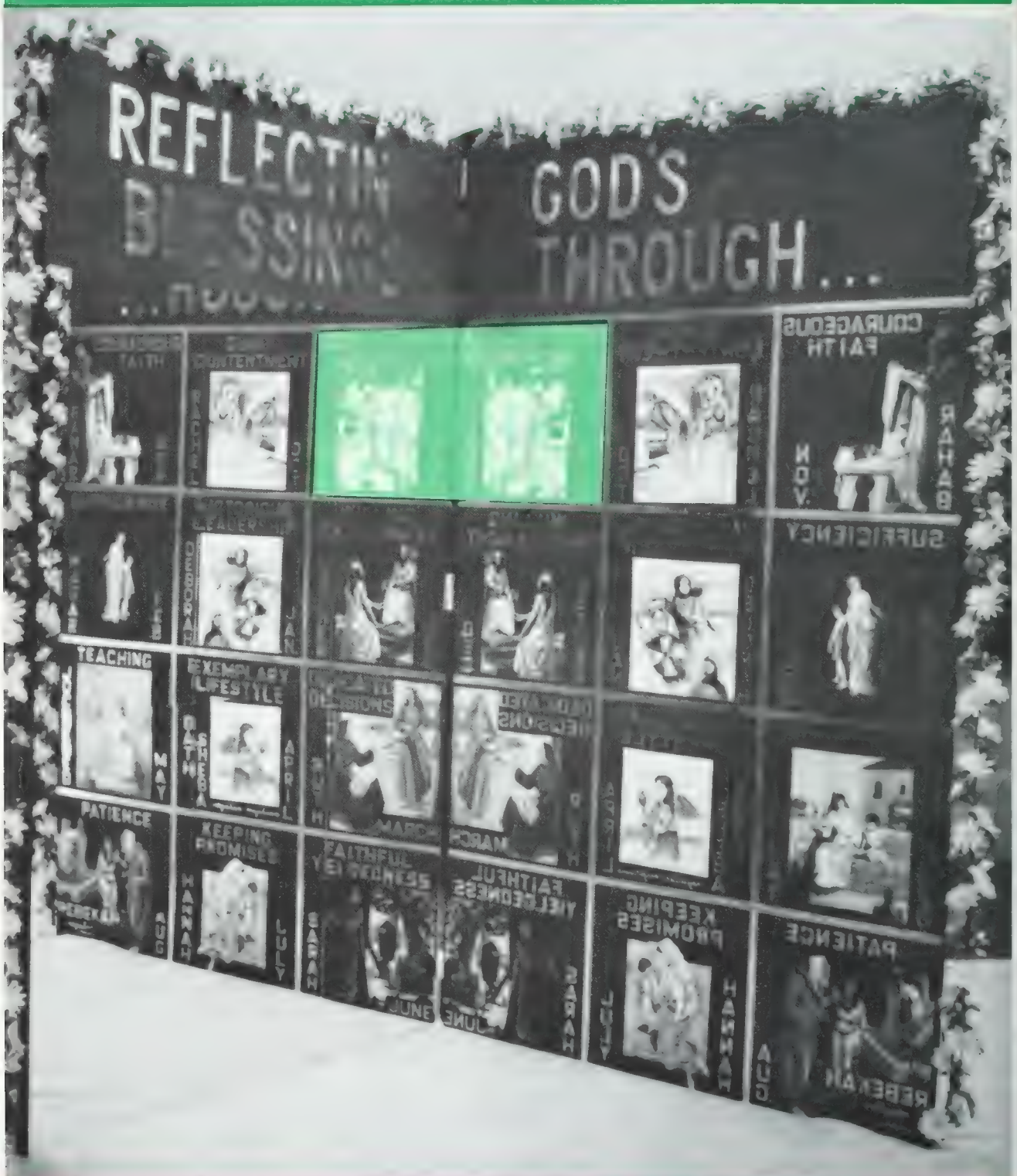
1. Fifty percent of the printer's time is spent in maintenance of older equipment.
2. Production is *one year* behind in production of evangelism materials alone.
3. The Bible Commentary in Sango is affected by the press down-time.
4. There is no room for expansion of the printing schedule.
5. Better quality work will be produced.
6. The new press can print two colors at once.
7. Opportunities for literature are increasing.

What will it cost? – $12,000 delivered on the field (original price plus freight plus customs).

Because of the vital nature of this project, the press has already been purchased and shipped to the field. Contributions to underwrite the cost will be gratefully accepted in any amount.

Give through your local church, or send directly to Brethren Foreign Missions, Box 588, Winona Lake, Ind. 46590





REFLECTING GOD'S BLESSINGS THROUGH GOD'S GLORIOUS PURPOSE

National WMC President's Address

Delivered August 5, 1974 Winona Lake, Indiana

Mrs. Robert Griffith
National WMC President

Ladies, we want to extend to you a warm welcome to the 35th Annual Conference of the National Women's Missionary Council of the Brethren Church. Let us pray that as we meet together our hearts will be warmed in spiritual blessings as well as wonderful Christian fellowship. The theme for this coming year in WMC is "Reflecting God's Blessings," and this is what we will be doing during conference week.

When we think of the word "reflecting," we immediately think of looking into a mirror and seeing our reflection or image looking back at us. Or we think of looking into a still lake and seeing our image. We also find that the word means "to think, ponder, consider or meditate." So during this new year in WMC we are going to think and ponder as we consider God's blessings.

Reflecting God's Past Blessings

As we reflect upon God's past blessings in WMC we find many things that are encouraging and that make us happy in the Lord. Since we have a historical booklet of WMC, I do not have to go into a detailed history of what we have done. If you have not read it, I urge you to get a copy and bring yourself up to date on the joys and blessings of WMC. Remember, though, the things in that booklet are what we, as individuals working together, have accomplished through Christ.

WMC began as a missionary organization and this is still the main purpose today. A missionary is one who gives out the Good News of the Lord Jesus Christ. This, too, is our main purpose. In the past we have urged that each lady be a witness. Prayer was emphasized as most important, and each lady was urged to become a prayer warrior. Much emphasis was put on Bible reading. Districts were urged to give recognition to those who read their Bible through in a year.

In the past WMC has set goals, not only spiritual but material as well. The very first offering received in WMC was $29.82. The first offering goal of $1,000 was met in 1941. Now in 1974 our offering goals are $5,500—and we are meeting them. Praise the Lord! We have grown from 71 councils to 261, and from 93 members to over 4,000.

Reflecting God's Present Blessings

Much has been accomplished in the past, but God's present blessings should be noted. We have the privilege of being a part of the missionary endeavor of WMC, we can become a prayer warrior, we can read our Bible daily. Our fellowship of churches has been using the "Grow More in '74" emphasis. Have you been growing spiritually this year?

We cannot do any missionary work nor any other work without prayer. This is vital in our Christian life. Be a prayer warrior! Get involved in the recommendations and objectives of WMC. Read them over and then see that your WMC begins working on them as you personally work on them.

We are receiving blessings right now in the main conference sessions, the business sessions, and in our devotional time in our WMC meetings. Speaking of devotional times, it will be a thrill to reflect on the blessing of the Lord as we hear our missionaries give testimony of what WMC has meant to them.

Reflecting God's Future Blessings

God's past blessings of WMC are wonderful! God's present blessings stir our hearts with excitement! What then about God's future blessings?

First of all think of your local WMC and each lady that is in it. Is every part of your WMC geared to missionary endeavor? Blessings will come as we spread the Good News of the Lord Jesus Christ!

During this new 1974-75 year of WMC our theme verse will be I Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Let me quote it now from the Living Bible, "God has given each of you some special abilities; be sure to use them to help each other, passing on to others God's many kinds of blessings."

A brief reading of the Book of I Peter is sufficient to suggest that Peter was writing about living the Christian life in the midst of suffering. The word "suffering" or its equivalent is used twenty-one times in five short chapters. We do not know much of suffering. But in many nations of the world, even in this so-called "enlightened age of civilization," there is much suffering that comes to believers because of atheistic and pagan influences. The suffering of believers is ordained of God to work out for blessing.

We can be sure that persecution and suffering for Christ's sake will come if we determine to do God's will in our lives. However, in this suffering we are to develop a

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right attitude. According to chapter 4 we are to have the same attitudes Christ had when He suffered. He learned obedience to the Father's will. God permits suffering to come to the lives of believers that they might learn obedience, and out of obedience many other Christian virtues, including patience. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (James 5:10-11). God gives His blessings in direct response to obedience. His blessings make life rich, as it says in Proverbs 10:22, "The blessing of the Lord, it maketh rich. . . ."

In the last section of this fourth chapter, Peter deals largely with the fact that we as Christians will not suffer alone. Since we are born into God's family by way of the new birth, we will suffer together because of our stand for Christ. We are given some admonitions, each of which reminds us of our need to be helpful to one another.

In the seventh verse of this chapter it says: "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." We are to continue in prayer. In Colossians 4:2 it says, "Continue in prayer . . ." and in James 4:8 it says, "Draw nigh to God, and he will draw nigh to you." Rev. A. Sims in his book, *Mighty Prevailing Prayer,* reminds us that "the way to get a thing which is purchasable is to pay for it. The way to get a thing which is earned is to work for it. The way to get a thing which is given is to ask for it. The Christian in receiving from God has neither to pay nor to earn. What he gets from God comes by gift, and the way to receive is simply to ask." Let us not miss the blessings that prayer and communion with God can bring.

Remember that prayer is talking to God, and the enemy of our soul is very active to keep us from this Christian privilege. He may do it by robbing us of time or desire for prayer. Peter urges us to keep our minds clear and our lives in subjection so that we can find time for prayer. Let us also remember that we are to "Pray without ceasing" (I Thess. 5:17). This means regular prayer. If a child goes to school one week and stays away the next he will never become a scholar. A musician who regularly neglects his practice will never master his instrument. So if we pray today and forget tomorrow, we will never realize the real power in prayer. I challenge each lady to become a prayer warrior this year and then when our report sheets are sent in next year the numbers are bound to show!

In verses 8 to 11 of I Peter 4, we find there is to be love among the brethren:

> And above all things have fervent charity [love] among yourselves: for charity [love] shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.

We see in these verses that love and prayer go hand in hand. Our fellowship in prayer must work itself out in a brotherly love that binds us to others in the body of Christ. The world hates believers. This is all the more reason why believers should cling to one another in love, even though they cannot be blind to the faults of others. This love will cover a multitude of sins. I think Peter is talking about the many sins that we see in others—never, of course, in ourselves. When Christians begin bickering among themselves it is because there is a lack of love. Remember that Jesus said in John 13:35: "By this shall all men know that ye are my disciples, if ye have love one to another." In the previous verse He said that we are to love one another as He has loved us. We are to love one another with the same love as that which Christ loved us. This love comes as a result of our union, through faith, with Christ. When Christ's love becomes a reality in the lives of believers, individually and as a group, their affection for one another is convincing evidence to the world of their relationship to their Lord. How is your WMC? Do we love one another? Is our relationship to one another convincing evidence to the unsaved world that we are one in Christ? In 1948 the WMC chose a motto of "*W*omen *M*anifesting *C*hrist." We are to live so that Christ is evidenced in our lives and in our labors of love.

Verses 10 and 11 of the fourth chapter concern the exercise of spiritual gifts and Christian service. Each person is responsible to use the gift he has received to minister for the blessing of the rest, "as good stewards of the manifold grace of God." Those who minister (or serve) in any capacity are to do it according to the ability God gives, so that in all things He may be glorified through Christ Jesus to whom all praise and dominion eternally belong. Love among the brethren is demonstrated as Christians ungrudgingly use their gifts or talents to help one another. Hospitality is even an outreach of love.

Throughout this year in our monthly programs, we will continue to reflect God's future blessings as we study the following Old Testament women that are surprisingly modern.

Eve fell short of the ideal woman. Don't we all? In Genesis 1:27 we read that male and female were created in God's own image. Even despite her later sins, Eve stands for God's glorious purpose!

Rachel was a woman that paid a price for children, but we find evidence of contentment in the will of God.

The story of Rahab displays courageous faith exhibited in an inhospitable environment, by an immoral woman, and in a situation of impending catastrophe. She and her family were saved from total destruction because she was willing to prove her faith as well as declare it!

Esther saved a nation because she willingly became involved. She exhibited courage and dependence upon God.

MISSIONARY BIRTHDAYS FOR NOVEMBER — 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 *Brethren Annual.*)

AFRICA

Mrs. J. P. Kliever November 12
Rev. Donald F. Miller November 13
David Alan Hunt November 26, 1962
B. P. 13, Baibokoum, Chad, Africa.

ARGENTINA

Rev. Hill Maconaghy November 25

BRAZIL

Mrs. George K. Wallace November 4
Terry Mark Schwartz November 7, 1964
Rev. Edward D. Miller November 11

CANADA

Mrs. Gary L. Austin November 8
2800 rue Mesy, Sherbrooke, Quebec, Canada.

FRANCE

Marc Alain DeArmey November 8, 1973

MEXICO

Rev. James P. Dowdy November 1
Rev. Walter Haag November 4
Rev. Phillip Guerena November 29

IN THE UNITED STATES

Kwang Ja Park November 26
P. O. Box 588, Winona Lake, Indiana 46590.

NOTES

Your new program packet includes a combination installation and consecration service in the September section.

HOME MISSIONS OFFERING—September, October, November

Deborah proved to be a woman with great power. With Barak she was a victorious leader.

Hagar found sufficient grace for every need.

Ruth made right choices. She was one of the most lovable women in the Bible, and love worked a miracle in her life. She proved that love can lift out of poverty and obscurity, love can bring forth a wonderful child, love can shed its rays, like sunlight, on all it touches, even a forlorn and weary mother-in-law. Her love even penetrated the barriers of the race.

Bathsheba is a lesson in giving and reaping. Have we sinned? Forgiveness is with Christ.

Jochebed was the mother of Moses. She had faith in things unseen. This mother of faith was a trusting teacher and instilled great faith in Moses and in her two other children, Miriam and Aaron.

Sarah was the wife of Abraham. Truly a story of yieldedness.

Hannah at first wasn't satisfied because she didn't have a child, but after Eli said, "Go in peace and may the God of Israel grant thy petition," she was changed. She reflected inner peace and trust.

Rebekah found that waiting on the Lord pays off, and deceit does not pay.

Did you see yourself in one of these women's dilemmas or have you had a similar experience? Perhaps one of the ladies reflected your life—but most of all we should be mirrors reflecting the glory of Christ. In II Corinthians 3:18 we read, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

A song we often sing is "I Would Be Like Jesus," but how many of us are really Christlike? We do not usually give the Lord His rightful place in our lives. We read about Him in the Bible, but we spend very little time in fellowship with Him. Too often our prayers are hurried, and we neglect the Scripture. We should really meditate on Christ's conduct and character, and then think of the depth of His love for us. As we do this we will experience the wonderful process of being changed into His image.

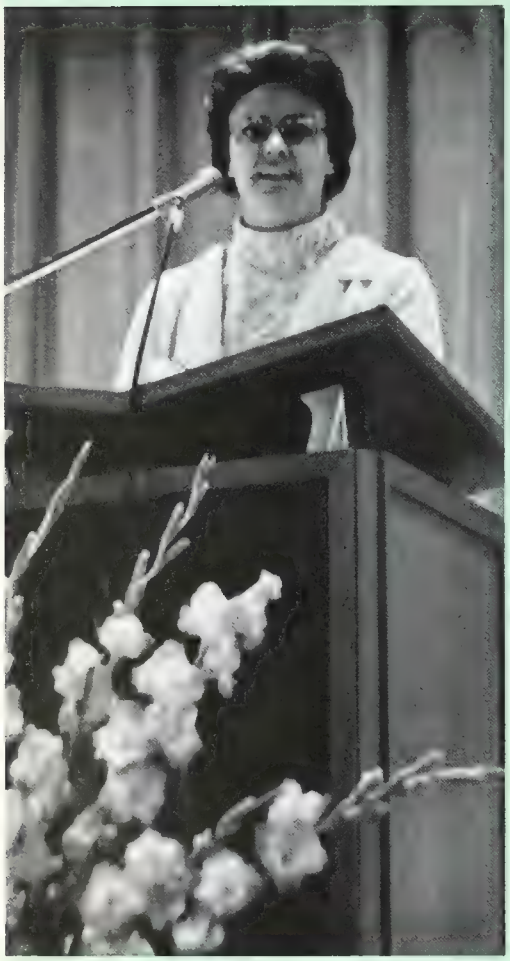
Sometimes an adopted child develops so many similarities to his new parents that strangers find it hard to believe that he is not theirs by birth. One of the laws of life is that we gradually become like the people we observe and admire. So it is in the spiritual realm.

Christlikeness is not achieved easily. It is the result of continually reflecting upon the Saviour through all of life's circumstances. Are you being transformed into His image by your beholding?

May Christ be seen in me, O Lord,
Hear Thou my earnest plea;
O take me, fill me, use me, Lord.
Till Christ be seen in me.

May this year in WMC be the greatest year we have had. Not because we have completed more projects or raised more money but because we as ladies, each of us individually, have "Reflected on God's Blessings" until we became living examples of our union with Christ. As we study the lives of the ladies of the Old Testament, let us apply the truths that their lives exemplify to our own lives. Then through this application we will grow in grace and knowledge and become mature Christian women. May we learn the power of prayer, demonstrate the love of Christ, and carry out our missionary endeavors with all diligence.

National WMC Conference Review



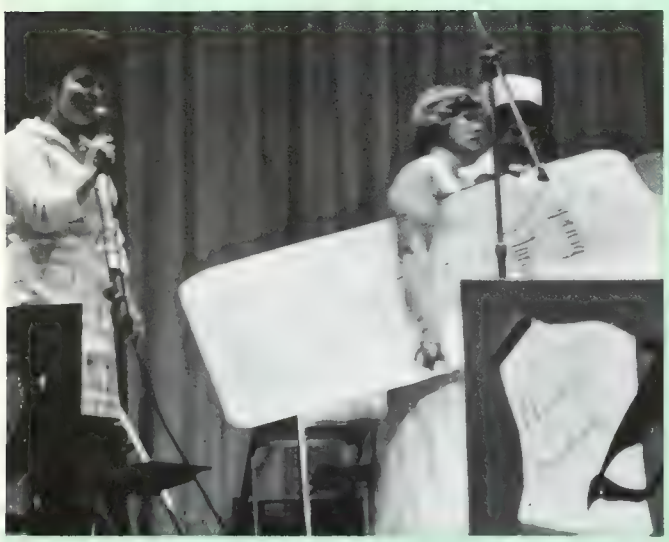
National WMC President Joyce Griffith delivers her president's address.



Honored at Missionary Birthday time were missionaries (l to r) Mrs. Tom Julien, Miss Lois Miller, Miss Kwang Ja Park, Mrs. Tim Farner, Miss Ruth Snyder, Mrs. J. Paul Dowdy, Miss Mary Cripe, Mrs. George Peters, Mrs. Eddie Mensinger.



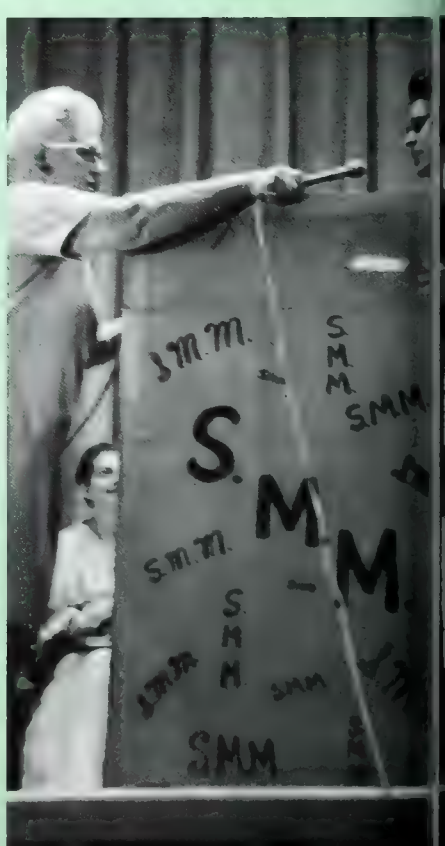
Mrs. James Dixon leads in prayer of dedication at the installation of newly elected officers. The bouquet in front of the pulpit was given by Grace Schools. Each officer holds a rose given by the Foreign Missionary Society.



The WMC Clinic found Dr. WMC Specialist and Nurse Council able to cure the ailments by Pen Pointer prescriptions.

Photos by Sharon White





Leila Polman and Joyce Griffith discover that the special delivery package cannot be changed—it is SMM!

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director.

Out of Sight: Out of Mind

Lines from Lewis

By Ed Lewis, *Director of Youth Ministries*

Don't forget those teens who are going away to college. They haven't "arrived" just because they graduated from high school and are still living for the Lord. Now they are deciding what they will do in life, where they will live, who they will marry, where they will go to church, and much more. Don't forget them simply because you don't see them. They still need your help. Here are a few suggestions:

1. Send them church bulletins. Add a personal note occasionally to explain church functions.

2. Put their names in the bulletin periodically for prayer.

3. Send them birthday cards.

4. Send them financial help once in a while. Question: If a young adult is preparing for vocational Christian service, should there be added responsibilities for the church to help them?

5. Have the pastor or a few members write letters from time to time. A college committee could be organized if needed.

6. Send cookies once or twice a year.

7. Visit them when you're in the area of their schooling. Taking them out for a meal would be a great treat for them.

8. A subscription to a Christian magazine or two would help reinforce their spiritual obligations.

9. Use students in some church activities if possible when they return for vacation periods. Recognize the fact they have returned home. You may want to write to them in advance to request their teaching a Sunday School class, leading a youth devotion, or sharing a testimony.

10. Colossians 1:9: "... we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding" (NASB). Pray for them regularly at church prayer meetings.

These suggestions are obvious—at least they should be. But you may be surprised at how few students receive any kind of encouragement from their home churches. This ministry is necessary. You as a member of the home church can encourage students by letting them know that you care about them.



FEATURE

Increasing Bible Learning in Sunday School

PART TWO OF A FIVE-PART SERIES

"Improving Bible Teaching through Involving the Teacher and the Student in the Word of God Together."

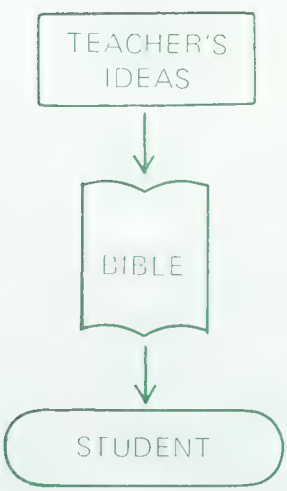
Teachers are important and so are curriculum materials. But spiritual growth takes place when the Word is given opportunity to work in the life.

Unfortunately, there are many boys and girls, youth and adults participating in the programs of Bible teaching churches who never are brought to personal accountability before the Word of God.

The Bible can be quite visible in Sunday School without the student and teacher actually being involved together in its truth for spiritual growth. It is even possible for such "good" things as "Sword drills" and "Bible counts" to give us a false assurance about the Bible teaching priority of our Sunday Schools.

This article describes three ways in which the Bible is often used in good "Bible-teaching" churches. The first one is common. The second one is traditional in many churches. The third one is far better.

Using the Bible in Sunday School Situation I



Situation I begins with a worthwhile topic or subject that is appropriate for teaching. And yet through the approach and attitude of the teacher, the student is not brought to accountability to the Word of God, but to the teacher.

It is assumed that the teacher knows a great deal about spiritual things (and he well may). Further it is assumed that the Sunday School material he is studying each week will further reinforce him with many excellent ideas (and we are glad that most of the content is excellent). And yet the overall characteristic of this situation is that the Word of God is really called upon to reinforce the teacher's good ideas. Youth are discerning to note that teachers are generally more comfortable using the Word as a "club" over the heads of others than they are in openly submitting their own lives to its direction.

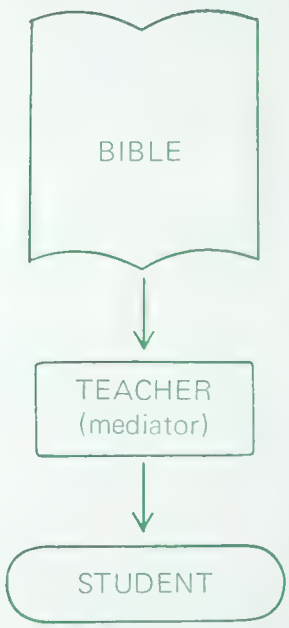
It is much easier to proof-text the traditional ideas and positions of the church than it is to bring the younger generation under the direct authority of God's Word. They need to become (with growth and maturity) independently dependent on the Word of God.

The fault with the situation in Diagram I is not that the teacher's ideas are wrong. But apparently the most basic prerequisite of spiritual maturity (personal submission to God as He speaks through His Word) is being short-circuited.

It is one thing to be able to back up some proposition about worldly behavior with two or three pertinent verses. It is quite another matter to patiently guide the student in his own investigation of the Word of God so that he learns a pattern of applying God's authority to his own life.

By Howard W. Mayes
Executive Director

Using the Bible in Sunday School Situation II



Situation II begins with the assignment or selection of a passage of Scripture as the subject matter of the lesson. But rather than the teacher and student coming together on common ground before the authority of the Word, the teacher clings to the authority role as a "mediator" of the Word to the class. This leads the student to accountability to the teacher rather than to the Word of God.

Few teachers mean to do this but it



IF THE SHOE FITS DEPARTMENT

is a pattern that many fall into based upon the traditional role they try to assume.

The difficulty may not be so much with the words that are spoken as with the basic attitudes reflected almost subconsciously. This kind of situation almost always occurs when there is no personal relationship between teacher and student as caring members of the body of Christ. The problem is usually diminished in direct proportion to the quality of the personal relationship of the teacher with the student.

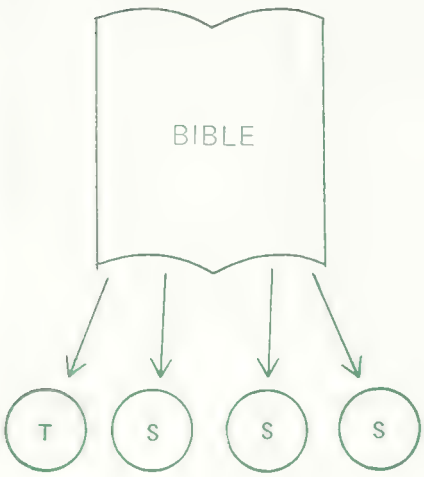
At first glance it would seem that Situation II reflects the accepted concept of pulpit ministry. More careful reflection on the lives of Spirit-filled preachers in the New Testament and the ministry of pastors who have influenced us most will indicate that effective pulpit ministry is also based upon the genuineness of the life of the preacher as a model of the precepts he teaches. A congregation can sense accurately the difference between the authority figure who mediates truth to others and the man of personal humility and spiritual influence who leads others to follow him in submission to the Word (See II Cor. 11:1 and I Thess. 2:7-8).

Situation II is similar to Situation I in that the student is still not actually involved in the Word of God as authority. Two tremendous problems develop out of this style of teaching.

1. When the student "turns off" the teacher for any one of many possible reasons, the influence line of the Word of God is also interrupted.

2. The second and most common result is that when external circumstances (such as going away to college or moving to a new locality) remove the teacher, the influence of the Word is also removed.

Using the Bible in Sunday School
Situation III



Teacher is a model of the **Word** working in the life

In Situation III, the Bible is clearly recognized as the final authority. The student and the teacher come together to the Word of God with honesty and openness about their own needs and accept the authority of the Word.

The teacher and the student are on the same level in one important way. Their relationship to the authority of the Bible is the same. However, they

(Continued on page 20)

WE CAN INCREASE BIBLE LEARNING IN OUR SUNDAY SCHOOLS THROUGH:

1. Relating Bible teaching to the life needs and life experiences of the learner;
2. Involving the teacher and student as members of the body of Christ, growing together under the authority of God's Word.
3. Directing Bible teaching toward specific, measurable learning aims, with teacher accountability;
4. Reinforcing Bible teaching with learning activities to involve the student in the learning process;
5. Developing a congenial atmosphere to make learning more enjoyable.

BIBLE LEARNING . . .

(Continued from page 19)

do not have the same role in the classroom situation. The teacher definitely plans and directs the lesson. In attitude he is clearly a model of a Christian responding in a valid and right way to the authority of the Word. This is quite a different situation from the ones suggested in Diagrams I and II.

Teaching in Situation III is both deductive and inductive. Without pressing these words too far, this kind of learning is deductive in that the Word of God is recognized as absolute truth. Teacher and student are involved together in the Word not to discover truth, but they share in a real-life relationship with one another. As brothers and sisters in Christ they bring their lives under the authority of the Word. So the attitude and atmosphere of the class is in one sense inductive and the "discovery" concept is a valid one. Here we differentiate between absolute truth (God's Word) and our spiritual ministry in bringing lives under its authority in practical application.

The diagram of Situation III does not have reference to a room arrangement of course. The teacher can be on a platform behind a pulpit and still be a genuine model of the Word working in his life.

The chief advantage of teaching the Word in the method of Situation III is that the student is led to bring his life under the authority of the Word of God rather than just under the authority of the teacher or the accepted positions of a Christian peer group. He learns to build his life on the authority of the Word as the teacher becomes the model of how a Spirit-led Christian responds to the confrontation of the Word. This kind of pattern becomes his open door to spiritual growth through the Word even though the immediate influence of the church or teacher is removed for some reason.

Teachers with this kind of ministry are desperately needed in our classrooms and pulpits today. But the problem is not a new one, for even back in Jesus' day there were teachers who could point out the "mote" in a brother's eye and never see the "beam" in their own. Read carefully Matthew 7:1-5.

DIVISION WINNERS — JULY SUNDAY SCHOOL CONTEST

Div.	School	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Donald Garlock
B	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
C	Waterloo, Iowa	John Burke	James Earnest
D	Warsaw, Ind.	David Miller	Donald DeYoung
E	Lexington, Ohio	Dean Risser	W. H. Kornhaus
F	Union, Ohio	Ronald Picard	Donald Blakeley
G	Montclair, Calif.	Allen Herr	- - - - -
H	Pompano Beach, Fla.	Gene Witzky	Thomas Varney
I	Riner, Va.	Murl Updike	Randolph Altizer
J	Akron, Ohio (Fairlawn)	James Kennedy	- - - - -
N	No one qualified		

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* July 1973 — 115
. July 1974 — 148

GROWTH INDEX BASED ON 173 REPORTING CHURCHES

July 1973 weekly average attendance 23,928
July 1974 weekly average attendance 25,568
NET GAIN in reporting churches 1,640 persons or up 6.85 percent

SUMMARY

96 churches registered increases totaling 2,472
71 churches registered losses totaling 832
Largest numerical increase Long Beach, California, First
Largest percentage increase Akron, Ohio, Fairlawn

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

CHRISTIAN AUDIO-VISUAL IMPACT

The new JUNGLE DOCTOR filmstrip series

Six familiar animal friends tell simple yet captivating and provocative stories of the teachings of Jesus. Educators the world over have found them to be inspiring teachers of the Christian faith.

Each of the six sets includes: a printed script with program ideas; a full-color, eleven minute filmstrip; tape cassette with musical background and sound effects; a fitted plastic carrying-case.

You can rent this series for $2 from the Christian Education Department, Box 365, Winona Lake, Ind. 46590.

National Sunday School Contest Winners

1974 SUNDAY SCHOOL OF THE YEAR: Riverside Brethren Church, Johnstown, Pa. Donald Rough, pastor. Terry Chamberlain, superintendent. 71.6 percent increase.

1973 – 74 DIVISION WINNERS

Div.	Church	% Increase	Pastor	Superintendent
A	Columbus, Ohio	27.8	James Custer	Donald Garlock
	Long Beach, Calif. (First)	18.4	David Hocking	Maynard Meader
B	Myerstown, Pa.	44.9	Luke Kauffman	Guy Brightbill
	Meyersdale, Pa.	10.4	Robert Burns	James Miller
C	Radford, Va.	16.9	Roy Glass	Leslie Boyd
	Fremont, Ohio (Grace)	14.3	Ward Tressler	Nelson Cleveland
D	Warsaw, Ind.	34.8	David Miller	Donald DeYoung
	St. Petersburg, Fla.	23.0	William Tweeddale	Dennis Lambert
E	Brookville, Ohio	23.4	Clair Brickel	Pastor
	Roanoke, Va. (Garden City)	20.0	Henry Radford	Edison Likens
F	Johnstown, Pa. (Riverside)	71.6	Donald Rough	Terry Chamberlain
	Seal Beach, Calif.	46.0	Roy Roberts	J. O. Anthony
G	Union, Ohio	23.4	Ronald Picard	Donald Blakely
	Berne, Ind.	20.2	Earle Peer	Paul E. Miller
H	Dayton, Ohio (Huber Heights)	46.3	James Poyner	Charles Roush
	Galion, Ohio	29.8	Maynard Tittle	James Botdorf
I	Montclair, Calif.	64.5	Allen Herr	Pastor
	Dayton, Ohio (Basore Road)	12.0	Russell Ward	H. E. Kuhns
J	Akron, Ohio (Fairlawn)	83.3	James Kennedy	Pastor
	Cypress, Calif.	81.4	Charles Mayes	Jo Anne L. Ford

1973 – 74 DISTRICT WINNERS

District	Church	Pastor	Superintendent
Allegheny	Grafton, W. Va.	Paul Mohler	Marvin Rogers
East	Johnstown, Pa. (Riverside)*	Donald Rough	Terry Chamberlain
Florida	St. Petersburg, Fla.	William Tweeddale	Dennis Lambert
Indiana	Warsaw, Ind.	David Miller	Don DeYoung
Iowa	Omaha, Nebr.	Jerry Classen	R. R. LeMaster
Michigan	Berrien Springs, Mich.	Robert Poirier	James Johnson
Mid-Atlantic	Washington, D. C.	James Dixon	Clyde Vance
Midwest	Colorado Springs, Colo.	Thomas Inman	Pastor
Northern Atlantic	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
Nor-Cal	Sacramento, Calif.	Richard Cron	Loren Zook
Northcentral Ohio	Galion, Ohio	Maynard Tittle	James Botdorf
Northeastern Ohio	Akron, Ohio (Fairlawn)	James Kennedy	Pastor
Northwest	Gresham, Oreg.	Roy Polman	Willis Clinton
Southeast	Roanoke, Va. (Garden City)	Henry Radford	Edison Likens
So. Calif.-Ariz.	Cypress, Calif.	Charles Mayes	Jo Anne L. Ford
Southern Ohio	Dayton, Ohio (Huber Heights)	James Poyner	Charles Roush

** This information supersedes that which was previously announced.*



MAN to MAN

"faithful men, who shall be able to teach others also" II Timothy 2:2

THE MEN'S VOICE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

September 1974

Dear Ed,

We of the National Fellowship of Grace Brethren Men want to say a big THANK YOU!!

THANK YOU for helping us to see "the ball game is played in the local church."

THANK YOU for reminding us that our Pastor is a "man" as well as our spiritual leader and that we must work closely with him.

THANK YOU for never giving up with your heart burden for boys and getting us started with our own ministry to boys.

THANK YOU for being a "Faithful Man" (II Timothy 2:2), and setting an example for us.

THANK YOU for devoting your life 100% to the Lord as you worked with men and boys.

We also want to say THANK YOU to your wife Polly, who has supported you in so many ways and been so understanding.

We are excited for you as the Lord leads you into a new ministry and want you to know that there will always be a place for you with the N.F.G.B.M.

We promise to pray for you regularly and know you will be praying for us.

In Christian love,

Lyle W. Marvin, Jr.
Chairman of the Board
N.F.G.B.M.

LWM:cam

GOALS

I inquired of one man what he wished of life
And he sneered and declared, "Success."
I watched him stumble through life,
Clutching at trivials,
Craving possessions,
Climbing madly up a swaying ladder.
He reached the top in insane triumph,
Reaching for still another height.
Then, missing his grasp,
He tottered for a moment on that top rung
Before plunging into the awful uncertainty
Of endless Time and Space;
An utter failure.

I asked of another what life meant to him,
And he clenched his fist and answered, "Power."
He rose and marched through life
Gaining prominence and potency with every step.
He became efficient and capable—a dynamo of a man.
He controlled and swayed opinions,
His forceful, energetic ideas became law.
At the peak of his glory, overwhelmed by his own might,
He forgot he was a man. But when other men buried him,
He was helpless to object.

I asked still another man what he hoped to accomplish,
And, staring at the distant glitter, he replied, "Fame."
I watched him gaily play at life,
Listened to him laugh,
And heard him praised and celebrated.
He was applauded, admired, approved;
Until the man behind his smile
Grew weary of the game and left his dizzy world
With only a frozen smile;
And it was soon forgotten.

Wondering that life could be so cruel,
I questioned a remaining, solitary man
What he desired of life.
With a smile of deepest joy he responded,
"To me to live is Christ."
I watched him tread through life
With increasing wonder.
I saw him kneel to pray, stoop to serve.
I saw him beaten and battered with life's problems,
Without admitting defeat.
I shivered to watch him tortured
Beyond all human endurance. I marveled
To see such peace in the midst of such agony.
I watched him die and heard him affirm "To die is gain."
And he smiled.

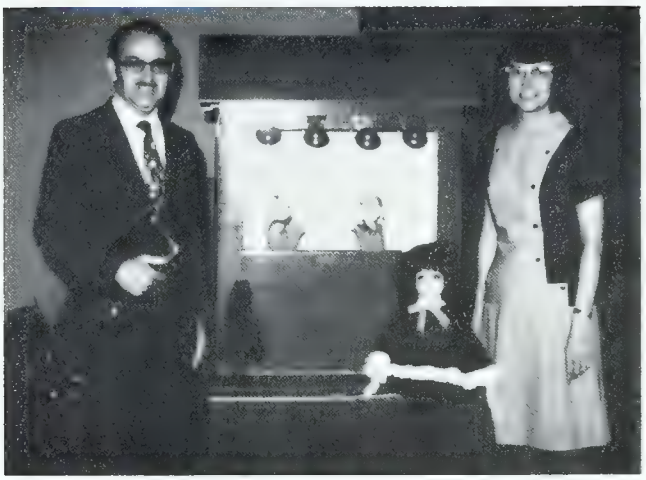
This poem was written by an anonymous SMM girl.

It makes no difference what your occupation or station in life may be—whether a pastor, farmer, SMM patroness, or student—your goals are still very important to you in your Christian walk. As another year of school and church work begins, we in SMM would like to remind you, and ourselves as well, to keep your goals in mind. Like Paul, let us "press toward the mark for the prize of the high calling of God in

Photo by Jay Fretz

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES
AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE



Rev. and Mrs. John Becker received a new puppet stage for use in their evangelistic work.

Rittman, Ohio. A new puppet stage was presented to the Becker Evangelistic Team by **Jack Rice**, a member of the First Brethren Church. This stage, designed by Jack, is a great improvement over the one previously used in that it can be assembled much quicker. The Beckers are looking forward to many meetings where the puppets will be used to the glory of God. **Robert Russell** is pastor of the Rittman church where the team conducted meetings.

Changes. Davenport Grace Brethren Church, 3919 N. Elsie Ave., Davenport, Iowa 52806. Please change *Annual.*

Minerva, Ohio. The congregation and pastor are anticipating many years of joyful fellowship and growth together in the Lord at Minerva. **Rev. Galen Wiley** is the new pastor, and he and Mrs. Wiley are temporarily living at 724 N. Market, Apt. O, Minerva, Ohio 44657 (Tel. 216-868-3296).

To Whom This May Concern:

In accordance with the policy of the retirement program of Grace Schools adopted by the Board of Trustees, Dr. Herman A. Hoyt has planned to retire at the age of 68 from administrative responsibilities on August 31, 1977.

To provide for an easy transition to a new administrative leader, the Board appointed a committee to draw up guidelines for the selection of a new president at its annual meeting in 1972. In 1973 a Search and Screen Committee was appointed to search for the man.

At its recent Board meeting, the Search and Screen Committee was authorized to make its existence known and to welcome the suggestion of names of men who would qualify for this position.

These names should be sent to President Hoyt at Grace Schools, who will place them in the hands of the chairman, Mr. Richard Holmes. The Committee urges attention to this immediately, so that it will be able to make a preliminary report to the Board at its February, 1975, meeting. These names should reach the Committee by October 15, 1974.

In suggesting names, it would be well for clear statements to be made explaining the qualifications of the man for this high office.

Since the matter is urgent, it is hoped there will be no delay in assisting the Search and Screen Committee to fulfill its important function.

Search and Screen Committee
Richard Holmes, Chairman

Whittier, Calif. Rev. Merton Lambert, associate pastor of the First Brethren Church of Whittier, was stricken with viral meningitis in June. Brain surgery was performed and God has been restoring Mert in a marvelous way. His famil and friends are grateful to God and to the many who praye and sent cards of encouragement. Jesse Deloe, pastor.

P.S. Pastor Lambert has been released from the hospital after a 26-day confinement.

Meyersdale, Pa. A feeling of satisfaction and joy prevailed at the Grace church as dedication services were conducted set aside the new annex to the glory and honor of the Lor Assisting in the formal dedication were **Rev. Gerald Polma** pastor of the Grace Brethren Church, Englewood, Ohio; an **Rev. Ralph Hall**, architect, of Winona Lake, Ind. Robert Burns, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Dallas Center, Iowa. Sept. 8-15; Carlton Fuller, pastor; Mason Cooper, speaker.

Lititz, Pa. Sept. 8-15; Jerry Young, pastor; Becker Evangelistic Team.

Omaha, Nebr. Sept. 15-22; Jerry Classen, pastor; Mason Cooper, speaker.

Conemaugh, Pa. (Pike). Sept. 16-22; Kenneth Koontz, pastor; Dean Fetterhoff, speaker.

Leesburg, Ind. Sept. 22-27; Ralph Burns, pastor; Nathan Meyer, speaker.

Akron Ohio (First). Sept. 22-29; Gerald Teeter, pastor; Becker Evangelistic Team.

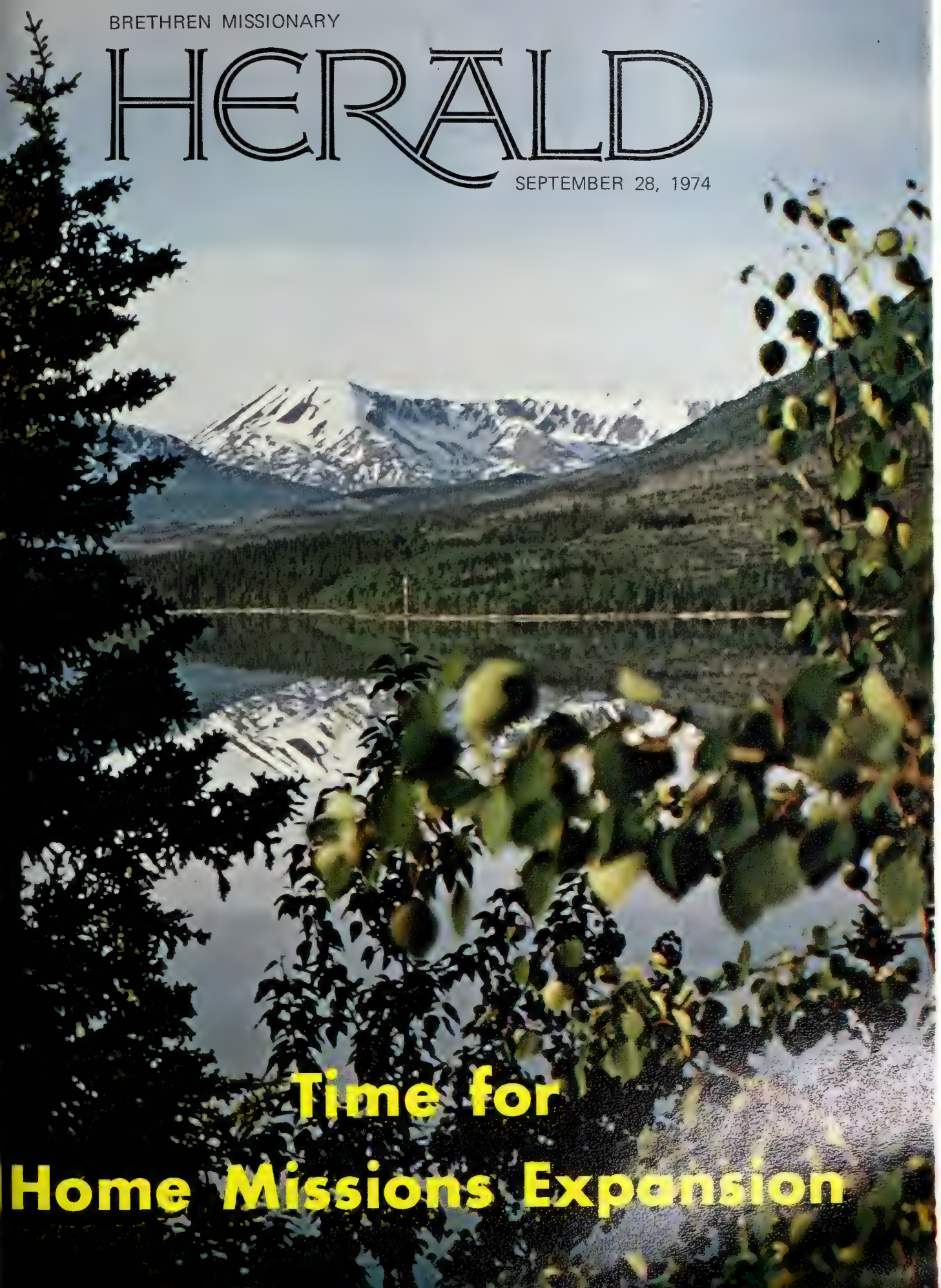
Dayton, Ohio (First). Sept. 22-29; Forrest Jackson, pastor; William Smith, speaker.

Johnstown, Pa. (Geistown). Sept. 22-29; Robert Spencer, pastor; Wesley Haller, speaker.

BRETHREN MISSIONARY

HERALD

SEPTEMBER 28, 1974



Time for Home Missions Expansion

HERALD

Volume 36 Number 18 September 28, 1974

Home Missions and Grace Schools Issue

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Cover Photo: Natural beauty abounds in Alaska! Expansion of Brethren Home Missions into Kenai, Alaska, typifies the need to expand into other areas as well. *Photo by Dr. Lester E. Pifer.*

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

I just finished reading "The Day Ronald McDonald Came To Town." May I commend you on your manner of conveying truth in such a unique way. Keep up the good work. I do not always read the entire *Herald*, but I never miss "Reflections."—*Indiana*

Dear Editor,

"Target for Brazil Expansion" (Aug. 3) missed the target. In reading the first three paragraphs I got confused. Nothing sounded familiar, not being up on meters, centigrades, latitudes and longitudes. It missed my target of communications! It may have been interesting from that point on but I did not find out, since that was as far as I got. Your high standard of communication that has characterized the *Herald* of late was missing. Keep up the good work of communicating so we can all grasp the truth.—*Indiana*

Dear Editor,

I must write you and tell you how much I appreciated your article in the *Herald* of July 20 ("The Day Ronald McDonald Came To Town"). Your illustration was very good. I hope this will do some good as I have been quite concerned about how careless some of our people are about their church property and church records. A few years back, my wife and I undertook to call on one of our churches in the middle west and we had difficulty finding the church because they had no church sign.

Often I have seen Brethren homes well kept but they do not have any pride on their church property. Out of a heart of love to reach lost souls, I hope we all will think seriously about improving on some of our methods to reach people in our local church community for Christ.—*Florida*

Time Is Expensive!

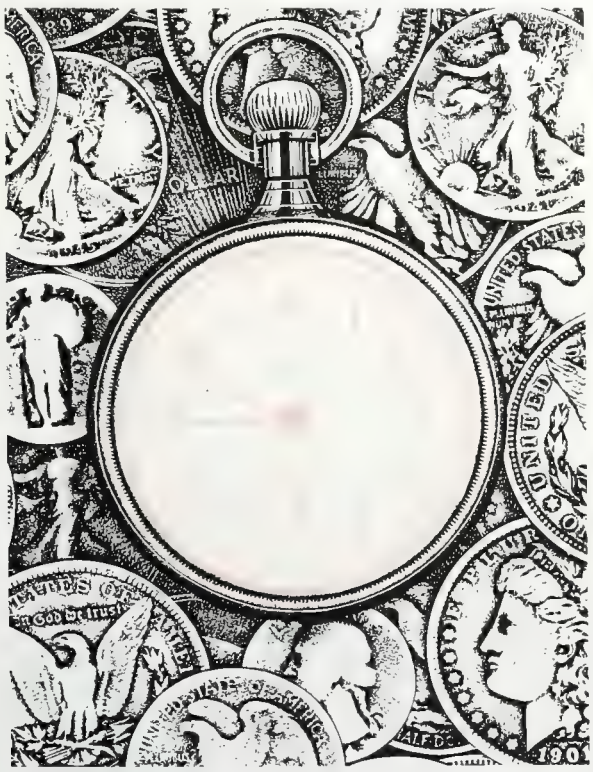
(Would you believe $225,000 a minute!)

By Charles W. Turner
Editor

For many years I have heard sermons and comments on the fact that time is valuable. Each of us has a portion of it allotted to us, but the problem is we do not know how much. A recent reading of a financial magazine really brought home to me the cost of time in dollars and cents. Do you know it will cost each advertiser on "Monday Night Pro Football" $100,000 for each minute of commercial time? That is $1,666 a second—even when the announcer is taking a deep breath. If you desire an advertising spot during the Super Bowl game, the cost is $214,000 a minute or $3,566 a second—no long pauses, please! But to cap it all off, NBC is going to charge $225,000 a minute for commercial time this fall on a film they will be showing. Who said time isn't money?

With such high costs, I assure you it would be very discouraging for one of the admen to call me up the day after one of these events had taken place. I probably would not be able to tell him very much about the fourteen spots and what the advertisers were giving away—for free. In fact, I generally remember only the advertisements that were poorly presented and remind myself never to buy those products. When kids float over the kitchen floor and do not scuff it, I get a little skeptical. I have a fourteen year old who has never learned to fly yet. Either there is something wrong with the commercial or there is something wrong with my son. Probably a little of each would be close to the truth.

But time is valuable, and I rather imagine there have been people with wealth who have desired to buy time—but it wasn't for sale. Money cannot be used to purchase extended time for living even if we would be willing to so spend it. Yes, one might prolong his time with proper care and good medical advice, but when God calls—there is no delay.



The value of time can best be seen in the light of God's plan for us. I think the Bible tells us that the wise use of time is of utmost importance in the Lord's work. In fact, time is a stewardship which we have of God and for which we must give an account. We certainly are in the habit of using time on inconsequential things when there are issues of prime importance to be confronted. All of us have spent many hours discussing and planning when we could have best spent the time *doing*. So we idle away our time to no profit, or we fiddle it away without purpose or goal in mind. Remember, we are also responsible and accountable for the *wrong* use of this precious possession. A worthy steward is conscientious in *all* areas.

Time should be considered in the light of both quality and quantity. Quality has to do with the value we place on it, and the quantity has to do with the amount of time we actually spend. It has been said that, as we age, time seems to go faster. Maybe it is because we sense the true value of this gift as we live longer. Time is such a deceptive thing. When we were young, a year seemed like an eternity. We were always waiting for special occasions such as Christmas and a birthday. Days would drag along till these delights would come to us. Now, most of us would like to forget about birthday cakes and the enormous heat from all those candles, as well as those cheerful little birthday cards with the friendly reminder that another year is gone. It would be better as Job said so dramatically—"forget about the day I was born" (editor's paraphrase).

So time is on the move! It has been said that time waits for no man. Time brings life. Life at its best is one lived for God in faithful service—that is quality. When it comes to quantity, it is good to keep in mind that life in God knows not the limits of hours and days and years—it is for eternity.



D-Day at Davenport

By Pastor Ron Weimer

Our dreams have become a reality at last!

Saturday, August 24, 1974, marked a historic occasion for the Grace Brethren Church of Davenport, Iowa. Their new building was dedicated. The pastor brought greetings to the 175 people present for the dedication, and many of the district pastors participated in the service. Several of these people drove some distance to share in this blessed occasion. Rev. Carlton Fuller, pastor of the Grace Brethren Church, Dallas Center, Iowa, led in the invocation. Following the invocation, the congregation sang "The Church's One Foundation." The pastor then expressed words of appreciation for The Brethren Home Missions Council, Brethren Architectural Service, Brethren Construction Crew and Brethren Investment Foundation for their part in making such a lovely building possible. A special thanks was given to the congregation for their patience, financial support, hard work, and labor of love often accompanied by long and late hours. Appreciation was extended to the Iowa District for their financial support. Above all else, appreciation and thanksgiving were given to God for *all things.*

Following the Scripture reading, Dedication Day offering and special music, a timely message was brought by Dr. Herbert Bess of Grace Theological Seminary. After the message, Pastor Weimer led the congregation in the act of dedication. The prayer of dedication was offered by Rev. Ralph Hall, representing Brethren Home Missions. The congregation was then led in the benediction by Rev. G. W. Gilgan, pastor of the Grace Brethren Church, Cedar Rapids, Iowa.

Pastor Ronald Weimer addresses the 175 people present for the dedication service.







Dr. S. Herbert Bess was guest speaker for the service.



No time was wasted breaking in the new fellowship hall.

The congregation owns three and one-half acres of ground in the northwest part of Davenport on U.S. Highway 6. This seems to be the fastest growing section within the Davenport area. The building was constructed at a cost of $190,000. The sanctuary will seat about 240 people. The fellowship hall on the lower level will accommodate about 150.

As we rejoice in our new facilities, it causes us to reflect on the history of the Davenport work. An important advancement was made in December 1970 when two mobile units were set in place next to our first building, dedicated in 1962. With the addition of these two units the space was doubled. On March 22, 1970, the attendance reached 145. At that time Pastor Donald Brotherton made this comment, "I feel there are many areas that are virtually untouched as far as the use of these mobile units."

Because of crowded conditions and inadequate facilities, the building that was dedicated in 1962 along with one and one-half acres of ground was sold to a car dealership on July 5, 1973 for $95,000. Truly this was an answer to our prayers. Both mobile units were sold to other church groups. Under the leadership of The Brethren Home Missions Council and with the help of the Brethren Architectural Service a new building was designed for Davenport.

While the new church was under construction, the congregation met in a Tupperware Distribution Center from August 1973 through July 1974. This year was a real testing period for the church. Our attendance in Sunday School leveled off at around eighty-five. The morning worship service was running just a fraction higher. God was most gracious and with patience, long-suffering, and love God faithfully brought us through this experience. God's grace is always sufficient!

Construction of the new building began in earnest after National Conference in August 1973. The construction of the building was under the leadership of the four-man Brethren Construction Crew—Don Sellers, Wilmer Witt, Denny Brown and Ken Ashman.

Many people surrounding the church are coming and we pray that they will see the need for Jesus Christ as their Saviour. There is a great work to be done in Davenport and the nearby communities. Please pray for the congregation and pastor that love will prevail and that the burden for lost souls will never be lost. To God be the glory!



Trustee Butch Lewis and construction foreman Gary Nichols place the cornerstone.



Cornerstone for Coolville

By Pastor Donald Marken

The Christian flag, the American flag, the charter membership list and the pastor's picture were among the items sealed in by the cornerstone at Coolville, Ohio. This happy occasion took place on Sunday, July 28, 1974. The special cornerstone service speaker was Rev. Melvin Hobson, pastor of the Grace Brethren Church, Parkersburg, West Virginia, and also chairman of the Allegheny District Mission Board. Rev. Hobson brought the message of the morning worship hour and then the congregation moved outside for the actual cornerstone laying. The cornerstone was a gift by J. H. Lambert and R. H. Chewning of the Miller Memorial Company, Marietta, Ohio.

A number of the members of the church took part including the deacon board members, Keith Kapple, Carol Kapple and Wanda Smith. Robert McKinney, the building committee chairman; Agnes Richardson, Sunday School secretary; and trustee William Richardson all had a special part. Trustee Delmar Lewis and construction foreman Gary Nichols did the actual laying and sealing of the cornerstone.

The educational wing is completed and being used and the sanctuary is still under construction. The scheduled date for completion is October 20 which will be the seventh anniversary of the work pioneered by Rev. Donald Marken.

The church has been and still is being assisted by the Allegheny District Mission Board and The Brethren Home Missions Council. The church has been meeting in an old Grange building and the move to the new facilities will be an exciting one.

Two weeks prior to the cornerstone service on July 14 a baptismal service was held for fourteen candidates. Nine of these have been added to the membership.

I would leave you with a special prayer request for the completion of our building program and for the planning of our special dedication service on our seventh anniversary.



The striking of the cornerstone by Pastor Donald Marken.



Scripture was read by Al Smith, deacon.

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Retirement Completes Fruitful Ministry for Sewell Landrum

Rev. Sewell Landrum has retired after forty-one years of ministry at Clayhole, Kentucky. Following is an interview by Dr. Lester E. Pifer, executive secretary of The Brethren Home Missions Council.

PIFER: Sewell, you have come to the end of a long ministry here at Clayhole. How many years has it been?

LANDRUM: I started working with these people here at Clayhole the first Sunday in July 1933. I was gone from Clayhole three years while Brother Dell was here.

PIFER: Tell me a little about the history of this work and how Clayhole actually got started as a Grace Brethren Church.

LANDRUM: First, we got a truck and took the people down to Lost Creek. Later we used a bus to take them to the services. Then in 1939 we had to leave Lost Creek so we just moved our group to Clayhole.

PIFER: Is the building that we're now rededicating the original building?

LANDRUM: Yes, it's the same building and we've just now remodeled it.

PIFER: Can you remember about the actual construction of the building? Where did your help come from?

LANDRUM: Yes, help came from many places. I know Roy Patterson and R. D. Barnard came down from Dayton. R. Paul Miller from Berne helped and so did Leo Polman. So many other Brethren preachers came down that I can't begin to mention them all. Bernie Schneider was the foreman of the construction. Bill Schaffer built those seats you see over there. He cut them all with a handsaw!

PIFER: What about the timber?

LANDRUM: We went out on the hill and got that. My Dad owned a farm up the road and he said, "Now go out and get any of it you want. It's out there, all you have to do is cut it." I remember the first day we started cutting the trees. We hitched mules to them and hauled them to a truck. Then we took them to the mill where they were sawed into lumber.

PIFER: When was the parsonage built here?

LANDRUM: Well, the parsonage was built in 1940. In October the parsonage was started and by December 15 it was finished.

PIFER: Then the church building followed that?

LANDRUM: No, the church building was started earlier—in July. But they finished the parsonage first and then continued work on the church. That was the beginning of the construction crews in the Brethren church.



Rev. Sewell Landrum became a familiar sight in the pulpit at Clayhole, Kentucky.

PIFER: Well, it seems to me, Sewell, that we've had a lot of firsts here in Clayhole that many of our churches are following through on now. Can you remember some of those things?

LANDRUM: I sure can. We started the bus system back in 1930. When I started in as superintendent of Sunday School we started taking people to Sunday School. I think that is one of the first bus systems in the Fellowship. We've had two construction crews here in Clayhole. Maybe that is

where the construction crew idea came from. Also the TIME program started at Clayhole. When Ralph Colburn was in charge of the youth work I went up and told him we would like to have some young people help us. He sent us some fine teens and that developed into what is called the TIME program today.

PIFER: Now in the present building program that we've just completed, can you give us a little resume of what has been done on the building?

LANDRUM: We first wanted a baptistry. One of the fellows that attended our church gave one hundred dollars for this project. Since the coal industry came in and polluted the streams we really needed a new baptistry. Then we realized if we dressed up that part of the church the rest of it would look bad so we just kept going till finally we have completely overhauled the inside of the church. We have new paneling, a dropped ceiling, a new baptistry, new lighting, new doors and a new heating system. This reminds me of when my mother-in-law sent my wife a pillow top made out of Grandma Moses material. We put the pillow out then it wound up that we recovered all of the furniture, painted the room and fixed up everything in the whole living room just to go with that one pillow top.

PIFER: Well, you've certainly done a very beautiful job on the building. Now tell us a little bit about the dedication services and what has taken place.

LANDRUM: Saturday night we had a service and one of our boys brought the message, Harold Paul Combs. He grew up in our church and was a charter member. On Sunday morning we had the dedication service with Raymond Haddix as Master of Ceremonies, you might say. He is the result of the first call I made in my ministry. I invited him to church and that Sunday he became a Christian. He's now the director of Scripture Memory Mountain Mission where he has about thirty-five workers with him. My brother Clyde brought the dedicatory message and our church girls had the special music. We were glad you were here to help in the service too, Mr. Pifer.

PIFER: What about the noon meal?

LANDRUM: We had a dinner on the grounds. Here they call it a "potluck dinner." After dinner I gave my final message to the church on "Why Spend 41 Years With The People at Clayhole?"

PIFER: Well, we want to say from the standpoint of The Brethren Home Missions Council that we really appreciate the faithfulness with which you have discharged your ministry here through the years. God has blessed this work with many precious souls being saved and people being built up in the faith. Out of this church has gone quite a number of young people into the service of Christ. Sewell, can you tell us something about some of these people and where they are serving?

LANDRUM: I told you about Raymond Haddix who is the director of Scripture Memory Mountain Mission. His brother, Truman, who worked with Dean Fetterhoff for a while, is now out in Kansas City. There are many more young people I could mention. They're scattered all over the United States, in different churches.

PIFER: For a good many years you did a lot of evangelistic

(Continued on page 10)

The parsonage and the church were built in 1940. The church has recently been remodeled.





Sewell Landrum with his mother, Mrs. Serena Belle Landrum, and brother, Clyde Landrum.

FRUITFUL MINISTRY . . .

(Continued from page 9)

work in the schools. At one time I remember you had a very large crowd that you were reaching. Can you remember how many you were contacting each week at that time?

LANDRUM: At one time we were contacting about five hundred children. I did that work for twenty-five years and it was one of the most rewarding things that I've ever done. Quite often I see someone up in Hazard who wants to talk about those days in the schoolroom. I also used to do jail work and it was quite a ministry too.

PIFER: At times in this work you've been on a full-time basis but as I understand it, in the early days you started off with very little support.

LANDRUM: When we started we worked as caretakers of the building. I had a lot of energy in those days so we decided while we were taking care of the building we'd have a Sunday School. I remember we started out the first Sunday in June 1933, and we had 13 present. The first Sunday in July we started working with these people here in Clayhole and attendance jumped up to 175. Within two months we went from 13 to 175. Conference time came and the Board asked us to take over the work. We did and they started us off on a salary of $16 a month.

PIFER: The field here seems to me to be a very rich and open field for the Gospel. Do you think there is a real potential for the Clayhole Grace Brethren Church?

LANDRUM: Yes, these people are really growing. They are beginning to give and I feel this place is in good shape for a new pastor. I've done my best during our stay to build it up so that a new man can walk in and take over.

PIFER: When did the new pastor start?

LANDRUM: Richard Boggs began here Wednesday, July 17. He's got a great group of people!

PIFER: Brother Landrum, we want to thank you and your dear wife for your faithful service to God here at Clayhole and from the standpoint of The Brethren Home Missions Council we've always felt that the Clayhole Brethren Church was in good hands under your leadership. We thank God for the pioneering spirit that has been manifested in the lives of you and your wife as a team. Surely God has some very rich blessings in store for you as a reward for your faithful service over these years.

LANDRUM: We will be heading for Jackson, Kentucky, where we'll be living. We've bought a home there—so, if you're ever in Jackson near the Post Office, drop in!

Attendance has greatly increased from the thirteen present on the first Sunday of June 1933.



NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE



Pastor and Mrs. Warren Tamkin enjoy their anniversary gifts.

Elizabethtown, Pa. The event of a silver wedding anniversary brought a happy surprise to **Pastor and Mrs. Warren Tamkin,** as at the close of a worship service approximately 150 guests gathered in the Tamkins' honor at a carry-in luncheon. Many silver dollars were included in the array of gifts presented to the honorees.

National Conference Tapes. Five tapes containing the music and messages of the 1974 conference are available. The tapes are priced at $3.95 each or the complete set for $18.95. The Missionary Herald Co. will be happy to send an order blank for your convenience. Send your request to Box 544, Winona Lake, Ind. 46590.

Bloomington, Minn. (EP)—Bethany Missionary Church of this Minneapolis suburb has reached its goal of sending out 100 foreign missionaries. Mr. and Mrs. Stanley Harder were commissioned as the congregation's 100th and 101st missionaries at a service May 22. Bethany Church had 23 adults in its membership when the Rev. T. A. Hegre, pastor, said the congregation should pray for 100 missionaries and the funds to maintain them on foreign soil.

COMING! HERALD BOOK CLUB

Watch for details in the October 12 issue of the *Brethren Missionary Herald.*

We have had requests from a number of our readers to begin a book club, and you're invited to examine our new program. It will now be possible for you to know what the latest books are, and how you may readily obtain them. There will be no fees or requirements for membership.

"Read for your life" is a slogan used by one publisher . . . and the Herald Co. will help you accomplish this goal by providing the best in Christian literature.

Winona Lake, Ind. Officers for 1974-75 were elected by the National Fellowship of Brethren Churches 85th Annual Conference August 2-9. They are as follows: Moderator—**Scott Weaver**; Vice moderator—**Dean Fetterhoff**; Secretary—**Clyde Landrum**; Assistant Secretary—**Wendell Kent**; Treasurer—**Dean Risser**; Statistician—**Ralph Burns**; Committee on Committees—**Wesley Haller, Bernard Schneider, John Burke.**

Middlebranch, Ohio. A special vespers service followed by a fellowship dinner at which **Dr. and Mrs. Jake Kliever** were the honored guests was a real answer to prayer. Why? Because the Klievers were soon to leave for their last term of service in the Chad. The Grace Brethren Church of Middlebranch has the privilege of supporting these missionaries so it was with great joy that 76 were at the airport to see their missionaries leave for another time of service. Gerald Kelley, pastor.



Rev. Earl Funderburg (left) and Rev. Gilbert Hawkins participate in the ordination of Rev. Robert Poirier.

Berrien Springs, Mich. The pastor of the Grace church was formally set aside to the Christian ministry recently in a service of ordination with **Rev. Gilbert Hawkins** presiding. **Pastor Ronald Jarvis** of New Troy read the Scripture and **Rev. Earl Funderburg,** former pastor of Mr. Poirier's, brought the message. Pastor Poirier has been pastoring the Berrien Springs church for seven years.

Cypress, Calif. An all-time high attendance of 103 was a reason for rejoicing at the Cypress church on the Sunday following the conclusion of a successful DVBS.

A bus was purchased in July with over half of it paid for at the time of purchase. Another sign of progress is the large, paved parking lot at the church which can accommodate 44 cars. Charles Mayes, pastor.



Participants in the reaffirmation of vows by Pastor and Mrs. Paul Mohler (foreground) were: their daughter, Mrs. Rebekah Stewart (left); Rev. Robert Clinton (center); their son-in-law, Mr. Darrell Stewart.

Grafton, W. Va. Wedding vows taken forty years ago were reaffirmed by **Rev. and Mrs. Paul Mohler** recently at the First Brethren Church.

Pastor and Mrs. Mohler are in their seventeenth year of ministry at the church.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Findlay, Ohio. Sept. 29-Oct. 6; Glenn Coats, pastor; Becker Evangelistic Team.

Washington, Pa. Sept. 29-Oct. 6; Shimer Darr, pastor; Henry Rempel, speaker.

Lexington, Ohio. Sept. 29-Oct. 4; Dean Risser, pastor; Nathan Meyer, speaker.

New Troy, Mich. Oct. 6-13; Ronzil Jarvis, pastor; Becker Evangelistic Team.

Norwalk, Calif. Oct. 6-11; Dr. Nickolas Kurtaneck, pastor; Bill Smith, speaker.

Bowling Green, Ohio. Oct. 6-11; Edward Scofield, pastor; Nathan Meyer, speaker.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

CORNWELL, Jr., William, 39, a member of the Findlay Grace Brethren Church, Findlay, Ohio. Glen Coats, pastor.

GALLACHER, Elsie, 71, June 14, member of the First Brethren Church, Philadelphia, Pa., for 51 years. Roger Wambold, pastor.

GRUBBS, Myrtle, 88, May 19. She had been a faithful member of the First Brethren Church for 63 years. G. Forrest Jackson, pastor.

KEARNS, Richard, 71, June 20, for 50 years a member of the First Brethren Church of Philadelphia, Pa. Roger Wambold, pastor.

REED, Thelma, 78, July 21. She was known because of her Christian hospitality. G. Forrest Jackson, pastor.

SCHROCK, Edwin, 68, July 24. Mr. Schrock was a member of the Board of Trustees of the Christian Education Department for many years. Grace Brethren Church, Waterloo, Iowa. John Burke, pastor.

Thanks for your orders! We appreciate the many, many Sunday Schools across the country that order their curriculum supplies from the Herald Co. Each quarter, in addition to shipping Brethren adult materials, we sell materials from Gospel Light, Scripture Press, Union Gospel Press, David C. Cook, Standard Publishing, and others. Remember that it **costs nothing extra** to order your curriculum needs from the Herald Co., and the publisher then pays a commission to us for handling. The proceeds are invested in our Brethren literature ministry from which each church benefits. If we're not serving your Sunday School, why not give us a trial? Drop a note to Mrs. Jo Disbro, Missionary Herald Co., Box 544, Winona Lake, Ind. 46590.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Glenda Russell and Michael Knechtel, Feb. 8, Everett Grace Brethren Church, Everett, Pa.

Kathleen Foor and Keith Miller, Mar. 3, Everett Grace Brethren Church, Everett, Pa.

Sandra Smith and Kenneth Klahre, May 11, Everett Grace Brethren Church, Everett, Pa.

Martha Kreitzer and John Hall, May 31, First Brethren Church, Dayton, Ohio.

Brenda Reed and Timothy Thomas, June 1, First Brethren Church, Lanham, Md.

Connie Miller and Richard Strappello, June 2, North Buffalo Brethren Church, Kittanning, Pa.

Pamela Adamson and Daniel Goehring, June 8, First Brethren Church, Dayton, Ohio.

Darlene Dawson and Larry Edwards, June 8, First Brethren Church, Wooster, Ohio.

Patricia Mintey and Robert Farmer, Jr., June 8, Findlay Grace Brethren Church, Findlay, Ohio.

Jane Rockafellow and Leo Swaenepoel, June 22, Jackson, Mich. The ceremony was performed by the brother of the bride Rev. Michael Rockafellow, pastor of the Grace Brethren Church, Flora, Ind.

Ann Cochrell and Walter Olszewski, June 29, First Brethren Church, Wooster, Ohio.

Charlene Martin and Richard Frey, June 29, First Brethren Church, Dayton, Ohio.

Judy Silvius and Gary Elliott, July 6, Grace Brethren Church, Middlebranch, Ohio.

Ann Fodor and Arthur Burk, July 13, Grace Brethren Church, San Diego, Calif. Arthur is the son of Rev. and Mrs. Bill Burk, missionaries in Brazil.

Meta Sue Taylor and Jack Engler, July 13. A. Rollin Sandy, pastor.

Kathryn Coblentz and Gary Voelkl, July 20, First Brethren Church, Dayton, Ohio.

Pamela Puls and John Eadler, July 26, First Brethren Church, Dayton, Ohio.

Jerri Willson and Theodore Mahnensmith, July 27, Winona Lake Brethren Church, Winona Lake, Ind.



Over three hundred people gathered for a group picture before the building was razed.

Sunnyside, Washington, prepares for New Sanctuary

A portion of the history of early Sunnyside will now be found only in the history books. The oldest church building in the town, the First Brethren Church, has been torn down.

This action by the congregation, under the leadership of Pastor John R. Terrell, brings them one step closer to the completion of plans for a new sanctuary. An educational annex added in 1962 will remain in its present form.

It is estimated that the cost of the new structure will approach $250,000. The construction, mainly financed by gifts and bonds, is expected to be completed by the first of next year.

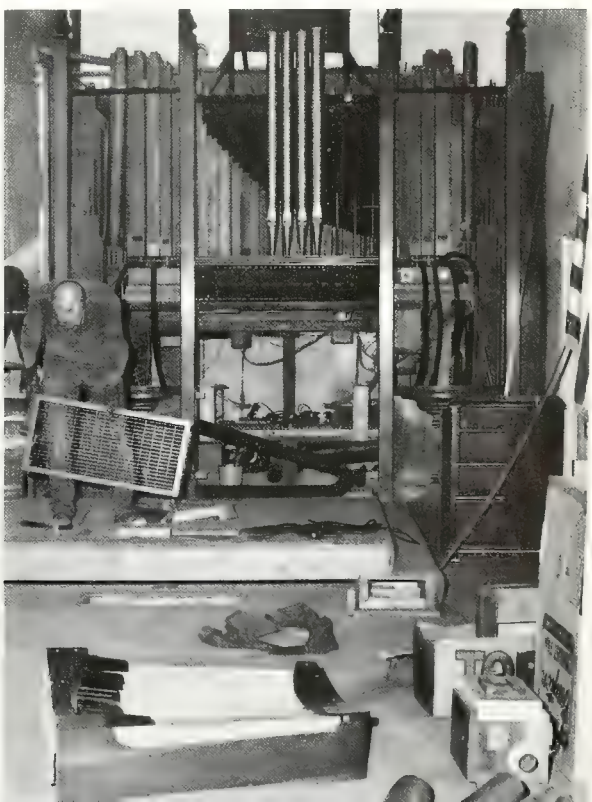
The original building was completed in 1901 as the worship center for the Sunnyside Federated Church. The First Brethren congregation officially took over the first Sunday in September, 1911.

The last service in the old sanctuary was on Sunday, June 2. During the construction period, services will be held in the fellowship hall, aided by the use of closed circuit television.

The congregation voted to replace the old pipe organ with an Allen electronic. A Mason-Hamlin concert grand piano will also be used.

stor John R. Terrell (right) and Mr. Joyce Strout, long-time member of the church, look er plans for the new sanctuary. It will be of semi-circular design with main floor and lcony seating for nearly six hundred.





CHANGE OF LEADERSHIP IN GRACE SCHOOLS

In the September 7 issue of the *Missionary Herald* there was a letter addressed to those who read this magazine. This letter was from Richard Holmes, Chairman of the Search and Screen Committee, and it was authorized by the Board of Trustees of Grace Schools. I would like to emphasize the importance of the letter and the occasion which made it necessary. Eventually there must always be a change in leadership, and the occasion is my retirement. When I shall have completed my ministry three years hence, it will mark a period of 40 years in the service of Grace Schools. The three preceding years were spent in part- and full-time ministry in Ashland Theological Seminary. This period of time will bring me to the age of sixty-eight when I feel it would be wise to transfer responsibility to a younger man.

By Dr. Herman A. Hoyt
President, Grace Schools

Some ten or more years ago Grace Schools inaugurated a retirement program for its employees. It was a bold undertaking and one which required a substantial outlay of money. At the time it seemed quite impossible to set the retirement age at sixty-five. An extension of three years greatly reduced the annual financial burden to the school. Since sixty-eight is the age in the retirement program, I intend to conform to this arrangement. Several years ago I informed the Board of Trustees of my intention and proposed a method by which an easy transition could be made to new leadership. One full year was spent by a committee of the Board in drawing up guidelines for the selection of a new man. This past year has been spent by a Search and Screen Committee in resolving many of the problems accompanying the search for another president. The issues are now reaching a point where assistance is being sought from a larger constituency.

During the thirty-seven years of Grace Schools' ministry, a large constituency has been developed. Each one has a deep interest in the ongoing ministry of this educational organization. It therefore seems only right that there should be some input from this constituency. The letter you will read in this issue was first placed before the National Fellowship of Brethren Ministers. It was then read to the Grace School Corporation members during the business session at Winona Lake. The letter has also been presented to

the faculties of Grace College and Grace Seminary, and it is now being given a wider dissemination through the pages of the *Herald.*

You are being invited to assist the Search and Screen Committee. The names of people you may know and believe to be qualified for this important office should be placed in the hands of the Committee. This will enable them to know the mind of God's people, the interest they have in these schools, and the movement of the Spirit through God's people. Do not delay in praying about this matter and making any suggestions you may have.

The Board of Trustees must make the final decision. But the Board feels its need of help, and the best way to obtain this help seemed to be by working through the Search and Screen Committee with the aid of all interested people.

I cannot emphasize too strongly the importance of this office. In days such as these, when attention has been so concentrated upon the presidency of the United States, there should be no doubt about the importance of the man who heads up Grace Schools. This institution has a high place in preserving the source of doctrine that flows out of the churches and homes of the people of God. It is here in this place that God touches the lives of young people and makes the impact that will be felt in the world. The president has some part, I think a large part, in designing and directing this impact on young people.

Retirement does not mean retreat from ministry. I could never enjoy that. In the good providence of God I hope to have a larger Bible Conference ministry. I trust there will be time for more prolonged and uninterrupted research, necessary in the writing of books. This may not necessarily be in total separation from Grace Schools, though it will be separation from the more formal activities and responsibilities in which I am now engaged. There will doubtless be an unfolding of the Lord's will as time and the attention of the Board of Trustees is brought to bear on the direction of the school. Your interest and prayers will be greatly appreciated.

With the courage of this conviction, the Board of Trustees is moving forward to find God's man. It could not be true that He would now abandon this work which God so miraculously raised up in 1937 and has preserved and promoted through these thirty-seven years. In order to conserve the Christian faith and make an investment of this faith in young people, you can be sure God will give leadership. The message of the Bible and the story of the faith is clear. God lays aside His workers but He always carries on His work.

Other factors must be taken into consideration as this change is being made. When the new man steps into the presidency it will mean that other changes are inevitable. If this man comes from within the school, there will be need for someone to take the place that he leaves vacant. It may also mean that there will be need for others to assist him in carrying out his responsibilities. The school is still growing, and by the fall of 1977 it may have taken on proportions that will demand considerable reorganization and additions to accomplish the educational task. Keep these matters in mind, and continue to pray that God will give wisdom and grace for the task.

You have doubtless grown weary from reading my concerns for the school, but indulge me this bit more. We face a new school year with courage. The school is larger than ever before. But it is also faced with greater financial needs. The budget for this new year is two and four-tenths million dollars. That is enough to make any president tremble. It was two million last year, and in this escalating economy we wondered what would happen. Thank God, the income was better than ever before. We are trusting God that it will be so this new year. Gifts need to increase, and this is especially true because student aid from the federal government has diminished, and by far the greater part of our current operation depends on student tuition and fees. Do your best to help us, so that we may rejoice next summer over another year of achievement.



When Dr. Herman A. Hoyt retires in 1977, it will mark a period of 40 years in the service of Grace Schools.

A LOOK AT GRACE COLLEGE

By Scott Firebaugh
Student Senate President



What do you say when someone asks you to evaluate a school? Do you count the number of doctorates on its faculty? Do you look at the records of its athletic teams? Or do you examine the scores of the seniors taking the Undergraduate Record Exam? All of these may have their place, but I believe there is a more important criterion.

A school must be judged by how well it is fulfilling its purpose. Many secular schools pride themselves on their "liberalizing" education. While they may allow various viewpoints, they usually deny Him who is the Truth. They may have good scholarship, but they often reject the One "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). Instead of being free to see what life is really all about, students in these schools become more enslaved to humanistic viewpoints. A Christian school such as Grace recognizes that all truth is God's truth. Only by being saturated with God's viewpoint in every area of life can a person effectively serve God and minister to others. However, Christian schools can also fail if this purpose is not being fulfilled.

Proverbs 29:18 tells us that without a vision the people perish. The greatest danger facing Grace today is that of not visualizing the tremendous impact Grace can have on a lost and dying world. If the school loses sight of this purpose, chapels, Bible classes, and conferences will become meaningless. Other Christian schools have lost their vision and now teach from a human viewpoint. Too many students at Grace have lost the burning desire to learn and grow spiritually in order for God to use this training to reach a desperate world. Bible classes and chapels can become an end in themselves rather than a means to an end.

The greatest need of Grace is for the students, faculty, administration, and constituency to be totally yielded to God and His purposes. Our main ambition should be to please God in all things (cf. II Cor. 5:9). If this is our greatest desire, then the students will study harder, the faculty will teach better, the administration will supervise more effectively, and God will raise the money to continue the school. I praise God for the many godly people at Grace whose lives are used for His glory. They are the reason God is blessing the school.

Grace College exists for the students, and their attitudes are the most important factor in determining the success of the school. Greater love and understanding between students is needed to resolve the inevitable personality clashes. Students must learn to love all types of people now so that they can minister to all types of people later. Greater love will also lead to more boldness in witnessing, because perfect love casts out fear. Students need to realize that they are all part of one body, with one Head. As they begin to see how their training is vitally needed in a sin-sick world, students will more greatly appreciate others working toward the same goal. Also, participation in Christian service will increase as students use their training to serve others. Those who don't become involved in serving others naturally channel their Biblical knowledge into criticism of others. Most Grace students come from good Christian families and respond well to authority, but there are always some who drag down the campus by their lack of respect for the rules. Christian virtues such as obedience, humility, and love are the most important qualities Grace can develop in its students.

Various organizations and meetings sponsored by the school are designed to present every person perfect in Christ (cf. Col. 1:28). The daily chapels bring the students together for edification, exhortation, and information. The main need here is for more good, practical Bible teaching to edify the students. The spiritual life conference, Bible conference, and missionary conference are usually well planned and can be a real uplift to the students. The fall and spring days of

(Continued on page 18)

Board of Trustees Discusses Important Issues

Change of leadership in Grace Schools, the need for classroom buildings to include a Science Center, and the administrative and institutional goals for the 1974-75 school year were on the agenda of the Board of Trustees meeting held on campus in August.

A preliminary report on the selection of a new administrative leader for Grace will be made at the February 1975 Board of Trustees meeting. The Search and Screen Committee with Richard Holmes, chairman, was authorized at the meeting to solicit names of men who would qualify for the position now held by Dr. Herman A. Hoyt. In accordance with the policy of the retirement program of Grace Schools, Dr. Hoyt is planning to retire from administrative responsibilities on August 31, 1977, at the age of sixty-eight. He was appointed in 1962, becoming the second president of Grace.

Names with statements to include the qualifications of the man for this high office are to be sent to President Hoyt by October 15. He will turn them over to the committee chairman. Plans call for October and November meetings of the committee and another session early in 1975. Members serving with Chairman Holmes include, Rev. Paul E. Dick, Rev. Richard E. Grant, Dr. Herman A. Hoyt, Dr. Jesse Humberd, Dr. Homer A. Kent, Jr., Dr. Vance Yoder, and Dr. Kenneth B. Ashman, board chairman.

A tentative timetable for the transition would be naming the new administrator as an assistant to the president during the 1975-76 school year and appointment to the position a year later. Dr. Hoyt has indicated that he will stay on as chancellor and advisor during the 1976-77 school year or as long as his services are needed.

After two hours of discussion on preliminary plans for a new science building as presented by Dr. J. D. Humberd, a motion was passed by the board approving a classroom facility for Grace College. A comprehensive report is to be presented at the February 1975 meeting of the Board. This will include architectural plans and costs. Dr. Humberd, chairman of the Natural Science Division, is heading the committee to prepare the comprehensive report. Two board members will be appointed to work with the committee.

Dr. Humberd has asked all departments and divisions and individual faculty members to present suggestions on how much and what kind of space will be needed for the departments by September 1976 and for the next few succeeding years. These reports are due by October 1, so working plans can be completed for the February meeting of the Board.

It was pointed out that the preliminary plans propose a three-story Science Center to be located between the gymnasium and Beta Hall. In addition to the specialized rooms for Biology, Chemistry and Physics, there would be rooms for Mathematics and Business, Geology and Astronomy and Elementary Science. These would be general type classrooms usable by other disciplines. Also under consideration is a 226-seat demonstration auditorium. The entire building would be air-conditioned.

According to Dr. Humberd, the plans also suggest the completion of Philathea Hall with the addition of a third floor, new heating and air-conditioning, and enlarging the stu-

(Continued on page 18)

A LOOK AT GRACE COLLEGE

(Continued from page 16)

prayer are refreshing times of self-examination and uniting of the body of Christ. Bible classes are very beneficial, but there is a need to place greater emphasis on how to live a victorious life as a child of God. Activities sponsored by Grace Missions in Action, such as vespers and meetings for testimonies and singing, help the students realize their common spiritual needs and draw them closer to God and to each other.

Grace has many excellent faculty members who excel in their fields and serve sacrificially with relatively low salaries. The students pattern their lives after these people. Their dedication to the Lord is a great influence on the students. The intellectual discipline and love of learning they display is also an encouragement to the ones in their classes. However, greater academic excellence should be expected of the students by assigning more work and grading more strictly. Because of the great value of a Christian education, students must be encouraged to make the most of their time in school.

The Student Senate at Grace is also working to draw each student closer to the Lord. The main emphasis this year is on serving the students through chapel and various activities. The chapels inform the students of the work of Senate, and hopefully they will also be beneficial to the students in their daily lives. Activities such as book resales, college bowl quizzing, Bible quizzing, and Americans for America Week help the students in various areas of their lives. The Food Drive, March of Dimes Drive, and Ecology Drive provide a means of serving the community. The Student Senate also hopes to be an example to others by working together harmoniously and applying God's wisdom to each problem that arises.

God's wisdom must be practiced in all areas of knowledge. Proverbs 2 tells us that wisdom is needed to keep one from evil and to walk in the way of life and truth. The purpose of Grace is to provide this wisdom, and I pray that this vision will never be lost.

BOARD OF TRUSTEES . . .

(Continued from page 17)

dent lounge. Removal of the Science department from Philathea will make available some space for other departments. However, the lower floor of the library, now in use as classrooms, must soon be vacated. This will increase the need for even more room which the addition of the third floor in Philathea would provide. Dr. Humberd stated the cost will range from $850,000 for the Science Center to a total of $1,200,000.

At the Grace Schools Corporation meeting (held also in August) reports of balloting showed incumbent trustees elected to serve the 1974-77 term of office include Kenneth B. Ashman, Glenn W. Baker, R. Douglas Cassel, Raymond E. Gingrich, Sr., Sam Horney, Richard A. Kriegbaum, R. Paul Miller, Larry W. Poland and Larry Wedertz. Executive committee elected for 1974-75 are: Kenneth B. Ashman, chairman; Richard E. Grant, vice chairman; and Richard Holmes, secretary. Members at large are Glenn A. Baker, Paul E. Dick and F. Thomas Inman.

Paul Chappell, business manager, reported that the assets of the schools have increased almost $500,000. He also noted that the corporation will again finish in the black with a preaudit report showing a surplus of approximately $15,000 for 1973-74.

The Board received a report on the administrative and institutional goals for the 1974-75 school year from Dr. Vance Yoder, acting academic dean of the college, and Dr. Homer A. Kent, Jr., dean of the seminary.

In addition to our general aims which do not change yearly, the following goals were listed:

"Ministering within a balanced budget to a combined student body in excess of one thousand, and providing for them a high quality of education with a strong Christian emphasis.

"Providing attractive working conditions for the faculty which will enable them to make the best use of their training and teaching ability, subject to the limitations imposed by available finances and institutional policy.

"Challenging each faculty member at the outset of the year to obligate himself not only to teach effectively in the classroom, but also to exemplify his own spiritual commitment by personal faithfulness to God in all areas including the local church.

"Confronting every student with a clear and continuing challenge to Christian commitment.

"Exploration of building needs, especially in the areas of the natural sciences, the fine arts, and student housing.

"Providing daily chapel programs that are carefully planned so as to inform and inspire students in various areas of Christian life and ministry.

"Use of the January semester break for special programs, such as seminars to the Holy Land, visits to Christian mission fields, and other curricular and cocurricular innovations."

Dr. Kent stated the seminary has these additional specific goals:

"Continually preparing men and women of evangelical denominations for Christian careers, with special attention to the preparing of pastors, missionaries, and teachers.

"Encouraging the Department of World Missions and Evangelism to develop a program of greater appeal to students in the seminary.

"Encouraging the Department of Christian Education in its efforts to strengthen its program toward church-oriented ministries.

"Consideration of ways to enlarge the pastoral intern program to increase its attractiveness to students and to churches."

Dr. Yoder said the college has these additional special goals:

"Production of a comprehensive self-study document which will lead to a favorable on-site examination in the fall of 1975 and subsequent recognition of Grace College as a fully accredited institution.

"Production of a Teacher Education Handbook which will effectively serve students, faculty, and cooperating area teachers involved in our teacher-education programs.

"Expansion of our placement service for college alumni and graduating seniors."



Administrators from twenty-eight states and five foreign countries attended the institute.

Grace Hosts Fourth Annual National Institute of Christian School Administration



The closing banquet is an annual highlight of the institute. Dr. Roy Lowrie (right), institute director, and Pastor James Custer, speaker at the banquet.

More than 150 administrators and board members of Christian schools attended the fourth annual National Institute of Christian School Administration held on the Grace Schools campus July 29 through August 2. Dr. Roy Lowrie, Jr., Headmaster of the Delaware County Christian School, Newton Square, Pennsylvania served as the institute director.

A faculty of twenty top Christian school administrators and educators conducted eighty-five sessions from Monday morning through Friday noon. Administrators from twenty-eight states and five foreign countries participated in the sessions.

The annual banquet for the institute had as the speaker, Rev. James Custer, pastor of the Grace Brethren Church of Columbus, Ohio.



Ron Henry Named "Quad C" Vice President



Prof. Ron Henry

Ron Henry, Registrar and Director of Admissions at Grace College, is the newly elected vice president of the Christian College Coordinating Council.

Also elected to office at a meeting in Chicago were Lee Troup, president, from Geneva College in Pennsylvania; and Dick Alderman, secretary, from Houghton College in New York. Chosen representative at large was Charles Belknap, Fort Wayne Bible College in Indiana.

The council known as "Quad C" involves thirty-five campuses in Indiana, Ohio, Michigan, Rhode Island, Tennessee, Kansas, New York, Arkansas, Pennsylvania, Texas, Minnesota, Illinois and Colorado. "Quad C" is the only association of Christian Liberal Arts and Bible colleges, each with its own distinct character.

Registrar Henry said that "underneath all the diversity of our various schools is a unity growing out of a common commitment to the Word of God, to Christian values and goals. We are seeking excellence in higher education—to prepare young people to make a positive impact for Christ in the world."

Mr. Henry has served in his present administrative position for the past eight years and is also an associate professor of history. He received the B.A. degree from Grace, summa cum laude, and earned the Master of Divinity from Grace Theological Seminary. He was awarded the M.A. from Indiana University.

He holds professional memberships in the National Association of College Admissions Counselors, the American Association of College Registrars and Admissions Officers, the American Association for Higher Education, the Organization of American Historians, the Indiana Association of College Admissions Counselors, and the Indiana Association for Higher Education. He has been honored in *Who's Who Among College Administrators.*

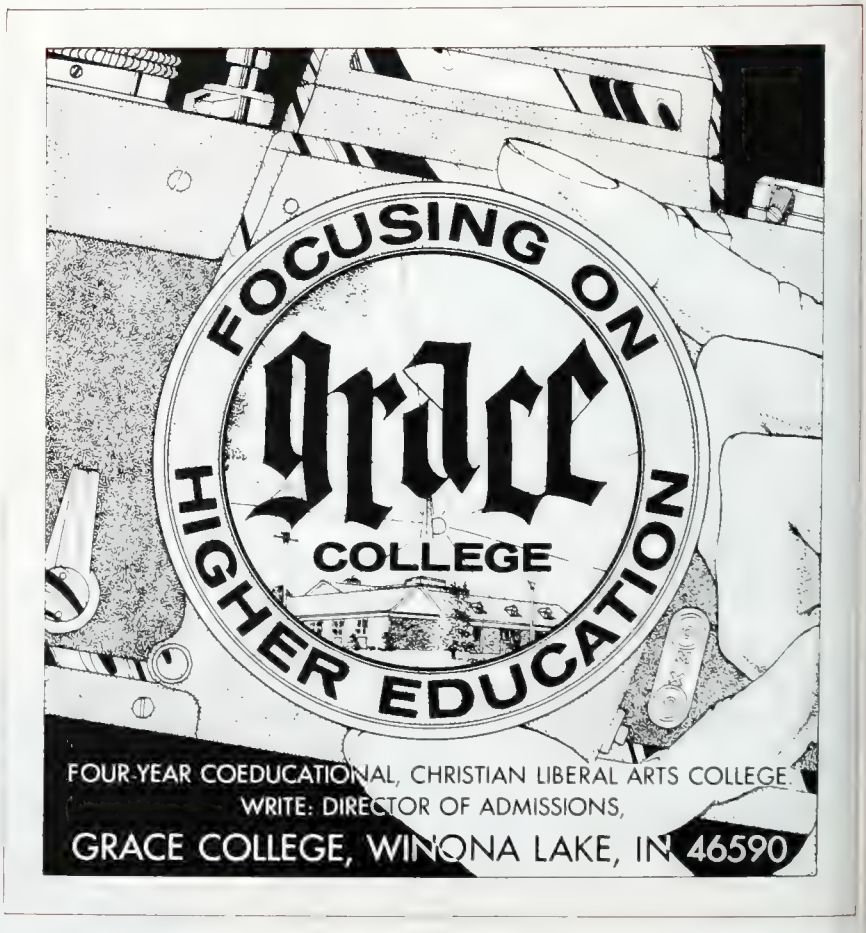
Alumni Coordinator Will Visit France

A trip to France! The alumni coordinator of Grace Schools and his wife, Rev. and Mrs. Thomas E. Hammers plan to leave October 20 for a three-week visit. They will be spending most of their time with their son and his wife, Mr. and Mrs. Daniel L. Hammers. And of course Grandfather and Grandmother are anxious to see their three-year-old granddaughter, Janine Marie! The Hammers also expect to visit several Grace College and Seminary alumni as well as our missionaries in France and Germany.

Dan is a graduate of both Grace College and Seminary. His wife, the former Sherry Ulrich, of Wooster, Ohio, is a graduate of the college. Since 1969 they have served in France under the Foreign Missionary Society of the Brethren Church. They are presently located in the city of Tournus. Dan had his first experience on the France mission field in 1965-66 when he served there for fifteen months as a cadet missionary.

Rev. Thomas Hammers has been on the staff of Grace Schools as alumni coordinator since 1964. Mrs. Hammers is on the office staff of The Brethren Home Missions Council.

Shown below is an advertisement for Grace College that will be placed in Christian magazines. The art work was done by Mr. Arthur Davis, a new faculty member in the Grace College art department.



Student-Aid Funds Cut 45%

The future is extremely bright for Christian education. In an era when even state universities are experiencing a decline in enrollment and empty dorms, Christian colleges such as Grace are showing record enrollments.

Christian Day Schools are turning away applicants, while in Chicago alone there is great concern over the empty classrooms projected for this coming fall. Yes, the future is bright and holds many ". . . great and mighty things, which thou knowest not" (Jer. 33:3).

However, the bridge between the present and the luminous future could be a shaky one. A great number of Christian colleges across the country, including Grace, depend on federal government programs to assist students financially. Unfortunately, the government is decreasing the amounts designated for the various federally funded programs such as: the Supplemental Educational Opportunity Grant, the National Direct Student Loan, and the College Work-Study Program.

This present trend can be seen by examining the total amount of federal funds received by Grace College students in the past three years compared with the total amount received for this coming year along with the enrollment figures.

This is more than a 45 percent decrease in funds received from the federal government in only four years and a 5 percent increase per year in enrollment. This could have a serious affect on the student who desires a Christian education. As the federal government attempts to eliminate the grant programs (SEOG), the low-interest loan program (NDSL), and the beneficial work-study program (CWSP), there is not much on the horizon to replace them. The student is going to be forced to seek other sources such as Federally Insured Loans through his local bank at a higher interest rate. With the present state of the economy, these loans are becoming more difficult to acquire.

By Dan Caraway
Director, Financial Aid
Grace Schools

These current developments warrant the need for new sources of financial aids, and building up the present sources. Areas such as the President's Fund, which is a revolving loan fund for the students through Grace Schools, needs to be emphasized by our alumni and our Brethren pastors and churches. There is also a need for continuing scholarships to complement the loan program.

The time to begin expanding our present financial aid structure and adding to it is *now*. The potential for financial aid in the future is beyond our greatest dreams as we depend on an infinite God. The figures presented earlier paint a clear picture of what can be expected from federal sources. However, the same figures of increased enrollment reveal the beautiful picture of what the future can hold for Christian education as we follow the leading of our God in the development of our own sound financial aid program.

School Year and Amount of Decrease		Total Federal Funds Received (SEOG, NDSL, CWSP)	Enrollment
1971-72		$169,801	704
1972-73	decreased $26,432	143,369	659
1973-74	decreased $29,289	114,080	714
1974-75	decreased $21,271	92,809	740 *(projected)*

TOTAL DECREASE IN FEDERAL FUND IN 4 YEARS = $76,992
TOTAL INCREASE IN ENROLLMENT IN 4 YEARS = 36 students

GRACE COLLEGE HOMECOMING
Friday and Saturday, October 18-19

Theme: "A Rose For Autumn"

Friday

8:00 p.m.—Coronation of the queen. Music program by the Grace College Music Department featuring Dimensions in Brass. Queen's reception following at Alpha Dining Commons.

Saturday

8:00 a.m.—Alumni registration until 1:00 p.m. in Alpha Hall Lounge.

9:00 a.m.—Alumni Executive Committee meeting in the Alumni Relations Office.

10:00 a.m.—Alumni tennis match on the Grace College courts. Don Cramer, Coach.

10:00 a.m.—Alumni baseball game. Chet Kammerer, coach.

2:00 p.m.—Soccer, Grace vs. Valparaiso University at the new athletic field. Terry Schrock, coach. Alumni cross-country run at half-time.

Saturday evening program to be announced.

Can you answer these questions about writing your will?*



Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1 – If you do not have a Will and therefore die "intestate" (with no Will), state law will give your wife all of your Estate. ___

2 – If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ___

3 – When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ___

4 – When you leave no Will, whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ___

5 – Lacking a Will, your property will be disposed of more or less as your Will would have directed. ___

6 – Children not mentioned in your Will are excluded from an inheritance. ___

7 – A husband has the same rights to his wife's Estate as she has to his. ___

8 – A handwritten Will, unwitnessed, cannot be valid. ___

9 – Wills never require more than two witnesses. ___

10 – It is expensive to have a lawyer draw up your Will. ___

*In most states

ANSWERS

1 – False. Usually not. In some states, your wife gets one-third if you die without a Will.

2 – False. Many states give two-thirds of your Estate to your children equally divided among them.

3 – False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4 – False. Even if your wife is guardian, she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. She may be required to render detailed accounts of these expenditures.

5 – False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6 – False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7 – False. This is not always the case.

8 – False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9 – False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10 – False. Actually, it is usually a very modest amount. Whatever his charge, the expert knowledge involved makes it a bargain.

The Brethren Financial Planning Service (representing Grace Schools, Brethren Foreign Missions and Brethren Home Missions) is happy to be of assistance in planning your will.

DEVELOPMENT DEPARTMENT
GRACE COLLEGE AND SEMINARY
WINONA LAKE, INDIANA 46590

Sirs:

☐ Please send the booklet "Making Your Will . . . What You Should Know Before You See Your Lawyer"
☐ I would like to have personal counsel regarding making a Will
☐ Please send information on scheduling a Will Seminar for our church group

SEND TODAY FOR INFORMATION

Now, while you are thinking about your Will, plan to see your lawyer as soon as possible. We will be happy to assist you, without obligation, in any way we can.

Name _____

Address _____

City _____ State _____ Zip _____



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or

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Church Address _____

Note: Inasmuch as this is a special offer, and in order for you to receive the Bible of your choice, please send your gift direct to the Herald Co. Your church will receive credit for your gift.

BRETHREN MISSIONARY

HERALD

OCTOBER 12, 1974



HERALD

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Cover Photo: A mountain stream near Fair Play, Colo. *Photo by Charles W. Turner.*

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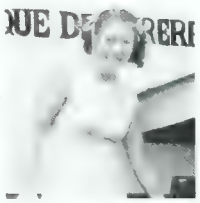
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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind 46590 Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches



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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Sir,

We are studying the first book of the Bible in our prison Bible class.

The article "Is It the Ark?" by Rev. Nathan M. Meyer would help us very much in our study.

Would it be possible to send ten or twenty copies for our use—we cannot send money—but ask you to send them free if it is possible.

Thank you very much and may the Lord richly bless your work for Him.—*Leavenworth Prison Camp, Kansas*

Dear Editor,

May I commend the Home Missions Council and the Herald Company for the very beautiful cover on the August 17th issue of the *Herald*. You certainly greeted us with outstanding material at the national conference.—*Ohio*

Dear Editor,

Your corporation meeting at national conference was unusual and refreshing. This is one of the few times I can say that I enjoyed a business meeting.—*Pennsylvania*

Dear Editor,

Thank you for the outstanding Sunday School literature that we have been receiving. I am proud to be Brethren when I see this excellent material. You must be giving us the biggest bargain in Sunday School literature today.—*Ohio*

Dear Ohio,

Thanks for the kind words. You should see what is on the way. Coming up is an excellent study on Hebrews; a new "Brethren Beliefs and Practices"; and a study guide on "The Unseen World of Spirits" by Dr. Bernard Schneider.—Editor



Hold it, Seal Beach and Galion! I have a suggestion!



Could it be that it is time to bring back the Pony Express? After all, a sundry of other styles from past generations are returning. Why not bring back this mode of transportation? Having been raised in the era of the penny postcard, two mail deliveries a day and one on Saturday, it is difficult for me to adjust to the current ideas of the U.S. Mail service. Two recent examples that have been brought to my attention are evidence of the existing problem. Recently, or maybe not too recently, a box of *Daily Devotions* was mailed to our Galion, Ohio, church. The distance is about one hundred eighty miles from Winona Lake, however, there must be difficult terrain to cover between here and there. The package went at the breakneck pace of three miles a day, arriving in Galion sixty-three days from the mailing date. That was just slightly faster than one being towed the same distance by a team of turtles.

We were about to give the prize to Galion for the best service of 1974 . . . but hold on. We were too hasty in our judgments because Seal Beach, California, reported nondelivery of a package. In checking at the post office Seal Beach found the mails were getting there at a good pace, but the local postal group became so fond of our BMH materials they could not turn them loose. They were held at the office for ninety days!

Note the following as evidence of present-day progress. If I want to mail a letter to my neighbors on our rural route and I drop the letter in the local post office, they dispatch it to South Bend, Indiana, and South Bend brings it back to my neighbor. The letter has now traveled some one hundred miles. My suggestion—why not return to the Pony Express?

Out of curiosity I got down the *World Book* the other evening. This is what I found. It took the Pony Express 10 days to move the mail 1,995 miles. This is just a little better than the Galion, Ohio, run of 63 days to cover 180 miles. Each rider took 2 minutes at each stop—slightly better than the 90-day-stop at Seal Beach. But get this—they lost the mail only once in 650,000 miles of riding. This feat was accomplished even while fighting off Indians and robbers. It was much better than our present service when all the average postman has to fight off is a few mosquitoes, a French poodle, and the neighbor's calico cat. May I add that this venture with the Pony Express started in 1860 and lasted only one year. My personal opinion is that it worked too well, therefore, had no place in the system of getting mail to the right place on time.

Seriously, it is frustrating to try to live with the present-day methods of efficient performance. To get the mail delivered or the repairman to show up once in awhile after you call can be a major achievement. We are living in a world where inflation is enemy number one today, but deflation may be the biggest problem next month. Everytime we turn around it looks like another problem is about to overtake us. If there is not a war—wait a couple of hours and someone will start one. If you are feeling good—just hold on, a friend will be by to tell you how bad it is with him.

So you say to yourself . . . What is the use of it anyway? Well, I contend it is not all bad. There are some bright spots if we take a look. The mail may be slow now and then, but there is quick communication with heaven. God is not bound up or too busy to listen. Certainly, the repairman may take an extra week to come by to fix your TV, but it might be a good time to get the family together and see what they all look like in living color. Also, it might be profitable to get a good Christian book, or better yet, get the Bible and do some quiet reading and talking with God.

Just maybe someone started a new war in a place you have never heard about before. Don't despair, there is a peace *from* God you can have for the seeking, and there is a peace *of* God you can pass on to a friend. So it may be frustrating to try to function in a troubled world, but God did not tell us it would be such a nice place. In fact, the Bible calls it a crooked, wicked and perverse old world. Nevertheless, God has said we are to shine as bright lights. So hold on, Seal Beach and Galion, we know you are out there somewhere. This may seem to be of small comfort, but let me tell you something of big comfort. There is a God right here and now who makes life have meaning and He offers us the opportunity to shine as the stars of the heavens for Him. Are we willing?

By Charles W. Turner
Editor

Busy Time at Winona

By Marcia Wardell

Foreign missions personnel—staff, board, and missionaries—find the three weeks culminating in the annual conference of the National Fellowship of Brethren Churches an enjoyable and profitable but taxing experience. This was true, as always, in 1974.

It began with the Missions Seminar week—a time of concentrated sessions on helpful subjects for furlough missionaries and missionaries going out for the first time. The conclusion is in the form of a fellowship dinner and program for seminar personnel, board members, office staff, retired missionaries, and the respective husbands and wives. Between sixty and seventy attended this year's dinner, held at the Winona Lake Brethren Church where the tasty meal was prepared and served by none other than accomplished chef Pastor Charles Ashman. He is not only pastor of the church, but was this year's national conference moderator as well.

This occasion on Monday evening, July 29, was also considered the beginning of the annual meeting of the Board of Trustees, which continued with morning, afternoon, and evening sessions through Thursday. Some of the decisions made at that meeting are listed here:

1) The resignation of the Ray Davis family from the Puerto Rico work was accepted, with great regret.
2) Field superintendents were reappointed as follows: Argentina—Solon Hoyt; Brazil—George Johnson; Central African Republic—Roy Snyder; Chad—Jake Kliever; Europe—Tom Julien; Mexico—Walter Haag.
3) Term Missionaries: A plan was adopted to make a place in the foreign missions program for term missionaries—that is, those who meet qualifications but do not feel called

Below: Prayer of dedication for new missionaries Gary and Jean Austin at national conference, 1974. *Right:* Gary Austin receives a big hug from his boyhood pastor, Dr. Charles Mayes. *Bottom:* Furlough missionaries who attended national conference.







to a career in missions. Term missionaries would serve under four-year appointments.

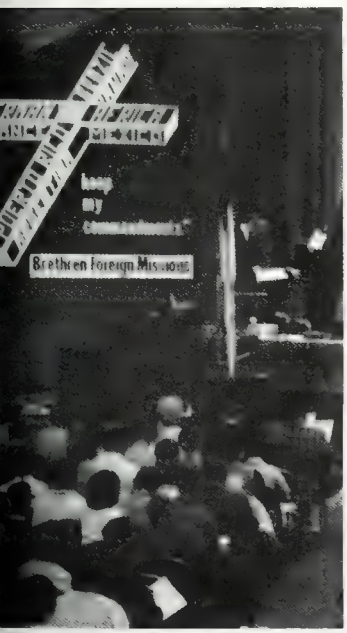
4) College scholarship aid to missionary children was increased by 25 percent, making an annual total of $560 available to those who meet the requirements.
5) Support of missionary children (under age eighteen) living in the States was raised.
6) Reimbursement for missionary travel on deputation was raised from ten cents to twelve cents per mile.
7) Action on kidnapping: That if any missionary personnel, or staff personnel while traveling, should be kidnap victims, "the Foreign Missionary Society goes on record as refusing to pay ransom demands or submitting to extortion tactics of any form. Everything will be done to care for the physical needs and comfort of the family, and prayer will be offered to the Lord for the safe return of the Lord's servant—but the Lord's funds will not be used to gratify the greed of evil men or to finance their wicked deeds."

During the national conference week, the joint Home and Foreign Missions Rally was held on Sunday afternoon. The foreign missions hour took place in a simulated restaurant scene where a group of pastors and wives had just finished a meal and Foreign Secretary John Zielasko was proceeding to conduct an informal question-and-answer period as he does when visiting various districts of the Fellowship for this purpose. In this instance "resource personnel" in the form of furlough missionaries were available to answer questions in person.

On Tuesday morning the foreign missions hour included the annual corporation meeting, a pictoral challenge from the new field of South Brazil by Tim Farner (this slide-tape presentation is now available from the audio-visuals department), a message by Tom Julien from France, and the dedication of new missionaries—the Gary Austins. The foreign missions luncheon was a noon hour feature and more than two hundred persons were in attendance.

Through the conference week "Aunt Alys" (Mexico missionary, Mrs. Walter Haag) conducted Missionary Helpers meetings nightly, the climax coming with the MHC Rally on Friday afternoon. With more than one hundred boys and girls attending each night, there's no doubt that these meetings were "action-packed."

No wonder that on the part of foreign missions personnel, sighs of relief accompanied the pleasant memories at the end of the three weeks!







Clockwise from left: The huge foreign missions display sign in the conference auditorium. Missionary Tom Julien, foreign missions challenge-hour speaker. Miss Kwang Ja Park, speaker at foreign missions luncheon. Miss Barbara Hulse, speaker at foreign missions luncheon. Miss Ruth Snyder, speaker at foreign missions luncheon. Missionary Martin Garber and his children, John and Joyce (twins), and Lynda present a special number at foreign missions luncheon.







On the Foreign Scene

EVANGELICALS OFFERED PROPERTY BY CENTRAL AFRICAN REPUBLIC

His Excellency, President Jean-Bedel Bokassa, in the presence of his Council of Ministers, donated to the Association of Evangelicals of Africa and Madagascar (A.E.A.M.) a choice seven-acre piece of property for the construction of a theological seminary in Bangui. The offer was made when the General Secretary of the A.E.A.M., Dr. Byang H. Kato, accompanied by a small delegation of Protestant pastors, called at the President's palace to present the need for such a school.

The property is located on Avenue Bokassa very near the University Bokassa and is surrounded by schools. The site being one block from the university, the President also granted permission for the staff and students of the seminary to use the various university libraries.

President Jean-Bedel Bokassa



A presidential order directing the creation of a private theological school also states that the school will be fully autonomous under the administration of the A.E.A.M. While open primarily to African and Malagasy students, the school will accept students of any nationality.

In thanking the President for this generous offer, Dr. Kato affirmed that he would report his impressions to the Theological Commission of the A.E.A.M. for their final decision on the siting of the graduate school. The Nigerian-born theologian also expressed appreciation for the fact that his Excellency took time out of a very busy schedule, since President Leopold Senghor of Senegal was also on an official visit to the Republic.

The Minister of Public Works, Mr. Franc, has observed that a school of this nature would help the Central African Republic spiritually and morally. "I see this move as being right in the spirit of 'Operation Bokassa,' our national development programme," he said.—A.E.A.M., Nairobi, March 1974, as quoted in *Theological News* for April-June 1974, put out by World Evangelical Fellowship.

IBERIAN CONGRESS ON EVANGELISM

Madrid (MNS)—The first Iberian Congress on Evangelization ended Saturday night, June 8, 1974, with a stirring hymn by a three hundred-voice choir. Preparation for this congress had been going on for over two years.

CISE (Congreso Iberico Sobre Evangelizacion) convened in one of the most adequate and beautiful meeting halls in Europe, the Congress and Exposition Palace of Madrid. Nearly twelve hundred registered delegates and observers (including twenty-two international observers from seven nations) attended the sessions. In the public evening meetings the number of participants doubled. Thirty-five organizations, denominations, and service missions were represented.

Prepared papers and Bible messages came from such well-known theologians and writers as Samuel Escobar, Jose Martinez, Jose Grau, Fernando Vangioni, Francisco Lacueva, Jose Borras, and Luis Palau.

Previous to the actual congress the Madrid churches held united prayer meetings and participated in distribution of invitations to the public meetings. More than one hundred thousand invitations were printed and given out. The congress coordinator and executive secretary, Dr. Ruben Gil, was interviewed by the National Radio of Spain. A front

page column in one of the major newspapers of Madrid heralded news of the congress—both "firsts" for evangelicals in Spain.

The Iberian Congress on Evangelization resulted from a resolution by the Spanish and Portuguese believers in Amsterdam during the European Congress held in 1971.

Each day's activities began with a devotional period followed by the presentation of a major paper. Study groups discussed the papers and the conclusions reached will have a great impact on personal and church evangelism.

An atmosphere of love prevailed. And the host of long-suppressed evangelicals flowered under the freedom and status of meeting in the prestigeous Palace of Congresses, an unprecedented privilege granted by the government.

On the last day, June 8, several churches in Spain and Portugal chartered buses and came long distances. Nearly three thousand attended the closing three-hour session.

Evangelicals in Spain and Portugal have entered a new day!—*Missionary News Service,* July 15, 1974.

(See "Evangelical Congress for Spain," page 8, Brethren Missionary Herald, *May 11, 1974.)*

RETURN TO CHAD

We really almost have sore ribs from the hearty hugs and expressions of joy at our return. It is not 100 percent, of course, but it is a great mixture of old and young, Christians and non-Christians.

The Lord answered so many prayers about little but important things—I won't mention them all. We lost the suitcase that had Freda's medicines in it. We just committed it to the Lord, and we have it! All is okay.

As to our visas—the three-year ones—we had no difficulty. The police officer was glad to see me—I had baptized him on my first term! The price is up—each visa costing close to $45, and the identification over $4 each. We are all in order from the standpoint of the government.

As to the car—it was in bad condition—excess gas, no power, and so on. But after a few adjustments, it is responding to the touch of its former master!—*Dr. Jake Kliever, Chad*

NEW CHURCH DEDICATED AT "74"

With over two hundred people present on Sunday afternoon, August 4, our new building at Kilometer 74 was dedicated. Pastor Raimundo Cardoso from Icoaraci was the speaker. This was his first public appearance since heart surgery in Belem. We are thankful that God answered prayer on his behalf. Many of you remember Raimundo when he was in the States with us for three months in 1970.

Many of our missionaries and national pastors were present for this occasion, bringing special music and testimonies, in the afternoon and also for the evening service at Kilometer 47 as well as "74."—*Eddie and Eileen Miller, Brazil*

FROM THE CENTRAL AFRICAN FIELD

This year, Field Council was the smallest since we have been on the field—thirty-two missionaries, six children, and three visitors. We had a wonderful time of fellowship and spiritual refreshment, but we were frustrated at every turn by the lack of personnel.

At our first Field Council in 1957, there were eighty-seven missionaries and children present. Is the need less today than in 1957? Hardly. With an increased population, increased activity among the false cults, and increased materialism, the preaching and teaching of the Word is needed more than ever.

We praise the Lord for the return of the Garbers, Peters, and Walker families, and the arrival of the Shultzman family to help in the work out here. How we need them! In addition, we have four young people—T.I.M.E. missionaries Janet Norwood, Debbie Hinger, Richard Harrell, and Eric Smith—with us for one year. They are learning Sango now and will begin their ministry of "helps" the middle of October. They are all from California.—*Don and Betty Hocking, Central African Republic*

PROJECT FOR BUILDER

Terry Shultzman is now on the field in the Central African Republic, and after Sango language study will be starting as the field's "builder," working at first with veteran builder Al Balzer.

The expenditure of approximately $1,000 for special tools was authorized for Terry before he went out. There is a need for a group to take on this amount as a project, and to reimburse the foreign mission office for this expenditure.

If *you* are interested, please contact the FMS Office at Box 588, Winona Lake, Indiana 46590.

A Moment with Missions

By John W. Zielasko

A Category for You?

Because of the many phases of meaning associated with the word "missionary," it is not easy to formulate accurate categories of missionaries. Nevertheless, an attempt is being made to do so here in order that Christians may be made aware that the Foreign Missionary Society of the Brethren Church does make provision for various types of missionary service.

1. **Career missionary**—This position is the backbone of the missionary program. Effective evangelism and church planting cannot be accomplished without people who are completely dedicated to the missionary task over an extended time period. It takes time to learn a language and to adjust to a different culture. It takes time to get to know people and to gain their respect and confidence. It takes time to evangelize, to teach and train leaders, and to plant churches. This is our greatest personnel need.

2. **Missionary associate**—This category is still under study. It is a designation that would be held by all newly appointed personnel during a probationary period. It also embraces service ministries and personnel whose qualifications differ from the career missionary.

3. **Term missionary**—The program is designed for those who are desirous of dedicating at least four years of their lives to foreign mission service but do not feel called to a career in missions. Candidates must possess the spiritual qualities and the basic skills needed on the field where they plan to serve.

4. **TIME missionary**—A missionary program for young people operated in cooperation with the Christian Education Department. It provides opportunities for short-term service on mission fields, and is designed to give young people an exposure to the life, problems, opportunities, and challenges of the mission field. Programs differ from field to field, providing young people with varied opportunities to use their talents for the Lord. The program's duration is anywhere from two to twenty-four months on the field.

The foreign mission office will be glad to furnish more details on any particular category that is of special interest to you.

Term Missionary Service: France

The Foreign Missionary Society is looking for couples who are willing to dedicate four years of their lives to pioneer evangelism in France.

Qualifications:

1. Young
2. Above-average in ability and dedication
3. College graduates
4. Successful completion of a missionary internship program.
5. Approved by Foreign Board and Europe Field Council

Couples will be sent to France in groups of two. The first year will be spent in intensive French language study and field orientation. During the second year couples will work under the direction of resident missionaries. The third and fourth years, teams will be sent into select cities for intensive evangelism along with French Christians. At the end of the four-year term, couples will be given the opportunity to renew commitment.

Other fields will be added to this program shortly.

Honor To Whom Honor Is Due

By Mary Cripe
Missionary to Africa

Dr. Floyd W. Taber served the Africa mission of the Brethren Church as a healer of bodies and souls for more than thirty-five years. In July 1973, before his return to the United States for retirement, the government of the Central African Republic presented him with a medal in honor of long and faithful service to the African people.

The presentation was carried out by Mr. Andre Dieuadonne Magale, the Minister of Health and also acting head of the government while President Bokassa was away on an official visit. After Mr. Magale spoke and pinned the medal on Dr. Taber, pictures were taken and Dr. Taber responded in Sango.

Among those present for the occasion were Mr. Magale's assistant; also, Dr. Simon Bedaya Ngaro, an African, head doctor of the Bangui hospital; the French director of the entire medical training program of the government; and various other functionaries of the medical field. Representing the mission were Donald Hocking, who was the field superintendent at the time; Noel Gaiwaka, president of the Union of African Brethren Churches; Paul Moehama, secretary-treasurer of the Union; and Isaac Bodaon, vice president of the Union.

The entire ceremony lasted only about ten minutes, but afterwards the reporters besieged Mr. Hocking to give details on Dr. Taber's life and work. As a result a nice resume was featured three times on Radio Bangui.

Dr. and Mrs. Taber went to France in 1927 so that Dr. Taber could study medicine. After completing the years of training, the Taber family arrived on the field in 1937, and Dr. Taber began his work of healing the sick, preaching the Gospel, training African nurses, and enlarging the number of dispensaries until at present there are seventeen. He was vitally interested in the spiritual needs of the patients, and was instrumental in setting up the program for all the African nurses to take two years of Bible institute work before receiving the title of "medical evangelists." Then after graduation they are truly able to care for the spiritual as well as the physical needs of their patients.

In 1958, when the new hospital was opened at Boguila, the Tabers moved there to live and work until their retirement in 1973. For more than thirty-five years Dr. Taber poured out his life for the African people so that they might truly be healthy in body, soul, and spirit.

The honor received from the government in 1973 was a fitting climax to Dr. Taber's life work, which has been wholly dedicated to Jesus Christ, his Lord. Many people in Africa could give testimony concerning what Dr. Taber and the medical work have meant to them. A couple of months before he left Africa he was visited by a man of high rank in the C.A.R. army, who said he wanted to thank Dr. Taber for the medical help he had given to the African people in Bangui when he worked with the government during the war years. The army man said: "Most of the doctors were interested only in the white people and their needs, but you took care of my father and many other Africans, and I want to thank you."

The missionaries in Africa want to add their appreciation and thanks to Dr. Taber, too. He served them long and well. He was always interested in their spiritual needs as well as their bodily ailments.

Dr. Taber has received an earthly reward, but we know that he is looking forward to meeting his Lord and Saviour face to face, and then he shall receive that heavenly and eternal reward that will never fade or pass away.

Honoring Dr. Floyd Taber were (l to r) Moehama Paul, Dr. Taber, Donald Hocking, Noel Gaiwaka, and Isaac Bodaon.



Brethren Congregation Returns Missionary Family to Africa



Participating in a special dedication service at Wooster, Ohio, were (l to r) James Johnson, Pastor Kenneth Ashman, John Armstrong, and Guy Johnson.

Galen Moomaw photos

At an impressive dedication service, the First Brethren Church of Wooster, Ohio, commissioned Mr. and Mrs. George Peters to return to the Central African Republic for their third term of missionary service. Participating in the service of dedication were the pastor; two family members: Mr. Guy Johnson (Mrs. Peters' father), and Mr. Jim Johnson (her brother); and John Armstrong, vice moderator of the congregation. Dan Peters, eldest of the Peters' four sons, made his home with the Armstrongs during the last two years of high school. He is now enrolled at Malone College, Canton, Ohio.

The return of the Peters family to Africa on August 13 was complicated because of the emergency surgery of David, another son. As a result, Mr. Peters took the two younger boys, Tom and Phil, along with the three younger children of Dr. and Mrs. William Walker, and made the trip. Mrs. Peters and Dave will fly to the field as soon as his recovery permits and passage can be obtained.

During their short furlough, Mr. and Mrs. Peters concentrated on raising funds for a new Multilithe press for the print shop where George is the supervisor. Realizing the great contribution that printing makes in the ministry of the Gospel, George was instrumental in raising additional funds to re-equip the print shop at his home church, First Brethren of Wooster.– *(News releases from First Brethren Church, Wooster, Ohio)*

Laymen of Wooster Church Have Active Missionary Project

Mr. Donnie Raudebaugh, representing the laymen of the First Brethren Church, Wooster, Ohio, presented missionary George Peters with a tool kit prior to the Peters' return to Africa for their third term of service. The kits, made by the boys of the Stockade, are filled with quality hand tools, costing in excess of $100 per kit. One such kit has been given to each of the men missionaries representing the Wooster church on a foreign field of service. In addition, the Laymen for Christ of the Wooster church maintain a "Men's Missionary Chest," complete with special items needed by men missionaries. This is in addition to the well-stocked missionary chest maintained by the ladies of the congregation.



George Peters receives laymen-sponsored tool kit from Donnie Raudebaugh at Wooster church



Willing workers at Meyersdale contributed to the Hunt fund.

Kids Collect Missionary Fund

During National Conference at Winona Lake several years ago, Dr. Jake Kliever made it known that because of his age and his health, his time in the Chad was limited. He said the people of that country didn't want him to leave them until someone was willing to take his place, and he asked for prayers that the Lord would send someone.

I myself, with how many more I know not, prayed that someone would surrender his life to Christ and be willing to go to the Chad.

One day when I received the *Brethren Missionary Herald,* I saw a picture of the family chosen—the James Hunts. I stopped and thanked the Lord for answered prayers, because the Chad was a burden on my heart. Quickly I noted that they needed $14,000 support money.

The Lord kept speaking to me about the Hunt family and at first I didn't understand what I could do.

One Sunday morning I told the fourth-grade students in Sunday School about Dr. Kliever's need to return to the United States for retirement, and that the James Hunt family had answered the call of the Lord to take his place. I asked if they would like to have a part in helping the Hunt family go to the Chad. The answer of the dear children was yes.

A year ago June we started the fund. It was a very touching project. The fourth grade—now fifth grade—never quit giving even though they were promoted. When I was blessed with the present fourth-grade class, they were willing to continue the project.

Some children worked, did chores, collected pop bottles, and then gave their money to the fund. Each Sunday the total was marked on the chalkboard and we were always thrilled. The Lord is blessing our Junior Department.

We take this time to thank each child who gave, whether it was one cent or one dollar; the Lord knows what was given and who gave it. Even a few third-graders have helped with the fund lately.

God will bless and we expect to meet some diamonds on the "other side."—*Madeline Shumaker, Sunday School teacher, Meyersdale Grace Brethren Church, Meyersdale, Pennsylvania*

(Foreign Missions Editor's note: When Foreign Secretary John Zielasko spoke at the Meyersdale Grace Brethren Church one Sunday this past summer, he was given a box to hold while the children marched to the front of the church, carrying a banner and the money which they had collected. They poured the money into the box and "it got heavier and heavier," Mr. Zielasko recalls. When the total was revealed, it was $338.33.

The teacher who initiated and carried out the project was asked to write about how the fund was started. She has also listed the names of the third-, fourth-, and fifth-graders who helped:

George Cook
Kathy LaRue
Roseann Bluebaugh
Paul Knopsnyder
David Hoover
Debbie Fisher
Tom Smith
William Custer
Todd Thomas
Susan Miller
Pamela Thomas
Duane Hetz
Gregory Burkholder
Cindy Strope
Phyllis Wahl
Julie Baer
Sharon Rice
George Sam
David Dirienzo
Diane Lohr
Sandra Nicholson
John Wiltrout
David Romesburg
Richard Stiffey
Lynda Wagner
Nancy Coler
Robert Faidley
Larry Shaw
Dean Smith
Danny Shultz
Becky Custer
Judy Shaffer
Lisa Strope
Ronald Burns
Donna Shaw
Scott Lindeman
Linda Nicholson
Tracy Hostetler
Randy Dirienzo
Mellissa Hersh
Philip Hershberger
Pam Sichin
Vicky Shumaker
Linda Hoover

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Johnson City, Tenn. The church was the recipient of a **$1,000 gift** from the neighboring Vernon Brethren Church in Telford, Tenn. It will be applied to the new building project soon to be under way. Bids for construction of the building were opened Aug. 15. Sherwood Durkee, pastor.

Kokomo, Ind. The North Kokomo church has called **Rev. Richard Bell** to become their pastor. The Bells' address is 137 Wildridge, Kokomo, Ind. 46901.

The Brethren Construction Crew has arrived and begun work on the new building. The address for **Mr. and Mrs. Wilmer Witt** is Maple Lawn Village, Lot 25, Kokomo, Ind. 46901. He is crew superintendent.



Mike Howard receives a trophy for third place in Northwest district quizzing from Pastor Bruce Button.

Albany, Oreg. Mike Howard was the first young person from this church to be involved in quizzing at National Youth Conference. He placed third in Northwest District quizzing and competed with the team in national quizzing. Bruce Button, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Osceola, Ind. Oct. 13-16; Gordon Bracker, pastor; Herman A. Hoyt, speaker.

Fremont, Ohio (Chapel). Oct. 13-18; Thomas Bailey, pastor; Nathan Meyer, speaker.

San Diego, Calif. Oct. 13-18; Lynn Schrock, pastor; Bill Smith, speaker.

Alto, Mich. Oct. 13-20; Robert Moeller, pastor; Becker Evangelistic Team.

Mansfield, Ohio (Woodville). Oct. 13-20; John Neely, pastor; Henry Rempel, speaker.

Phoenix, Ariz. (Grace). Oct. 20-25; Mark Malles, pastor; Bill Smith, speaker.

Homerville, Ohio. Oct. 27-Nov. 3; Robert Holmes, pastor; Scott Weaver, speaker.

Johnson City, Tenn. Oct. 27-Nov. 3; Sherwood Durkee, pastor; Becker Evangelistic Team.

Kittanning, Pa. (First). Oct. 27-Nov. 3; Donald G. Farner, pastor; Charles Turner, speaker.

Salem, Va. The resignation of **Rev. Dayton Cundiff**, pastor of the Wildwood Brethren Church, became effective Aug. 19. He is presently teaching in the Gospel Christian Academy. All mail for the church should go to Mr. Roger O'Dell, 2702 Ellison Ave., Salem, Va. 24153. Please change *Annual.*

Change. The new address for Rev. Melvin Hobson is R. R. 5, Box 231, Parkersburg, W. Va. 26101. Please change *Annual.*

North Lauderdale, Fla. A name change for the **former Margate Grace Brethren Church** is the result of recent annexation to the city. The new name and address will be Grace Brethren Church, 6002 Kimberly Blvd., North Lauderdale, Fla. 33063. Please change *Annual.*

Provisions of the annexation include city water and sewage facilities for the church. Members of the church have volunteered to pay the $1,600 fee to complete the project. Labor will be provided without charge. Clyde Caes, pastor.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

BUCHMOYER, Anita, 9, a member of the Manheim Grace Brethren Church, Manheim, Pa., died Aug. 21, as the result of an automobile accident. Terrance Taylor, pastor.

DURHAM, Essie, a member of the First Brethren Church, Long Beach, Calif., living in Minneola, Kans., died June 10. David Hocking, pastor.

HOPPES, Clyde, 68, moderator of the Peru Brethren Church Peru, Ind., died June 16. James Marshall, pastor.

LOCKHART, Blanche, 72, Sunday School teacher and deaconess in the Grace Brethren Church, Parkersburg, W. Va. died Mar. 26. Melvin Hobson, pastor.

MARTIN, Leslie, 52, charter member of the Community Grace Brethren Church, Prosser, Wash., died July 29. William Shelby, pastor.

SAUNDERS, Zelda E., member of the First Brethren Church Lanham, Md., for more than 50 years died Aug. 30. Charles Thornton, pastor.

SOLOMOS, Florence, a member of the First Brethren Church, Long Beach, Calif., died June 11 in an auto accident David Hocking, pastor.

THOMPSON, Thomas, 79, a member of the Norwalk Brethre Church, Norwalk, Calif., died June 26. Nickolas Kurtaneck, pastor.

VARNER, Oliver, a member of the Grace Brethren Church, Worthington, Ohio, died Apr. 25.



Pastor Kenneth Wilt (left) and Arthur Stoner, chairman of the building committee, at the building site.

Dillsburg, Pa. Land has been purchased as the **site of a new building** for the Hope Grace Brethren Church. Services have been held in the Dillsburg Community Building since Mar. 22, 1972. The church is a branch from the Melrose Gardens church in Harrisburg, Pa. Kenneth Wilt, pastor.

Barberton, Ohio. Eleven decisions to receive Christ as Saviour and an offering of $173 toward a printing press for use in Africa indicate the success of **5-day Bible Clubs.** The First Brethren Church of Norton sponsored five community clubs during the summer months which had an average attendance of 119 per day. Robert Combs, pastor.

Phoenix, Ariz. A project of church beautification is in progress at the Grace Brethren Church. The church building has recently been painted by the men of the congregation, and the other five buildings on the church property are each to receive a new coat of paint.

A new parking lot for the day-school busses and exterior lighting for the front of the church are other signs of the project that have taken place. Mark Malles, pastor.

Parkersburg, W. Va. A concert of sacred song by **Chuck Olson** drew a capacity crowd recently to the Grace Brethren Church. The musical presentation climaxed a week of revival meetings with **Rev. Ron Thompson** as speaker. Melvin Hobson, pastor.

Peru, Ind. A surprise party celebrating the 25th wedding anniversary of **Pastor and Mrs. James Marshall** was given by members of the Peru Brethren Church. The couple received a money tree as a gift.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Catherine Stees and John Blake, Mar. 7, Bellfower Brethren Church, Bellflower, Calif.

Janice Canterbury and William C. Schulze, Jr., Apr. 6, Suburban Grace Brethren Church, Hatboro, Pa.

Carol Weidman and Gary Kocheiser, May 26, Grace Brethren Church, Temple Hills, Md.

Linda Robbins and John Beaver, June 7, First Brethren Church, Long Beach, Calif.

Carol Alvarado and Dan Viveros, June 8, First Brethren Church, Long Beach, Calif.

Vicky Bernhard and Randy Christensen, June 8, First Brethren Church, Long Beach, Calif.

Kathy Ann Byrd and Gregory Beebout, June 15, First Brethren Church, Long Beach, Calif.

Jeannie Potter and Robert Brown, June 15, Bellflower Brethren Church, Bellflower, Calif.

Laurie Clark and Michael McGinnis, June 22, Los Altos Brethren Church, Long Beach, Calif.

Janet Dinsmore and Mark Shaeffer, June 28, Grace Brethren Church, Phoenix, Ariz.

Betty Jensen and Dennis Deemer, June 29, Leon Brethren Church, Leon, Iowa.

Jill Jackson and Terry Barr, July 13, Grace Brethren Church, Worthington, Ohio.

Elizabeth Axelson and Garth Lindelef, July 20, Spokane, Wash. Rev. Leslie Moore, officiating.

Linda Davidson and Daurel Reidl, July 20, Grace Brethren Church, Worthington, Ohio.

Shari Denison and Raymond Markely, July 20, Los Altos Brethren Church, Long Beach, Calif.

Susan Weir and Clifford Ivy, July 20, First Brethren Church, Long Beach, Calif.

Nancy Eichman and John Robinson, July 26, First Brethren Church, Long Beach, Calif.

Joyce Carrico and Wayne Comer, July 27, Norwalk Brethren Church, Norwalk, Calif.

Patricia Crozier and Phillip Sharpe, July 27, Los Altos Brethren Church, Long Beach, Calif.

Toni Green and James West, July 27, Grace Brethren Church, Anderson, S.C.

Marrianne Himpers and Dennis Goble, July 27, First Brethren Church, Long Beach, Calif.

Tracy Gosliga and Donald Lansing, Aug. 2, Norwalk Brethren Church, Norwalk, Calif.

Kathleen Ogden and James Jenkins, Aug. 10, Winona Lake Brethren Church, Winona Lake, Ind. The fathers of the bride and groom, Rev. Donald Ogden and Rev. Lee Jenkins, performed the ceremony.

Rosemary Spencer and Scott Clawson, Aug. 11, Grace Brethren Church, Canton, Ohio.

Karen Essig and Roland Maust, Aug. 17, Grace Brethren Church, Canton, Ohio.

Yvonne Hershey and Larry Geib, Aug. 24, Grace Brethren Church, Manheim, Pa.

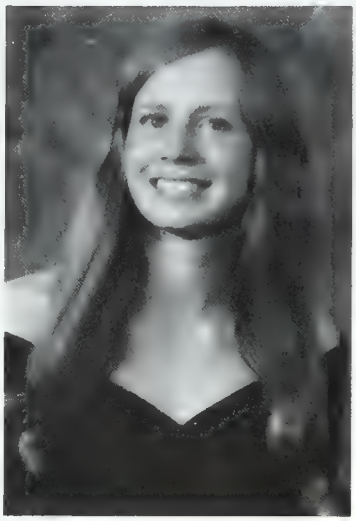
Charyle Mavity and Lynne Bishop, Aug. 24, First Brethren Church, Long Beach, Calif.

Paula Perry and Robert Piercy, Aug. 24, Bellflower Brethren Church, Bellflower, Calif.

Adelle Mostue and Ted Ringus, Aug. 31, First Brethren Church, Long Beach, Calif.

Introducing the Participants in the 1974 SMM Girl of the Year Contest





Left

Cynthia Peacock—*Ameri-Mex.* "I have learned to put all my trust in the Lord. I know in my heart that Jesus will never leave me, no matter what I do wrong, and I, myself, would do anything for Him. My Heavenly Father has done many things for me in the past—I know that He has a wonderful plan for my life."

Right

Paula Howell—*Northwest.* "I was saved at the age of five. At the time I only wanted to be like my parents. My relationship with Christ was very shallow. At camp I realized that Jesus was a friend and I began to talk with Him and trust Him. Through quizzing I learned a lot about myself, Christ, and my relationship to Him. I began to realize what life in Christ was and began to really live that life."



Left

Wendy Fink—*North Atlantic.* "The Lord has brought me through many trials and testings, yet I know there is a reason. I really thank the Lord for leading me to a Grace Brethren church where love, concern, affection, and especially where the most important thing in life is preached—the Word of God. My one goal in life is to let others know about the Lord and His gift of salvation."

Right

Amy Stice—*Michigan.* "One high point in my spiritual life came in the form of answered prayer. Our SMM group prayed for many months that my Dad would be saved; God answered with a 'yes.' This and many other answers to prayer have taught me to trust God for everything—even waiting for an answer is easier because it will come."

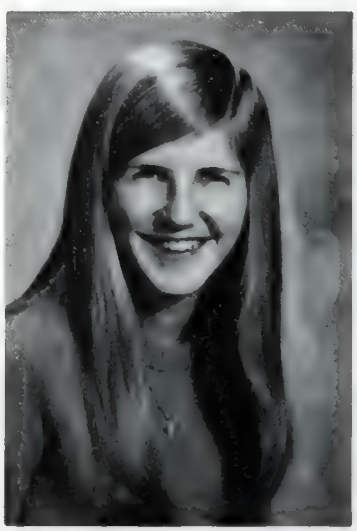


Right

Linda Walker—*Northeastern Ohio.* "SMM has given me instruction on how I, as a Christian girl, should live my life, and what paths to follow. It has given me the incentive to continue my personal devotions, challenges, and goals for which to strive. But the most important fact is that SMM has taught me leadership and to speak out for my Lord."

Far Right

Janalyce Van Dyke—*Southern Ohio.* ". . . I felt like nobody really loved me; I needed someone to be my friend and listen to me, let me cry on their shoulder. Then I started praying—I talked to God like a true friend and let it all come out. Then I opened my Bible and let Him do some of the talking. He told me how much He loved me. Me, the girl who thought nobody loved her, had the love of God."



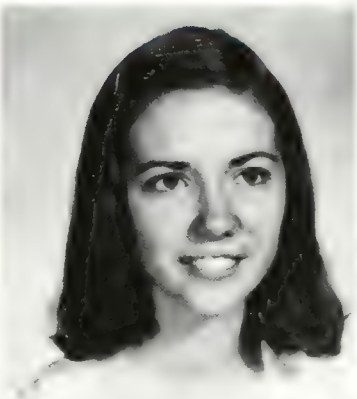




L to R: **Cathy Brauchler**—*Northcentral Ohio, Second Runner-up.* "Christ is the person I live for and each day brings me closer to Him as I read His Word and pray. I try to center all my thoughts and actions around Jesus, and my desire is to live the way He wants me to." **Mary Male**—*Indiana, Queen.* "As a high school senior, I have encountered many situations where I really had to get down on my knees and pray. I'm learning to trust the Lord to help me handle these problems as a Christian should." **Vicki Witt**—*Allegheny, First Runner-up.* "I had been playing at SMM. I had been an SMM girl physically and socially, but I had never said, 'God use me—do what You will.' Now by committing my life to God, I can feel Him using me like He didn't and couldn't before."

ght

nda Allen—*East.* "The fellowship in SMM has richly blessed and couraged me. The monthly missionary time has given me a new preciation for missions. But, probably, what has meant the most s been the quiet moments during a meeting when the Holy Spirit s spoken to my heart. God has used SMM to move in my life—to ke changes and to convict of sin."



Right

lly Wessely—*Iowa.* "The abundant life comes from trusting God d letting Him have control. I was terribly frightened to give up own egostical desires and just let God take over. I sure didn't nt to end up in some foreign country or jungle. God used the ok of Acts to show me how wonderfully He provides for His ldren. That first step with the Holy Spirit was the hardest, but it s well worth it."



low Left

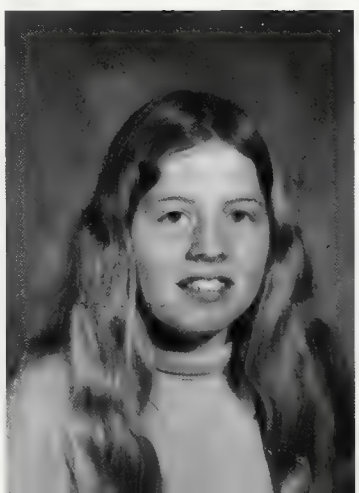
ne Adams—*Southern Calif.-Ariz.* ". . . I wasn't growing in the Lord. I wanted to get closer to rist, to know and love Him more—and for it to show more. Something was missing from my life. en, I realized that I hadn't given my whole life to Christ, I was trying to keep part of it for self. Turning my life completely over to Christ, I feel a great difference.



ow Right

ce Fitzgerald—*Southeast.* "We all have burdens, but, if we lay them at the feet of Jesus, He will e care of them. Too many people take their troubles to Jesus and then bring them back with m. Sometimes, I think the Lord gives us burdens to draw us closer to himself."





Above Right

Rebecca Wagner—*Hawaii.* "SMM has taught me a great deal about missionaries across the seas and I have enjoyed learning. I realize that each of us is needed to pray and give and go. We cannot wait until later to do these things. We must start now with our offerings and constant prayer—prayer for the missionaries and prayer that God will have His way in our own lives."



Letters to the Editor

Editor's Note: We are devoting one page to "Letters to the Editor" as a conclusion to the matter of dress for worship. The original article appeared in the July 6 issue of the *Herald,* page 15. A letter of opposite opinion appeared in the August 17 issue. The following letters make it obvious that there is not "complete agreement" on the subject.–*CWT*

Thank you! Thank you! for your "letter to the editor" published in the August 17th issue of the *Herald.*

"Indiana" expresses very well what I feel. I also feel it is not the outward appearance that God is concerned with. It is what is on our hearts that should be of concern.

Hopefully, we will not get so "wrapped" up with what to wear to church that we miss the true meaning of worship.–*Pennsylvania*

The discussion by "Indiana" (in the *Herald* of August 17) is due some serious scrutiny. The formality or informality of women's garb, and even the current fad of breeches, is really secondary. However, we need be cautious that we do not bypass, ignore or try to explain away Deuteronomy 22:5.

This much in favor of pants: They do cover a lot of present-day nakedness. Yes, Titus 2:1-5 is important; but how about I Peter 3:3-4, and especially I Timothy 2:9-10? Note that word "modest," which evidently we have tried to eliminate from our vocabulary and our thoughts.

If not pants, then wear nothing! So much human flesh is exposed today that little is left to the imagination. Especially when the wearer stoops, sits, or crosses limbs. And here they parade down the church aisles and occupy seats in the choir loft!

Such styles are the world's standard and practice. And what is the "harvest" of this corrupt seed sowing?–gross immorality, and rampant exercise of rape. It would almost seem that such victims are inviting attacks. As to our foreparents worshiping in "sackcloth," be assured such garment was more than a scant ruffle around the waist!

Don't tell me the Scriptures are silent as to legalistic standards. God requires godliness, and the outstanding sign is that of shunning the fashions of this world! (I John 2:15).

Indiana's conclusions smack loudly of Judges 17:6 and 21:25, every person doing what seemed right in his or her own eyes. And note the sad adversity and calamity therewith resulting.–*Washington*

In answer to the letter in the *Herald* of August 17, 1974.

What about our youth and the way they dress? Luke 17:2 and Matthew 18:6 says we as parents should set the example for them. Note what the Bible says in Matthew 5:28. Can we be guilty of this by the way we dress? Why did God leave to us Deuteronomy 22:5?

In reference to the *Good News Broadcaster* (July and August) a study of II Timothy . . . are we many times turning from the truth of God's Word and calling it "myth." We can encourage other believers in their walk of faith and not say "everyone else is doing it." (Rom. 12:2).

What did the designer have in mind when designing the pantsuit? This reason alone is the reason my husband said no pantsuits.

The Sword of the Lord, edited by Dr. John R. Rice, has articles very often in his paper concerning this subject. Here are two. These men can back what they print and say with Scripture.

I realize one thing, our young people need us as parents to guide them and back them up by our example. My husband and I were camp counselors this summer with jr. high and high school kids. Some of these girls could answer all the questions during Bible study but their dress was often tempting. So many of these girls had two piece bathing suits. As parents we fail!

I'm only concerned because of our two little ones and what kind of world they have to grow up in.

Are you familiar with Dr. Jack Van Impe's sermon on rock music and dress? Last summer we went to hear him at Centerville, Michigan. I was so ashamed that I let the hem down on some of my dresses. My husband asked that I not wear slacks or shorts to our Wednesday morning prayer meeting (ladies) and I no longer feel this to be unreasonable. It's time to get back to what the Bible teaches.

Thank you for your time. We enjoy the *Herald* very much.–*Indiana*

I was so pleased to read the article in July 6 issue of the *Herald* on Christian women's dress code. In my opinion our testimony has three phases: (1) looks, (2) acts, (3) speech. If we don't look like a Christian, our influence on the unsaved will be void regardless how spiritual we might act and talk. Our Lord emphasizes this point in I Peter 2:9.

Then I was just as heartbroken to read the "letter to the editor" criticizing the dress code article. All I got out of it was the writer isn't a born-again child of God.

Also, the pictures of our college students in same issue (August 17) in their sports camp, is a disgrace to a Christian college. I don't allow my daughter to dress like that inside my home.–*Pennsylvania*

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director.

IDEAS

More on Motivation

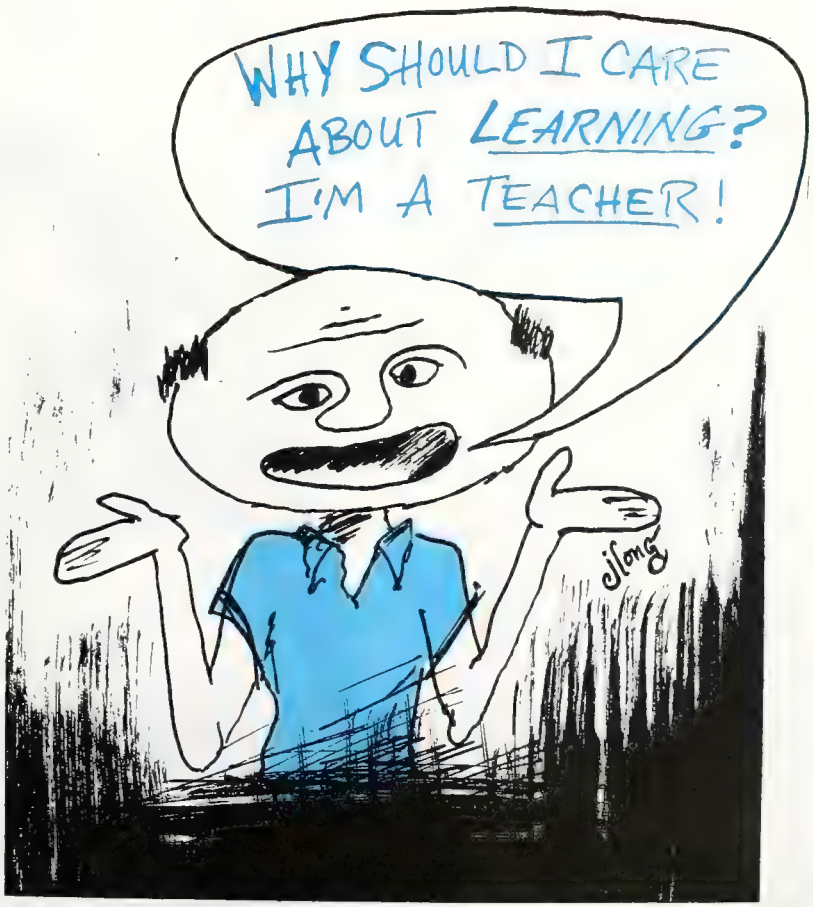
James Long
Assistant to the Director

Leaning happens when somehow an individual becomes vitally involved with stuff that captures his attention long enough to make him want it to be part of him.

So, here stands "Teacher Wompmaester" wondering, with only a moment's hesitation, how can I make them want it to be part of them? A twinkling eye and a broad grin signals another dilemma solved. "That's the Holy Spirit's job!" At that his class yawns and we almost wonder if the Holy Spirit does too.

An integral part of the art of teaching is first gaining a hearing with your prospective learners. With a shaven head and digging himself out of his house, Ezekiel first gained a hearing. With a "Consider the lillies" or "Bring me a coin," Jesus first gained a hearing. With a "These men are not drunk," Peter first gained a hearing. And it happens in schools across the nation every day. (Sometimes that hearing is gained by a subtle threat of the consequences—a grade book.)

In any case, teaching that produces learning begins by gaining a hearing. Whether by demonstrating the need, illustrating a life-oriented application, or building on a known interest, it must happen in your Sunday School class or pulpit this Sunday if learning is to be a part of your teaching.



FEATURE

Increasing Bible Learning in Sunday School

PART THREE OF A FIVE-PART SERIES

"DIRECTING BIBLE TEACHING TOWARD SPECIFIC MEASURABLE LEARNING AIMS WITH TEACHER ACOUNTABILITY"

By Howard W. Mayes
Executive Director

Public school teachers in several states are on the verge of revolt over the issue of "accountability." To what extent is a school district entitled to demand a measurable product in student knowledge as a condition for a teacher's employment? The issue is complicated by politics and side issues and will continue to be a burning issue in the world of education.

The accountability crisis however should cause us to turn our attention to our Sunday Schools. As long as we are content with abstract and unmeasurable teaching aims, the product in learning will tend to be the same.

Abstract Aims and Specific Learning Aims

As a very young preacher I was encouraged to write out an aim for every sermon I prepared. This was a helpful discipline but in checking those sermons I discovered that many of the aims I had written out were so broad or so abstract that it would have been very difficult to measure whether or not I had been successful in reaching the aim. To the extent that my aim was unrealistic or unmeasurable you could say that I was not really accepting *accountability* for the achievement of that aim. Consider another example—this time for the schoolteacher.

TEACHER A

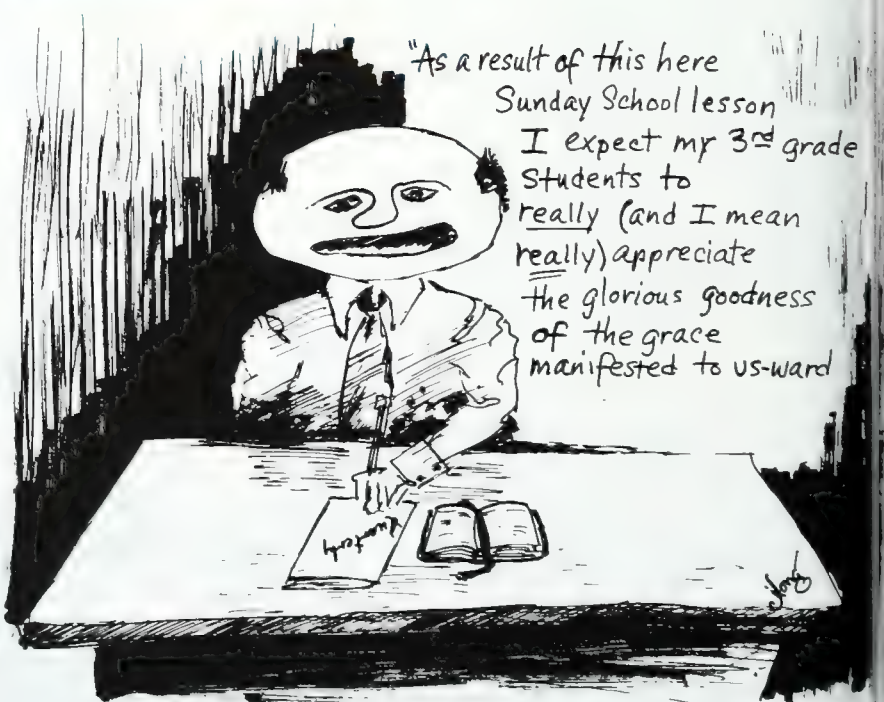
Aim for the class period: To teach my class about coin values and counting money.

TEACHER B

Aim for the class period: By the end of this class hour, 50 percent of my students will be able to select coins to equal a specified amount of money.

Specific Aims Mean Accountability. Both teachers might pursue the teaching process in a similar way. The big difference is the question of "accountability." Teacher A (if consistent with his aim) will never have to accept accountability for failure or success in teaching. Through the discipline of a specific aim, Teacher B becomes accountable for success or failure in the

if the shoe fits dept.



Teacher Wompmaester's heart is in the right place but he's hurtin' for clear and definite direction. If our aims are not specific and measurable we might just as well make it our aim to "make something in someone somewhat better." But, on the other hand, if we make our aims broad enough there's no real threat of failure!

teaching process.

Three Kinds of Aims

In his book, *Teaching for Results*, Dr. Findley B. Edge notes that in Sunday School we are interested in three kinds of aims: *The Knowledge Aim* has to do with the actual mastery of Bible facts; *The Inspiration Aim* has to do with leading our class into more Christ-like attitudes and feelings; *The Conduct-Response Aim* is directed toward a change in behavior patterns through the application of Bible knowledge.

A strong commitment to increasing the students' knowledge of Scripture should be a priority in our Sunday Schools. Nothing too lasting can be achieved in "conduct-response" without a strong foundation in the Word of God. Too often the "Inspiration aim" (valid in proper balance), has been the predominant tradition of Sunday School. Dr. Edge notes: "We are beginning to see that one of our major teaching problems in Sunday School is that we have been teaching such vague generalized concepts that everyone who attended Sunday School could agree with them but fail to do anything specifically in carrying out the ideals. For this reason, if we are to get results in Christian living our teaching must become more specific."

A Better Way to Invest the Class Hour

When teachers are willing to become accountable for the achieving of specific, measurable results in Bible learning they will also see the importance of departmental coordination. Each part of the class hour should contribute to the specific learning aim. Children (and adults) learn best and retain far longer that which they visualize and experience. Therefore, teachers pursuing specific learning aims will be anxious to incorporate audio-visual aids and Bible learning activities. The question of teacher accountability for student learning is a burning issue in the world of education today. If Johnnie can't read, educators are correctly concerned in finding out who failed.

Accountability in Sunday School Teaching

Without suggesting an absolute parallel, the fact remains that actual achievement in Bible knowledge is at a very low ebb in the church today. Surely a call for "teacher accountability" is an appropriate one for our Sunday Schools. We have a predictable and rather minimal number of hours available during a child's Sunday School "career." Every one of these hours should be invested with a view toward the greatest possible return in actual Bible learning. The major publishers of Bible-centered Sunday School curriculum are making great strides in emphasizing the investment of the total Sunday School hour toward reaching specific aims in Bible knowledge.



Sometimes the Truth Hurts

Human nature revolts against "accountability" since there is always the fear of revealed failure. Sunday School teachers also resist the responsibility of accountability. As long as we are content with abstract or indefinable teaching aims, each person can consider himself successful in teaching. When a teacher makes himself accountable for a specific learning aim to be achieved in a specific module of time and is willing to measure the result, there is the distinct possibility of failure. And that makes us uncomfortable! On the other hand, if you aim at nothing, you can hit it every time. The accountability crisis in educational circles today is really just a new emphasis upon an old principle—"The teacher has not taught until the pupil has learned."

WE CAN INCREASE BIBLE LEARNING IN OUR SUNDAY SCHOOLS THROUGH:

1. Relating Bible teaching to the life needs and life experiences of the learner;
2. Involving the teacher and student as members of the body of Christ, growing together under the authority of God's Word.
3. Directing Bible teaching toward specific, measurable learning aims, with teacher accountability;
4. Reinforcing Bible teaching with learning activities to involve the student in the learning process;
5. Developing a congenial atmosphere to make learning more enjoyable.

New Quiz Book Available



This year's Bible quizzing will be over the books of First and Second Corinthians.

A sixty-two page book containing questions from every chapter is available as a guide to study or a resource for Bible quizzing in local Brethren churches.

The price is only $1.25.

It can be ordered from the Christian Education Department, Box 365, Winona Lake, Indiana 46590.

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* August, 1973—125
. August, 1974—138

GROWTH INDEX BASED ON 182 REPORTING CHURCHES

August 1973 weekly average attendance 23,200
August 1974 weekly average attendance 25,142
NET GAIN in reporting churches 1,942 persons or up 8.3 percent

SUMMARY

110 churches registered increases totaling 2,715
67 churches registered losses totaling 773
Largest numerical increase Long Beach, California, First
Largest percentage increase Orlando, Florida

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

DIVISION WINNERS — AUGUST SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Donald Garlock
B	Fremont, Ohio (Grace)	Ward Tressler	Nelson Cleveland
C	Warsaw, Ind.	David Miller	Donald DeYoung
D	Johnstown, Pa. (Riverside)	Don Rough	Leroy Spangler
E	Lexington, Ohio	C. Dean Risser	W. H. Kornhaus
F	Union, Ohio	Ronald Picard	Donald Blakely
G	Galion, Ohio	Maynard Tittle	James Botdorf
H	Vandalia, Ohio	Everett Caes	Michael Volovski
I	Danville, Ohio	Edward Wingard	Ross Magers
J	Orlando, Fla.	John Diaz	James Deuser
N	No one qualified		

Due to computer error incorrect information appeared in this section last month. The following list represents actual winners in the first month of the 1974-75 contest year.

Div.	Church	Pastor	Superintendent
A	Myerstown, Pa.	Luke Kauffman	Guy Brightbill
B	Fremont, Ohio (Grace)	Ward Tressler	Nelson Cleveland
C	Warsaw, Ind.	David Miller	Donald DeYoung
D	Johnstown, Pa. (Riverside)	Don Rough	Leroy Spangler
H	Conemaugh, Pa. (Singer Hill)	Marvin Lowery	Gail Howie
I	Cypress, Calif.	Charles Mayes	Jo Anne L. Ford

Dottie Franks Appointed National Director of Girls Ministries



Dottie Franks

The national SMM is now under the sponsorship of the Christian Education Department. This has been done by the addition of Mrs. Jerry Franks, national SMM patroness, to the Christian Education Department staff. Her position is national director of girls ministries.

This organizational adjustment has met with full approval of the SMM, national WMC, and the Christian Education Department. The SMM will be able to continue its ministry while having the advantage of using the staff and equipment of the Christian Education Department. New programs and revisions are scheduled to insure the effective and relevant ministry of SMM.

Dottie Franks is very qualified for this position. She was recently elected to her third term as national SMM patroness and has an extensive background in SMM. She has worked with all ages of SMM girls for over eight years. Even in her youth she served as a district SMM president. Dottie has served as a district patroness for three years and a national assistant patroness for two years.

Dottie is the wife of Jerry Franks, director of instrumental music at Grace College. She is the mother of three children (Rob, 14; Jeff, 12; and Marcy, 10). The Franks are members of the Winona Lake Brethren Church and reside in Warsaw, Indiana. Dottie grew up in our Brethren church in Uniontown, Pennsylvania, where she and Jerry were childhood sweethearts.

At the 1974 conference the national WMC took action to provide the financial support to underwrite the new director of girls ministries. Mrs. Franks will now have ample opportunity to be of benefit to our local Brethren churches under the new arrangement. She welcomes inquiries about SMM and will serve with the motto "We Want To Help" along with the rest of the staff of the Brethren Christian Education Department.



"TAKE ME TO YOUR LEADER: Sounds of the 1974 Brethren Youth Conference"—a sixty-minute cassette is being offered for the price of $4.

The cassette includes talent competition winners, two selections by the conference band, three selections by the conference choir and three selections by Operation Barnabas.

The tapes are of professional quality and will be available for quick delivery.

"Take Me To Your Leader"

PLEASE SEND ME_____COPIES OF THE CASSETTE, "TAKE ME TO YOUR LEADER: Sounds of the 1974 Brethren Youth Conference."

Enclosed is_____($4 for each cassette ordered).

Name_____

Address_____

City_____ State _____ Zip_____

Send the order form to: Christian Education Department, Box 365, Winona Lake, Indiana 46590.

Christian Education Department

NEWS AND VIEWS

CED SUMMER SAMPLER

Summer 74 was a season of service for about forty Brethren young people under the TIME program. Training In Missionary Endeavor is a program sponsored by the Christian Education Department with participation of Brethren Home and Foreign Missions.

Vicki Witt and Jill Moine served the Lord this summer in Mexico with the Walter Haag family.

Richard Harrell, Debra Hinger, Janet Norwood and Eric Smith, all from Southern California are ministering in the Central African Republic for an extended term of service to last about one year.

Operation Barnabas, a sixteen-member team, traveled to churches in the Eastern area of the United States this summer. They proved to be a source of encouragement in their local church related ministry.

In addition to these areas, TIME missionaries ministered in Germany, France, Clayhole, Kentucky and the Navajo Mission.

The Christian Education Department is praying and planning toward the 1975 Summer of Service. Maybe the Lord would like to place you in one of these areas, or use you to help make it possible for some Brethren teen.

For additional information on the TIME program, write: Christian Education Department, P.O. Box 365, Winona Lake, Indiana 46590.





Richard Harrell and Eric Smith (left) and Debra Hinger and Janet Norwood (right) are serving an extended term in the Central African Republic. (*Photos by Donald Hocking*)

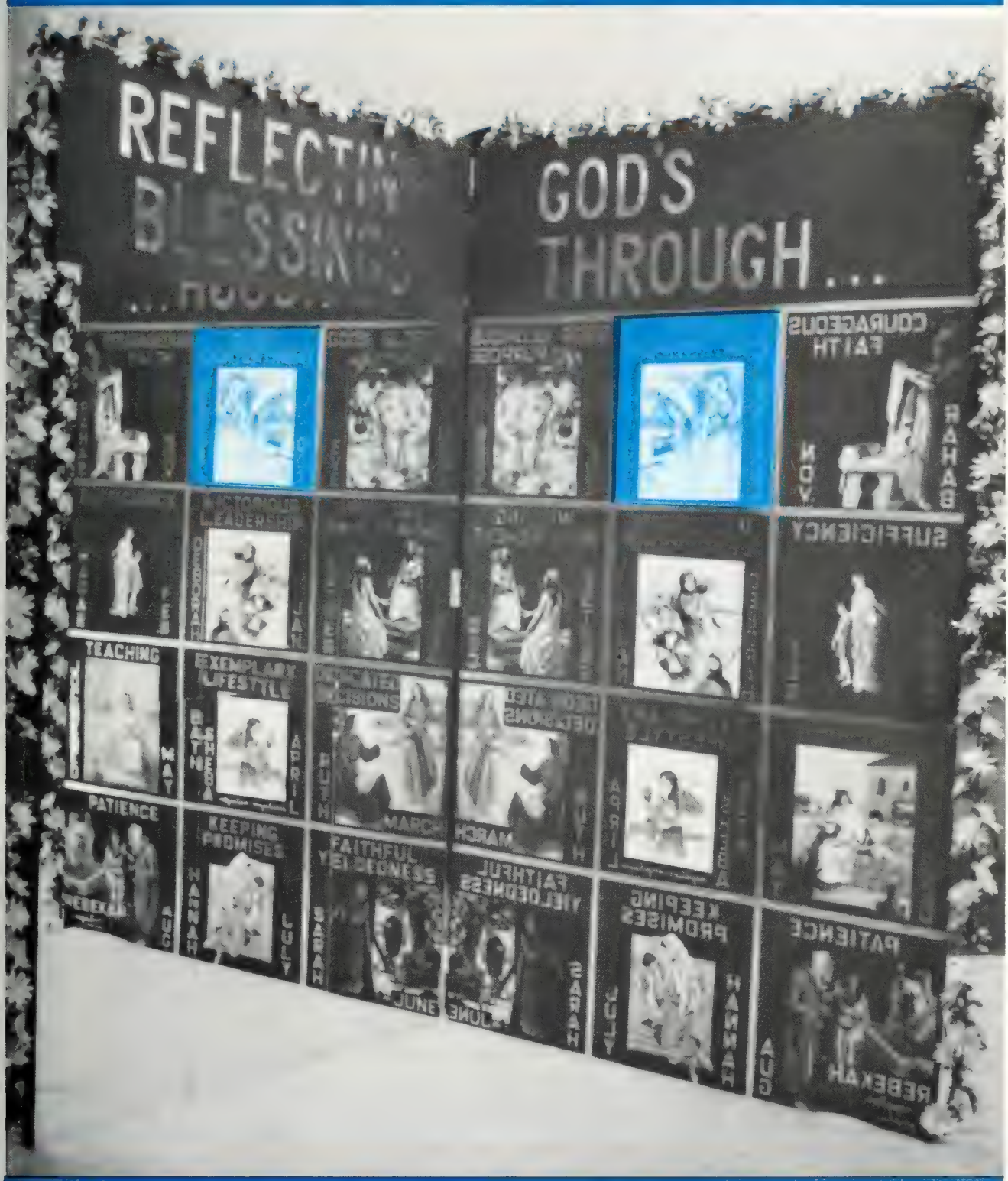




Jill Moine (left) and Vicki Witt were TIME missionaries in Mexico last summer.

Operation Barnabas (below) had a deep impact on Brethren churches in the East this summer. (*James Long photo*)





Reflecting God's Blessing Through Quiet Contentment

1974-75 WMC Objectives and Recommendations

LOCAL COUNCILS 1974-75

PERSONAL OBJECTIVES

1. IN REGULAR BIBLE READING AND STUDY. *First choice*– the entire Bible. *Second choice*–regular Bible reading of own choosing.

2. IN PRAYER. Each WMC woman a prayer warrior, using Brethren mission prayer booklet, praying for Brethren Student Life Volunteers and for youth in her district who have made decisions for full-time service, and for the decisions resulting from GROW emphasis.

3. IN PERSONAL WORK. a. Every member a witness and soul winner. b. Encourage each woman to be active in evangelism: assist willingly in SMM, VBS, Sunday School, children's Bible classes, Missionary Helpers Club, church-sponsored youth activities, and/or *church-sponsored* home Bible study groups. c. That each woman in each council be urged to show increased interest in the SMM in all possible ways, such as prayer, work projects, financial help, and willingness to serve as patroness, assistant, mini-maxi program, or in any other capacity.

4. IN STEWARDSHIP. Each WMC member give regularly to WMC her time, talents and money as the Lord leads and prospers her.

FAMILY OBJECTIVE

IN FAMILY WORSHIP. Establishment of regular family devotions in every home, meeting with as many members as possible.

COUNCIL OBJECTIVES

1. IN PRAYER. Each council observe a special time of prayer on the 15th day of each month (small groups, prayer chains, and so forth), using the prayer helps provided by our Fellowship and sent to pastors.

2. IN MONTHLY MEETINGS. A minimum of twelve meetings, using the Brethren WMC programs in the packet.

3. IN DISTRICT PROJECTS AND RALLIES. Each council should be represented at rallies and take part in district projects. This promotes individual growth and enthusiasm for the local WMC work.

4. IN OFFERINGS. (Please send all money to the national WMC financial secretary-treasurer, Miss Joyce Ashman, *using the proper offering slip* from the treasurer's sheet in the program packet. MAKE CHECKS PAYABLE TO BRETHREN NATIONAL WMC). a. September, October, November–HOME MISSIONS–send before December 20. Goal: $5,500–to remodel the Dryhill, Kentucky, chapel and/or facilities. b. December, January, February–GRACE SCHOOLS–send before March 10. Goal: $5,500–to purchase seven special teaching desks and chairs and four overhead projectors for the Seminary professors, and air-condition two small classrooms. c. March, April, May–FOREIGN MISSIONS–send before June 10. Goal: $5,500–to be used toward the central heating of the Chateau in France. d. June, July, August –WMC OPERATION AND PUBLICATION EXPENSES–send before September 10. Goal: $5,500. e. THANK OFFERING for Brethren Jewish Missions. Send anytime before June 10. We suggest a penny-a-day-per-member offering. f. SMM OFFERING–(SMM Girl-of-the-Year scholarship and sponsorship of director of girls ministries under the Christian Education Department. We suggest a *minimum* goal of a dollar-a-year-per-member). Send before April 30. g. BIRTHDAY OFFERING to be received during the year toward the support of WMC Birthday Missionaries. (We suggest a minimum goal of a dollar-a-year-per-member). Send before June 10.

BIRTHDAY MISSIONARIES for 1974-75 are:

1. Mrs. Jack (Miriam) Churchill–Mexico
2. Mrs. Dan (Sherry) Hammers–France
3. Mrs. Minnie Kennedy–retired–C.A.R.
4. Mrs. Jake (Freda) Kliever–Chad
5. Miss Carol Mensinger–C.A.R.

6. Mrs. Hill (Dorothy) McConaghy —Argentina

DISTRICT OBJECTIVES

DISTRICT WORK

1. Each district is encouraged to honor, with an award, those reading the entire Bible within a year.

2. Each district is encouraged to recognize the SMM at a district WMC program.

3. Each district is encouraged to use BRETHREN talent when available and support BRETHREN works.

4. Each district is encouraged to send its district newspaper to district presidents, district editors and national officers.

DISTRICT OFFERINGS AND EXPENSES

1. Each district shall sponsor at least one project, said project to be cleared through the national first vice president to avoid duplication. The project may be kept within the district.

2. Each district shall contribute an annual free will offering to be used toward the furnishing and repair of the Brethren Foreign Missionary residences at Winona Lake, Indiana. This offering shall be sent to the national WMC financial secretary-treasurer, Miss Joyce Ashman, by June 30, and used as the committee in charge sees the need.

3. All district offerings for national Brethren works shall be sent to the national WMC financial secretary-treasurer, Miss Joyce Ashman.

4. Each district should pay the district president's expenses, wholly or in part, to national conference.

5. Each district shall give financial assistance, if possible, that its district SMM patroness may attend national conference.

6. Each district shall contribute annually to the national Operation and Publication Expenses. This offering shall be sent to the national WMC financial secretary-treasurer, Miss Joyce Ashman, by January 30.

DISTRICT PRESIDENT

1. Each district president shall promote the organization of a WMC in every Brethren church in her district.

2. Each district president shall stress the importance of using the Brethren WMC program packets and achieving our objective and recommendations in the local council to foster unity among us.

3. The retiring district president is to write a four-minute achievement report which is to be presented by the new president or representative at the national board meeting.

4. Each district president will receive the local annual statistical reports and will compile the district statistical report to be sent to the national secretary by July 10.

5. The district president shall represent her district on the national WMC board at national conference. If she is unable to attend, a representative should be sent in her place.

RECOMMENDATIONS

FOR LOCAL COUNCILS

1. That a membership renewal and consecration service be held annually (preferably in the fall), to reconsecrate members and to recognize new members.

2. To purchase and encourage the reading of the following books, which may be purchased from the Brethren Missionary Herald Company, Box 544, Winona Lake, Indiana 46590:

a. *The Fragrance of Beauty*—Joyce Landorf (Victor Books, SP, 1973—95 cents).

b. *The Christian Family*—Larry Christenson (Bethany Fellowship, 1970—$2.25, paper).

c. *Daktar, Diplomat in Bangladesh*—Viggo Olson, M.D., with Jeanette Lockerbi (Moody, 1973—$3.95, paper).

d. *Cameos, Women Fashioned by God*—Helen Kooiman (Tyndale, 1968—$1.95).

3. That good, usable clothing be sent to the following missions (each council being responsible for the entire expense):

a. DRYHILL, KENTUCKY—Adult and children's clothing. Send parcel post to: Mr. John Sholly, Brethren Chapel, R. R. 3, Box 136, Hyden, KY 41749.

b. Other Brethren mission points, if requested.

4. That they use BRETHREN talent when available and support BRETHREN works.

5. That the women read and use the Pen Pointers. These can be obtained from the national literature secretary, Mrs. Charles Koontz. It is suggested when possible to send a free will offering with your requests to help cover mailing.

6. That each council plan and prepare a yearly program booklet, including such items as names and addresses of officers and members, projects, offerings (local, district and national) and their due dates, monthly program leader and hostess and a schedule of meetings.

TO LOCAL COUNCILS CONCERNING ORGANIZATION

1. That officers be elected in June and assume their duties in September. The national and district statistical reports compiled by the retiring local president must be in the hands of the district president by July 10, and shall include *all* reports from July 1, 1974, through June 30, 1975.

2. That each local president or representative attend each district meeting and national WMC conference, her council aiding in expenses, if at all possible, for the latter.

3. That the assistant secretary of each council keep the membership cards, be responsible for giving her card to any member transferring to another council, and see that a new member receives and signs her membership card when she joins the local council. (These cards are available from the national literature secretary.)

4. That the prayer chairman keep a record of all souls saved through the efforts of WMC members. (Include all decisions made for salvation through evangelization of youth, VBS, and so forth.)

5. That the prayer chairman be responsible for the family worship emphasis in local councils, suggesting the use of the Brethren booklet, *Daily Devotions.*

DID YOU SAY LEAVE THE PRICE TAG ON? Yes. Gifts taken from missionary chests need to be declared for duty and customs. Please help our missionaries with this small but important detail.

WMC OFFICIARY

Pres.—Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964
1st V. Pres.—Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405
2nd V. Pres.—Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590
Secy.—Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902
Asst. Secy.—Mrs. Thomas Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910
Fin. Secy.-Treas.—Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)
Asst. to Fin. Secy.-Treas.—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580
Lit. Secy.—Mrs. Charles Koontz, R. R. 8, Warsaw, Ind. 46580
Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590
Prayer Chm.—Mrs. Richard Sellers, 4661 Janis Dr., Columbus, Ohio 43227

BRIGHTEN UP YOUR GIVING . . .



. . . to the Brethren Home Missions offering so the Dryhill, Kentucky, chapel and/or facilities can be remodeled.

MISSIONARY BIRTHDAYS — DECEMBER 1974

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 Brethren Annual.*)*

AFRICA

Miss Tina Marie Walker December 3, 1964
Medical Center, Boguila via Bangui, Central African Republic.
Mrs. James F. Hunt December 4
B. P. 13, Baibokoum, Chad, Africa.
Thomas George Hocking December 15, 1959
Joyce Louise Garber December 16, 1964
B. P. 13, Bozoum via Bangui, Central African Republic.
John Paul Garber December 16, 1964
B. P. 13, Bozoum via Bangui, Central African Republic.
Mrs. Donald F. Miller December 27
Miss Mary Ann Habegger December 29

BRAZIL

Rev. Ralph R. Schwartz December 14

EUROPE

Mrs. Daniel L. Hammers December 12
Ryan Douglas Peugh December 21, 1968
Philip Lyle Peugh December 28, 1970

HAWAII

Mrs. Foster Tresise December 14

MEXICO

Rev. Walter E. Haag December 4
Joseph Etley Dowdy December 30, 1972
5864 Teal Lane, El Paso, Texas 79924.

IN THE UNITED STATES

Miss Mary Cripe December 3
1520 Teresa St., Modesto, Calif. 95350.
Miss Johanna Nielsen December 3

Presenting the 1974-75

A set of 8x10 photos of the Birthday Missionaries is available on loan for your special birthday observances.



Mrs. Sherry Hammers, *France*



Mrs. Miriam Churchill, *Mexico*



Mrs. Freda Kliever, *Chad*



Mrs. Minnie Kennedy, *C.A.R. (retired)*



Miss Carol Mensinger, *C.A.R.*



Mrs. Dorothy Maconaghy, *Argentina*

WMC Birthday Missionaries

Announcing

THE HERALD BOOK CLUB

We are pleased to introduce a new service to the readers of the *Brethren Missionary Herald.* The purpose of the Herald Book Club is twofold:

—To keep *Herald* readers informed of the latest and best in Christian literature.

—To provide, at reasonable cost, one book each month as the Herald Book Club selection.

There are no dues, membership rules, or minimum purchase requirements. Purchase as many selections as you like.

The first Herald Book Club selection is **HIDE OR SEEK** by Dr. James Dobson, author of **Dare to Discipline**.



ABOUT THIS MONTH'S SELECTION . . .

In a world that worships "superstars" in the realms of athletics, education, and business, the "average folks" have a hard time competing. The difficulty often arises from feelings of inferiority and inadequacy. *Hide or Seek* is especially geared to help parents and teachers recognize and remedy this lack of "self-esteem" in children. Though not a Bible commentary, the book is written from a Christian perspective. It presents a powerful approach to child training. If you have read the author's *Dare to Discipline*, you will be equally impressed with *Hide or Seek*.

TO RECEIVE YOUR COPY OF HIDE OR SEEK:

1. Clip coupon at right and send it with $4.95 in cash, check, or money order.
2. We pay postage.
3. You will receive as a free bonus, one copy of *Contemporary Counterfeits* by Dr. John J. Davis, dealing with the occult, satanism, and astrology.
4. You will also receive one discount certificate good for a price reduction on your next Herald Book Club selection.

CLIP AND MAIL

Please send my copy of Hide Or Seek, the current Herald Book Club selection. I have enclosed $4.95 in cash, check, or money order.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Send to: Brethren Missionary Herald, Box 544, Winona Lake, Indiana 46590

BRETHREN MISSIONARY
HERALD
OCTOBER 26, 1974



A Visit to Navajoland

HERALD

Volume 36 Number 21 October 26, 1974
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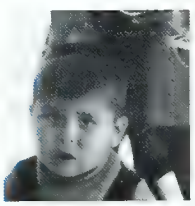
Cover Photo: In the arid beauty of New Mexico the Navajo Indians make their home. The Brethren Navajo Mission seeks to reach them with the Gospel. See the report on a special occasion on page 4. *Photo by Lester E. Pifer.*

CHARLES W. TURNER, *Editor*
KENNETH E. HERMAN, *Managing Editor*

Tim Rager, *Assistant to the Managing Editor*
Mrs. Michael Alexander, *Editorial Secretary*
Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590 Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches


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DEPARTMENTAL EDITORS
Foreign Missions—Rev. John Zielasko
Grace Schools—Dr. Herman A. Hoyt
Home Missions—Dr. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Grady
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor:

Here is a little parable I would like to share with you.

There was once a boy whose name was Nat Breth. He was a well-born child and an admirable child. His parents loved him greatly. One day they looked about at some other children and wondered anxiously whether any were growing more rapidly than their Nat.

"Nat," instructed Mr. Breth sternly, "I believe that you should be growing faster."

"Nat, honey," begged his mother, Grace, "please grow. Please grow faster than any of the others."

Every morning Mr. Breth eagerly measured Nat's height against the facing of the kitchen door. Every evening Grace weighed Nat and carefully recorded the pounds and ounces. They continually checked his temperature, pulse and blood pressure, recording all of the data faithfully.

"Grow, Nat, grow," urged Mr. Breth. "Or you will never come to maturity."

"Please grow, Nat," begged Grace anxiously. "What will the neighbors think?"

Nat was becoming pale and nervous and he cried a lot, so Mother and Daddy took him to the doctor. The wise old doctor examined Nat and smiled reassuringly.

"Nat will be O.K.," he said. "Why don't you just stop focusing so much on growth. Do the things you have always known were good for Nat. If you give him a good balanced diet, plenty of rest, healthy exercise and love, the growth will come naturally."

And it did.

—*Washington*

"Get Thee Behind Me, Satan" Medals

By Charles W. Turner
Editor

Anti-Satan Medals are available! No, we are not recommending that you purchase one, only pointing out there is opportunity for merchandising just about anything. Recently a nationwide newspaper carried an ad for the sale of exorcist medals. Part of the ad proclaimed, "We believe, like many do, that certain holy medals, scapulars, pictures and crucifixes are positive warning signs to the devil. A person or home without Christian protective symbols may be a tempting target for evil spirits to lurk and multiply." You are given three choices of medals. The twenty dollar model is solid sterling silver proof with serial numbers up to 9,750—a limited edition. It comes in a plush presentation case. For ten dollars it comes in bronze. Then for three dollars, you can purchase a deluxe laminated plastic wall plaque of St. Benedict with booklet. All come with a "money-back guarantee if not pleased." I guess that means if it does not work right you can get a refund on the whole thing.

It all adds up to some very interesting claims regarding exorcism. And if one or all would work, you must admit the price is right. To spend three dollars to warn the devil not to enter your house is a rather cheap price to pay. The only catch here is that the whole matter will not work. It appears this formula for warding off the devil is not the same concept that the Apostle Paul had of the whole situation. He set forth some truths about fleeing from Satan as well as the proper Christian armor in the battle against sin and Satan. In the Book of Ephesians, obedience to the Word of God, faith and prayer are put forth as the main sources of spiritual strength.

Yet, it seems mankind is always looking for the easy formula of getting his work completed for him. In view of this ad, I am certain many people will send in their money to buy the special silver medal with a serial number on it—all "privately struck by the Franklin Mint." It seems so urgent when you realize only three hundred of these remain in the reserve stock. So, "Order Today," says the ad—don't delay. To be able to defeat Satan in this way is very doubtful, and I wonder how many will not be pleased and will ask for their money back. Superstition is not an outmoded fallacy of another century. It is alive and well and on the planet earth today. (Sounds familiar, doesn't it?)

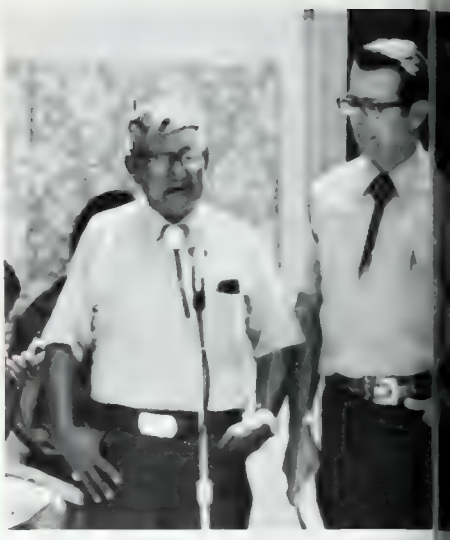
While we may reject the concept of medals and idols with some degree of scorn, it is still possible to be ignoring the scriptural truths regarding sin and the devil. Not that we do not believe them, but rather because we choose to walk in our own ways. Many people of twentieth century America will probably not bow down to idols of stone and metal, but neither will they bow down to God's way. Rather, they seem to selfishly choose the trappings of our current culture and times and make themselves their own gods. They serve their own wishes and desires and intellects. Their destiny is no different than the idol worshipers because, let's face it, that is what they really are.

God used love to defeat ignorance and sin. The highest manifestation of this love is found in Christ—His death, burial and resurrection. Is there an easy way to find a solution to the problem of casting out evil? There is none; no, not an easy way. The only way is through Christ and the power He provides for the believer.

You can deck the walls of your home with Anti-Satan plaques and carry a ton of medals—all to no avail. Remember, Satan is powerful, but our God is *all* powerful. The only way to overcome evil is to accept salvation through Christ and live an obedient life according to God's instructions in His Word.











Top: Navajo pastor Lee Trujillo (left) and Mission superintendent, Larry Wedertz. *Center:* Generous portions of good food were provided on several occasions. *Bottom:* Old bed springs served well as a grill on which tasty steaks were cooked.

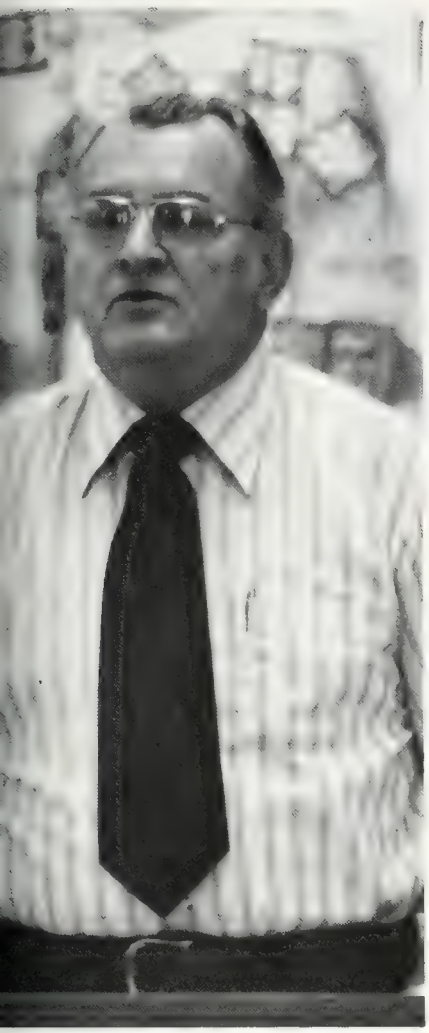
Guests at Navajoland

An inside look at the annual missionary workshop and dedication of the new Grace Youth Building.

By Mrs. Harold Dunning

Somehow it had never worked out, although Harold and I had long dreamed of visiting the Brethren Mission to the Navajo people. So when we were invited to participate in their annual missionary workshop in August we happily accepted. Along with Rev. Dan Shedd of the Whittier Elementary School, Dr. Lester Pifer and Rev. Robert Thompson, we were to have the privilege of ministering to this dedicated group of missionaries.

The workshop began Thursday evening with a delightful steak dinner cooked over an open fire and served with all the usual extras. Although they found the heat from the coals intense, our cooks—Mr. Thompson and Mr. Wedertz—did an excellent job in getting the steaks done to everyone's satisfaction. This special banquet was just the beginning of our culinary experience! We had a delicious potluck dinner provided by all the missionaries on Friday night, and a wonderful picnic Saturday evening on a nearby mesa overlooking a beautiful New Mexico canyon. Surely roasted hotdogs, special-recipe potato salad and baked beans plus other goodies, were never so delicious. Gourmet food made gourmands out of us all! (I might add that the boulders which served as benches proved most unyielding as the evening progressed.) Enjoying this special picnic also were some of the missionaries



Using passages from I Thessalonians with a missions emphasis, Rev. Harold Dunning warmed and challenged hearts.



from an adjacent mission. Mr. Robert Lathrop proved to be an excellent chauffeur as he expertly maneuvered the big yellow bus along the tortuous road which wound its way up the mountain.

Mr. Shedd's seminar sessions were extremely beneficial as he shared from his experience as a Christian teacher and principal of a Christian school. He discussed classroom discipline, goals of Christian education and other very practical and pertinent subjects. He showed a keen awareness of the particular needs of the Navajo children. These needs are being met through the excellent work which is being done in the boarding school. Knowing God's promise to call out a people for His name from every tribe and nation, I am glad to be a part of a church that is interested in the Navajo Indians.

God warmed and challenged our hearts by His Word as we were led through I Thessalonians by Harold Dunning. It was good for all of us to consider the aims and obstacles of missionary service as viewed through the eyes of the Apostle Paul. We personally were challenged to follow Paul not only in giving thanks for the work of faith and labor of love of these missionaries, but to put our faith in Christ, praying for the performance of His purpose among the Navajos.

It was interesting to listen in on the sessions conducted by Supt. Wedertz, as well as Dr. Lester Pifer and Rev. Robert Thompson, as they reviewed the history of the Mission and projected some exciting plans for the future. Time and again Harold and I were reminded of our missionary life in far-off Africa. It was easy to empathize with the missionaries at Counselor: the language barrier, the cultural distinctives, living on a missionary compound. Yes, even the bumpy, dusty roads were similar! So my husband and I felt a kind of kinship with these dedicated men and women who have come to serve our Lord in this remote area of the country.

Our last day at the Mission, Sunday, proved to be filled with exciting things. Following the conclusion of the morning worship sessions, we enjoyed a delightful "corn-on-the-cob feast" with the Navajo people. Before going to the chapel, we gathered at the new Grace Youth Building and observed a dedication service in memory of Grace Trujillo. In the afternoon the chapel was filled as a host of Navajo friends gathered to listen to the preaching of Pastor Lee Trujillo who shared the message of God in the Navajo tongue. After supper we met again for our final meeting which included a happy time of singing followed by Robert Thompson focusing our minds on some of the priceless "gems" lifted from the treasure chest of John 17.

The Dunnings will long remember their brief stay in Navajoland. The dear missionaries, some of whom were before only names on the prayer calendar, are now counted as warm personal friends. If God has planned a return trip for us some time, we will rejoice!

Building in "Site" at Dillsburg

By Pastor Kenneth E. Wilt

The first shovel of earth was moved in preparation for a new building program at Dillsburg, Pennsylvania. The Hope Grace Brethren Church met at the new church site on Sunday, September 15, 1974. Rev. Ralph C. Hall of our Brethren Architectural Service delivered the morning message and was the speaker for this special occasion. Immediately following the message the congregation traveled to the site for the actual ground-breaking ceremony. Pastor Kenneth E. Wilt led the parade of those taking a turn with the shovel.

In the special service various aspects of the church were represented by each of the participants: Pastor Wilt—the church; Mr. Arthur Stoner—the building; Mrs. Atha Miller—the women; Miss Carolyn Moyer—the youth. At the conclusion of the service we joined hands and sang the "Doxology."

The new building was designed by the Brethren Architectural Service and will be financed by the Brethren Investment Foundation. The congregation has paid for the church location which is four acres in size. The new site is located on the old York Road about seven-tenths of a mile south of Dillsburg. The building committee is comprised of Eugene Miller, Donald Byers, Harry Yohn and Robert McNew. The building superintendent and contractor, Mr. Cary Engle, is experienced in building churches. He has worked with the Brethren Construction Crew and recently has completed a number of building programs in





The new location, four acres in size, has already been paid for.

Pennsylvania.

The Dillsburg Grace Brethren Church was actually started with members from the Melrose Gardens Grace Brethren Church of Harrisburg. A group of people from the Dillsburg and Mechanicsburg area felt led to start a work in their immediate vicinity. Knowing of my availability the group contacted me about helping with such a project. After much prayer and careful consideration the Harrisburg church was contacted. They graciously gave their consent and blessing and have cooperated in every way with the establishment of this new work. The Harrisburg church has given more than $1,000 toward the Dillsburg project.

On March 22, 1972, the Dillsburg work had its first public service in the Dillsburg Community Building. From the first service with twenty-two present there has been an enthusiastic interest with a steady growth pattern. The average attendance for the first half of 1974 has been forty-four in the morning service and twenty-six in the evening service.

A building fund has been started and the funds are being deposited in the BIF toward a site purchase. After delay in getting a deed to property in our first consideration, the Lord opened the way for purchase of our present site. During this period of delay the building fund grew and made possible a debt-free settlement on our four-acre location costing $20,000.

The work here is being developed with the help and cooperation of the North Atlantic District and The Brethren Home Missions Council.

It is exciting to look back and see what the Lord has done here in just over two years. Pray for future steps in our building program here in Dillsburg.



Blessings for Fremont

By Pastor Tom Bailey

Home Missions Editor's Note: Our hearty congratulations to you the members and friends of the Fremont, Ohio, Grace Brethren Chapel on your big step of faith in becoming a self-governing, self-supporting church. You have demonstrated true Christian love in reaching people in your community for Christ. Your enthusiasm, soul-winning activity and faith are refreshing and rewarding. This is the type of self-supporting church that we want to see as a product of Brethren Home Missions.

A special word of appreciation is due to the following three men who were instrumental in the development of the Fremont Chapel: Pastor Granville Tucker for his ministry in the beginning stages of this work; Pastor Marion Thomas for his rebuilding the ministry that carried this work well on the road to self-supporting; Pastor Thomas Bailey whose ministry has put the capstone on the progress. The Brethren Home Missions Council and all its supporters wish you God's richest blessing on your continuing ministry of spiritual development, growth and outreach.—*LEP*

Pastor Tom Bailey



Former pastor Marion Thomas



"To God be the glory, great things He hath done" is an appropriate theme for the Grace Brethren Chapel in Fremont, Ohio. We set aside August 25,



The original chapel plus the new educational unit at the back.

1974, as a special day to reflect on God's blessings and faithfulness at the Chapel over the past five years. He has enabled us to become a self-supporting, self-governing church.

The first great blessing was that God directed Pastor Marion Thomas to reopen the Chapel in November of 1969. Steady growth continued as God blessed this ministry. People began to receive Christ as Saviour, to be baptized, and to become active members of the Chapel. The growth required more space and a 40 by 40 Sunday School unit was built. Also the lots on either side of the Chapel were purchased. By the end of four years God had begun a great work through Pastor Thomas and the Chapel was on its way to become a self-supporting, self-governing church. It was at this time that God directed Pastor Thomas to pioneer a work in Anderson, South Carolina. We are grateful to Pastor Thomas for preparing the way for our coming as the new pastor.

A second blessing is God's people here at the Chapel. They are Christ-centered people. They love Christ and share Him with their families, relatives and neighbors. Their testimonies have resulted in many coming to know Him. They also are a giving people. Last year $10,810 was given to the building fund alone, with the total giving amounting to $22,000. This year on Easter Sunday $1,024 was given in a miracle offering towards going self-supporting. God's promises have been claimed! On July 28, 1974, a great step of faith was exercised by a unanimous vote to go self-supporting as of that date.

A third area of blessing is watching how the Lord turns problems into opportunities to work for Him. It has been great to see God solve the problems and provide opportunities for all of us to grow and mature in our relationship with Him.

In addition we have been blessed of God through those who have supported this ministry in various ways. Our deepest appreciation is expressed to God for The Brethren Home Missions Council, Brethren Investment Foundation, Northcentral Ohio District Mission Board, and all the many other Grace Brethren people who have supported this work in prayer as well as financially. We covet your continued prayers as we seek to reach our community for Christ. We also have appreciated the relationship, encouragement, and assistance from the Grace Brethren Church and Pastors Tressler and Feather.

Another blessing has been watching God give the increase. Many public and personal decisions have been made and we are seeing the results. We have seen people come to know Christ as their personal Saviour. Lives have been changed and rededicated to Christ. We have seen problems solved and divided homes restored in Christ. Several have followed the Lord's teaching by entering the waters of baptism. We are excited that new families have taken interest in the ministry of the Chapel. We could go on and on listing the ways God has blessed and not the least of which is becoming self-supporting and self-governing. Neither the people nor the pastor can take credit for this progress. In I Corinthians 1:26-31 Paul concludes, "He that glorieth, let him glory in the Lord." Therefore our theme is "To God be the glory, great things He hath done."



Before Pastor and Mrs. Ed Jackson and son Jim left for Alaska, they geared up for the new climate.

The Jackson Three Arrive in Kenai

The Jackson three, Ed, Polly and Jim, arrived in Kenai, Alaska, on August 20, 1974. The trip was a distance of 3,822 miles from Winona Lake, Indiana, and covered nearly two weeks of time. All three are now involved in the task of building a church in Kenai.

The Jacksons are adjusting to an entirely different way of life. Mrs. Jackson (Polly) wrote about her trip to the store where bread sells for $1.06 per loaf, eggs $1 per dozen and bacon $1.89 per pound. Everything else seems to be priced proportionately. The alternative to paying these prices is to hunt, fish and store up some of nature's own food products.

A recent fishing expedition netted over four hundred pounds of halibut. Wild blueberries are available, if you can outwit the bears, and one day seventeen quarts were obtained for the deep freeze. If a moose can be secured to provide meat it will supplement some of the one-dollar-eighty-nine bacon.

The church families are making calls on other families in the community and new people are beginning to attend. The average attendance has been in the thirty to thirty-five figures. Bible study groups are being started. Jim is working with the teens and the men are working with the boys to help build up the congregation.

The present meeting place is made up of modular units on a fine church location. A building committee is working on plans for the future development of the property.

The church has some added financial needs due to the change in pastors and the long move involved. At this time about $1,700 is needed to pay the church's one-half of the total moving bill.

The Herman Hein family who pioneered the Kenai field has returned to the "lower 48" as it is referred to in Alaska. They are in the process of locating in the Northwest around the area of Yakima, Washington. The Hein home now serves as the home of the new pastor.

The Jacksons are encouraged with the work in Kenai and would ask an interest in your prayers on their behalf. It is a long way to the closest Brethren church and, therefore, Brethren fellowship is just about out of the question.

Mrs. Allen Herr at Home



Mrs. Allen Herr

Mrs. Allen (Alma) Herr is now at home with her Lord. She left her earthly home on Saturday, September 7, 1974. A memorial service was held at the Montclair Grace Brethren Church on Monday, September 9. Later the body was flown to Pennsylvania with graveside services at York Road Cemetery, Hanover, Pennsylvania, on Thursday, September 12.

Mrs. Herr had been seriously ill for several weeks. During our national conference her husband, Allen, was called to Pennsylvania to be with her. She was born in Pennsylvania and many of her family members and friends reside there. She was later flown back to California to be with her immediate family. Mr. Herr is a home missions pastor at the Montclair church.

Our earthly loss is heaven's gain. We extend our sympathy to the family, and your prayers on their behalf will be appreciated during this time of adjustment.

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BMH NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Winona Lake, Ind. At the August corporation meeting of the Brethren Missionary Herald Co., held during national conference, Rev. William H. Schaffer was honored for twenty-eight years of service on the Herald Co. board of trustees. Upon the occasion of his retirement from the board, he was presented with a plaque by Rev. Ralph Colburn, chairman. (Editor's note: Pictures were taken of this occasion, but we regret that the film processor lost all of the negatives. Our apologies to Mr. Schaffer.)

West Covina, Calif. An intern program for young men interested in full-time ministry is being developed by **Pastor Philip Teran.**

A remodeling program is also under way. Changes are planned for the pulpit area; drapes and carpet will be installed; and the church will receive a fresh coat of paint.

Kittanning, Pa. A mock wedding symbolizing 35 years of marriage was part of an anniversary observance for **Pastor and Mrs. Roy Kriemes** recently. About 80 guests attended the reception at the North Buffalo Brethren Church. Special surprise guests were the pastor's brother and sister from Detroit, Mich.



A special reception at Canton, Ohio, celebrated twenty-five years of marriage for Pastor and Mrs. Richard Grant.

Canton, Ohio. A corsage, a boutoniere, an anniversary cake, a generous check, and a warm atmosphere added meaning to the twenty-fifth wedding anniversary reception for **Pastor and Mrs. Richard Grant.** One hundred fifty-three attended the service Aug. 21. Pastor Grant served for five years as editor of the *Brethren Missionary Herald.*

Kent, Wash. The twenty-fifth anniversary of **Pastor and Mrs. James McClellan** was honored recently. Relatives and friends from as far away as California attended. Among the gifts was a money tree which purchased two new living room chairs and painted the pastor's residence.



Miss Mary Cripe was the missionary story-teller at the La Loma Grace Brethren Church.

Modesto, Calif. Stories about snakes and truck brakes and life in Africa opened the VBS at La Loma each day. **Miss Mary Cripe**, missionary on furlough, told the stories to a sanctuary full of eager boys and girls.

A new class was offered by the VBS for the first time this year—a ladies class. They enjoyed the missionary stories, too.

The offering contest between the boys and the girls amounted to $165.85 toward the purchase of a water tower and pump for the mission station at Boguila in the Central African Republic. Darrell Anderson, pastor.

York, Pa. A mortgage-burning service added significance to the twentieth-anniversary celebration of the Grace Brethren Church. The church began as a Bible class under the leadership of **Rev. Russell Weber.** The building was completed in 1954 under the ministry of **Rev. Gerald Polman.**

Dr. Lester E. Pifer was special speaker for the occasion. **Rev. George Wilhelm** and **Rev. Kenneth E. Wilt** also participated in the Sept. 8 service.

The congregation is investigating a further additon to the building, or possible relocation. Nearly $2,000 has been given for this purpose. Robert D. Whited, pastor.

Available once again! Several literature items sold by the Herald Co., which have been out of stock, have been recently reprinted. Included are: *The Tongues Movement* by Dr. L. S. Bauman (75c); *Now That I Believe, What Next?* by Rev. Dean Fetterhoff (20c); and *If I Wash Thee Not* by Dr. Charles Mayes (20c).



Taking part in the service of ordination for Edward W. Brandt III were (l to r) Mr. Clyde Vance, Rev. Dean Walter, Mr. Robert Wagner, and Rev. James G. Dixon.

Washington, D.C. The Chaplain of the Staunton Military Academy, **Edward W. Brandt III,** was ordained at the Grace Brethren Church recently.

Mr. Brandt is a charter member of the Grace Brethren Church. He is a graduate of Trinity College, Wesley Theological Seminary, and recently received his Master of Theology degree as a Menninger Scholar at Harvard University.

Brooksville, Fla. The potential is great for the new Grace Brethren Church in this county seat. It is Hernando County which is beginning to experience one of the greatest growth rates in the United States.

The pastor of the new work is **Rev. Jerry Snyder,** licensed Brethren minister, and director of "Reach Out Crisis Center"—a counseling center for people with psychological problems.

The new work is being supported by Florida District Missions. Services are presently held in the Spring Lake Civic Center on Route 41. Contacts should be referred to Rev. Jerry Snyder, Box 540, Brandon, Fla. 33511.

New York (EP)—Fewer American youth consider religion a "very important value" in life, according to a national study.

Young people who hold that religion is a "very important value" in life have dropped from 59 percent five years ago to 39 percent today.

In a short span, what was a majority in that camp has suddenly become a minority.

Five foundations sponsored the survey taken by Daniel Yankelovich, Inc.

Statistics show that a majority of those dropping religion in school days return to it in more mature years.

The "great homogenizing influence of mass communications" was cited as a factor shaping beliefs of young people today.

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Telford, Tenn. Nov. 3-8; Donald W. Farner, pastor; Becker Evangelistic Team.

Fort Wayne, Ind. (First). Nov. 10-15; Galen Lingenfelter, pastor; Bill Smith, speaker.

Grafton, W. Va. Nov. 13-24; Paul Mohler, pastor; John Aeby, speaker.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

BENTON, Laura, 91, oldest member of the Leamersville Grace Brethren Church, Duncansville, Pa., died Sept. 6. John Gregory, pastor.

CHRISTIANSEN, Ethel B., 86, a charter member of the Grace Brethren Church, Winona, Minn., died Sept. 10. John Hartman, pastor.

DILLING, John E., Sr., 93, a member of the First Brethren Church, Martinsburg, Pa., for 66 years died Sept. 20. William H. Snell, pastor.

GRACE, Olive S., 88, a faithful member of the First Brethren Church, Philadelphia, Pa., for many years, died Aug. 18. Roger L. Wambold, pastor.

MILLER, Jacob, 82, longtime member of the First Brethren Church, Whittier, Calif., died Sept. 1. Jesse B. Deloe, pastor.

PHILLIPS, Stanley B., 25, of the First Brethren Church, Martinsburg, Pa., died July 26 in an automobile accident. William H. Snell, pastor.

RILEY, William H., 68, a member of the First Brethren Church, Martinsburg, Pa., died Sept. 3. William H. Snell, pastor.

WEIDMAN, James, a member of the Grace Brethren Church of Greater Washington (D.C.), died July 27 in an automobile accident. James G. Dixon, pastor.

WERTZ, Dora, 70, an active member of the Leamersville Grace Brethren Church, Duncansville, Pa., died Sept. 19. John Gregory, pastor.

Wedding Bells

A six-months's free subscription to the *Brethren Missionary Herald* is given to new subscribers whose addresses are supplied by the officiating minister.

Kathy Irving and Karl Alhgren, June 29, Grace Brethren Church, Orange, Calif.

Noell Roller and Terry Hammer, Aug. 10, First Brethren Church, Wooster, Ohio.

Cheryl Gable and Earl Knote, Sept. 7, First Brethren Church, Wooster, Ohio.

Delores Roth and Paul Moechnig, Sept. 14, Grace Brethren Church, Winona, Minn.

Karen S. Brock and Michael L. Authurhultz, Oct. 5, Bethel Brethren Church, Osceola, Ind.

Lamentations 3:21-23

The One and Only Hope for the Future

By Dr. Herman A. Hoyt, *President, Grace Schools*

Grace Schools Editor's Note: This article is excerpted from an address to the combined student bodies of Grace College and Grace Theological Seminary by President Herman A. Hoyt at the beginning of the 1974-75 school year. It is based on the schools' year verse.

It is attested by almost unbroken tradition that *the author* of Lamentations is the prophet Jeremiah. The Septuagint translation, the Jewish Targun, the Jewish Talmud, and the historian Josephus all unite in declaring Jeremiah to be the writer. Prefixed to the book in the Septuagint version is the following note: "And it came to pass after Israel had been carried away captive, and Jerusalem made desolate, Jeremiah sat weeping, and lamented this lament over Jerusalem."

The *main characteristic* of the book is indicated by the title, "Lamentations." The Greek version uses the word *threnoi,* pointing to loud weepings, the evidence of hot burning sensation, choked with uncontrollable sobs. This book is a collection of poems constituting an elegy. It was written over the desolation of Jerusalem by one whose love for it, guilty as he knew it to be, was like that of a wife for her husband, or a father for his child.

The *design and style* of the book is amazing, considering the circumstances out of which it came. It consists of five poems or laments as indicated by the five chapters of the book. The first four chapters are in the form of an alphabetic acrostic. Even though the prophet was in a high emotional state, he was exercising care in the composition of his lament.

Central to this entire lament is the height to which the prophet rises when he expresses the fact that even in judgment God is merciful. And because of what God is, there is hope for the future. This constitutes the text chosen as our year verse for 1974-75.

> *"This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:21-23).*

We shall treat this passage of Scripture under three main points.

The Remembrance of Punishment in the Past

"This I recall to my mind" (v. 21)

As the prophet reviews in his mind all that has happened, three things stand out in his thinking: the nature of the punishment that has fallen upon Israel, the cause of this punishment, and the source of this punishment. The first two chapters dwell upon these things.

1. The *nature* of the punishment as set forth in these two chapters can be described in three words—deserted, despised, desolated.

Jerusalem is *deserted* and sits solitary and alone. Like a widow deserted by her husband, so the city experiences loneliness and depression. Where once she enjoyed greatness among the nations, now she is reduced to subjection and servitude. Jerusalem is now *despised* by the surrounding nations. Once they honored her, but now they see her nakedness. Once magnified, the city of Jerusalem is now vilified. *Desolation* is everywhere. The gates of the city have been torn down. So there are now no more those endless processions to the city to carry out the solemn feasts. The beauty of the city has departed. The temple has been desecrated and torn down, and all its treasures have been carried away to Babylon.

2. The *cause* of this punishment is clearly laid at the door of the people themselves. Jerusalem hath grievously sinned, therefore she is removed (1:8). The people rebelled against the commandments of the Lord (1:18). The prophets in Israel spoke of vain and foolish things instead of revealing to the people their sins. As a result the people grievously rebelled against the Lord, and their wickedness and transgressions came up into the face of the Lord.

3. The *source* of the punishment is twofold. The Lord has used the Gentile nations, principally Babylon, as the rod of wrath in His hand to inflict punishment. But in the ultimate sense, the judgment was from the Lord. "The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old" (2:17).

The Realization of the Preservation through the Present

"It is of the Lord's mercies that we are not consumed, because his compassions fail not" (v. 22)

This verse is twofold in its significance. The experience of preservation is stated in the opening clause, and this is followed by an explanation, essentially a statement of fact about an unchanging God.

1. The *unchanging character of His warning* concerning punishment was fulfilled. After reading the prophecies of Jeremiah and the opening chapters of Lamentations, no one could doubt the fulfillment of this word of warning.

2. But there is also the unchanging character of the *word of preservation* for God's people. Even though the Lord unloosed His wrath upon the nation of Israel, they were His people, and there was a limit to which He would go in punishing them (Jer. 39:11).

3. The experience of *preservation grows out of what God is.* Being an unchanging God, His compassions are never exhausted toward His own. This is the experience of Israel through all the changing fortunes of her existence. Though permitted to pass through the fires of persecution for the multitude of her iniquities, yet Israel was never consumed.

The Recognition of Promise for the Future

"They are new every morning: great is thy faithfulness" (v. 23)

In this verse Jeremiah rises to the pinnacle of comprehension of what God is. In the midst of the expression of his sorrow, the veil is drawn aside, and Jeremiah catches a glimpse of God passing beyond the fulfillment of His word of judgment.

1. The *perpetual performance* of God is stated in the opening words of the verse—"They are new every morning." That is, the compassions and mercies of the Lord are new every morning. As the morning breaks over the landscape, and a new day is ushered in, people sin; and were it not for the fact that God is full of compassion and is constantly expressing that compassion toward sinners, they would be blotted out of existence. Even in the midst of judgment, God is displaying that compassion toward Jeremiah and his people.

Just as Jeremiah was suddenly ushered into the light of new comprehension of God, I could wish that would be true for every member of this student body and every faculty member. We are sinners. If God were to administer what we deserve at this moment, something that He has a perfect right to do, we would all pass under the sentence of death. But we continue to live because the compassions of the Lord are being poured out upon us.

2. It is a *perfect persuasion* that explains in part the perpetual compassions of the Lord. This is stated in the next movement of thought in this verse—"Great is thy faithfulness." Faithfulness is affirmed by the motives and convictions of the Lord. What a person believes produces behavior. Conduct grows out of creed, and the performance of God issues from His persuasion. The perpetual display of mercy toward sinners grows out of the fact that God is faithful.

All of us are here today because God is perfectly persuaded toward us in love, and mercy, and compassion. In superabounding grace God has met the demands of His own holy aversion to sin. He is free to extend to us the continuous cleansing efficacy of Christ's blood with the dawn of every new day.

3. But there is another facet of this passage that we need to consider. Jeremiah saw it, and it gladdened his heart and gave him hope for the future. It is the *permanence of the person* of God. Looking beyond the judgment of the future to the blessedness of the millennial kingdom, Isaiah found hope in the fact that God is a God of the Amen.

The word Amen carries meaning of the utmost importance. Basically, the word means that which is firm, unyielding, established, sure, absolute, truth. When applied to a person it describes steadiness, stability, faithfulness, trustworthiness, constancy. Such an one can be trusted, confided in, believed upon, relied upon. What he is today, he will be tomorrow, and forever. Here is promise for the future.

Conclusion

"This I recall to my mind, therefore have I hope" (Lam. 3:21). The conclusion of Jeremiah was good for him in the midst of gloom and desolation. It is good for each one of us in this day of gathering clouds and global catastrophe. There is no other basis for hope. On the human and natural level the trend is toward world disaster. On the divine and supernatural level is hope. That hope resides in God. He holds the world in His hands. He can direct the course of events for the welfare of mankind and certainly to the good of His own. He can send His Son to bring this deteriorating order to its consummation and usher in that final and perfect order. "Therefore have I hope."

This word of hope was sufficient for Jeremiah in his plight. It is sufficient for Grace Schools in this uncertain economy. It is sufficient for every administrative, faculty, and staff member, however serious the situation may be. It is sufficient for every student in this school, however dark the circumstances may appear to be. Let this word of hope turn all our hearts in the direction of that One who is the God of the Amen, whose truth never fails, and whose mercies are new every morning.

The Coming Boom:

By Douglas Stave
Dean of Education
Northwestern College
Roseville, Minnesota

Our generation has equated bigness with goodness, and an impressive church plant and attendance have been considered the marks of success. Pastors have assumed that people's needs are being met if a lot of activity is going on in an up-to-date building.

Perhaps it is time to reorder priorities. I suggest that in the next decade the churches that will "make it" are those that emphasize staff and program more than plant, and that associate ministries (or "paraministry") will be the main occupational growth area in the church.

Large churches will become larger. Many smaller churches will close. More and more ministry will be conducted outside the pulpit. Because of the energy shortage and skyrocketing building costs, congregations will remodel at $10 or $15 per square foot. More and more churches will offer multiple services Sunday mornings. Multi-use buildings will be busy six or seven days a week. And congregations will realize that they need one full-time worker for every thirty tithers or 100-125 attendees. A church whose attendance averages one thousand, for example, will need a staff of seven to ten.

But many pastors are not ready or willing to manage a flock of paraministers. A pastor may feel threatened by an associate, and may place frustrating limits on him. He may refuse to let his associate be credited with a new idea. He may be suspicious, believing that the associate is gathering about him a circle of loyal friends. And he may behave selfishly: by accepting a $1,000 Christmas gift from his congregation, for example, while the director of Christian education contents himself with $25.

The fault is not all the pastors'. Associates themselves contribute to staff problems. They may leave prematurely; although momentum cannot be built up for an effective, permanent work in less than two years, many youth directors bolt after a year in the saddle. Some associates gather about them parishioners who have grievances to air concerning the pastor; this is a divisive action that hurts the church. And some paraministers are idea people who lack the conscientiousness and discipline to follow through. Their programs are initially impressive but don't amount to much.

But as the pastor makes room for paraministry, he and his associates can move ahead. Problems can be overcome. A pastor who wants to build a team can acquire the techniques to do so.

What are some of the opportunities for paraministry? The following list is by no means complete: (1) music director, (2) visitation director, (3) stewardship director, (4) director of Christian education, (5) youth director, (6) church secretary, (7) children's worker, (8) public relations director, (9)

Paraministry

drama director, (10) minister to senior citizens, (11) nursery or Christian day-school administrator, and (12) camping director. All these are needed functions in the average large church today.

Pastors simply do not have time to perform all the work that needs to be done. They must make room for a team. One or more paraministers will be needed in at least fifty thousand churches by 1980. It is estimated that the evangelical churches can absorb as many as 150,000 paraministers within ten years. Can churches overcome the obstacles?

First, paraministry must be considered permanent. The associate must look at his opportunity as satisfying, fulfilling, and God-glorifying. He agrees that teaching and preaching from the pulpit are of tremendous importance, but he knows that administering and organizing other activities in the church are very important too.

Second, the paraminister of the future will recognize the problems of working with the pastor and the church. He will follow a carefully worded job description. He will work to meet the expectations of the congregation.

Are evangelical educational institutions geared for the job of preparing paraministers? Many seminary graduates view paraministry positions as stepping stones to the pulpit, not life-time opportunities.

Leaders of seminaries, Christian liberal-arts colleges, and Bible colleges must move to change this attitude. These educators should build courses from the basis that paraministry is a fulfilling, life-time work.

Already some Christian colleges are restructuring the typical degrees that prepare men and women for paraministry. Many believe that the Bachelor of Theology and the Bachelor of Religious Education degrees are restrictive vestiges of a former era. The Bachelor of Arts in Ministries is a degree that colleges are beginning to offer.

Christian colleges and seminaries must orient future pastors to accept the prospect of ministry by a team. Seminaries should add additional courses in church management so that the pastor can see himself as the head of an administrative team, not a dictator but not a one-man band either.

Churches need to prepare for paraministry. A worthy goal for churches is one staff member for every one hundred attendees. To reach this goal in most churches would mean adding two to twenty full-time staff members. Pastors should begin writing job descriptions for those additional positions. Trustees should take steps to provide adequate salary and housing, and to see that associates get a fair share of such benefits as Christmas gift money.

Soon the main work of evangelization, teaching, and Christian nurture in the churches will be performed outside the pulpit. This is a fact of life, and pastors should get ready for it.

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A photo essay
by Steve Hughey
Grace College senior

After Chapel



Where does a Grace College student go after chapel, and what does he do with the thirty minutes before his 10:30 a.m. class? It's not enough time for anything significant—just enough to cram for an exam, grab a sweet roll, cement a friendship, or just plain relax.



Some never make it out the chapel door (above). Others go for a stroll and poke along "snail trail" to class (right).



It's a good time to soak up what remains of an Indian summer sun (left), or participate in the daily conference on world problems (below left).







There is just enough time to have a mid-morning snack (above), or to "concentrate" on a reading assignment (left).

Grace Enrollment Reaches New Milestone

By Terry White
Asst. Professor, Journalism

Grace Schools reached another milestone this fall when the combined enrollments were officially recorded at 1052—the first time ever to exceed the one thousand mark. Grace College increased 2.4 percent over last fall to a 731 total, and Grace Theological Seminary experienced a 14 percent surge to 321.

For a glimpse at some of the facts behind the figures, we talked with the directors of admission of the two schools, Prof. Ron Henry and Dr. John Davis.

The college, according to Prof. Henry, actually has fewer freshman students than last year. But the number of transfers and readmitted students account for the increase. The school accepted 44 percent more transfers than last year. While the total numerical increase in the college student body was only seventeen, the school is actually providing dormitory space for forty more students, indicating a drop in students living at home or commuting to Grace.

"Recruiting is a whole cooperative effort," says Mr. Henry, pointing out that "our best salesman is a satisfied



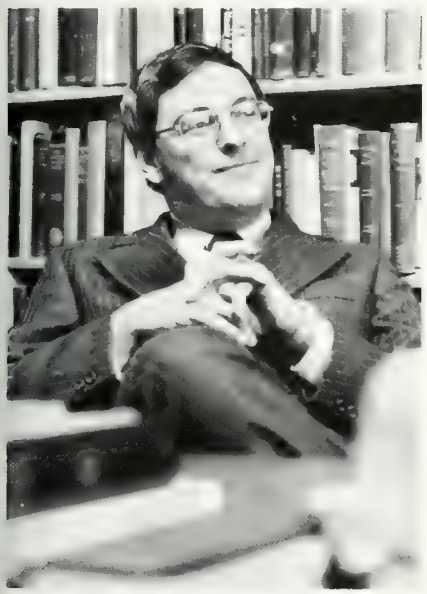
College registrar, Ron Henry, is pleased with enrollment trends—especially transfers and readmissions.













A strong Biblical approach to studying for the ministry is a factor which draws many to Grace Seminary according to Dr. John Davis, registrar.

student." He also feels that the number of readmittances is a healthy factor, demonstrating that dropouts hold the college in high enough regard to want to return.

Working along with Bill Katip, admissions and retention counselor, Mr. Henry follows up each admitted student with a constant flow of communication prior to his arrival on campus. Once a student is accepted at Grace, he receives letters from the president of the college and of the student body, copies of the *Sounding Board* student newspaper, letters from the dean of students, and so forth.

More and more students are coming from Christian high schools, according to Mr. Henry, and so recruiting efforts are being adjusted accordingly. The questions prospective students most often ask are "What are the costs?" and "What kind of financial aid is available?"

The amount of aid available is of considerable concern to the school. Pointing out that present resources are weak, Mr. Henry indicates that the school nevertheless assists 60-65 percent of its students through loans, grants, scholarships, or work opportunities.

Regarding the increase in seminary size, Dr. Davis feels the school is probably at its maximum size for the faculty and physical resources.

How do prospective seminary students hear about the school? "Largely from pastors, Grace alumni, and their Bible and liberal arts college professors," says Dr. Davis. He quickly points out that Grace Seminary graduates now hold teaching positions in over sixty Christian colleges. Increasing use of Grace faculty members' books as texts in college courses is important, as well as the extensive speaking and guest lectureship schedule of faculty members.

"Very few seminaries maintain a strong Biblical approach to studying for the ministry," says Mr. Davis in singling out the distinctives of the school and reasons for its growth. While other seminaries are often influenced by contemporary social norms, Dr. Davis thinks that the continuity of Grace's faculty and programs is what has built its reputation. "We try to be flexible without being faddistic," is Mr. Davis' evaluation.

One example of this flexibility is the recent addition of a master's degree program in Christian school administration. Emphasizing that Grace's three-year Christian education program has a strong emphasis on *content*, Dr. Davis also indicates that the areas of missions and evangelism are currently under study and are in line for some curricular adjustments.

Seminary admittees, like those of the college, are followed up with regular correspondence from the school. Particularly helpful in informing prospective students of campus happenings is the *Spire*, a newly instituted publication of about 9000 circulation. Yet, Mr. Davis quickly admits that "one recommendation by a college professor is worth more than a ton of literature" in recruiting students.

When asked for any additional comments about the seminary's attributes, Dr. Davis readily claimed the cooperative and helpful relationship with Grace College as a definite "plus factor." Academically, the college can offer courses to seminary wives and to seminarians in areas the seminary does not include, such as psychology, counseling, and so forth. Socially, the co-ed nature of the college and a heavy schedule of cultural and athletic extracurricular programs greatly enrich seminary life, according to Mr. Davis.

God's blessing on Grace Schools, according to both Prof. Henry and Dr. Davis, is a result of a large team of dedicated Christians, including faculty, staff, students, parents of students, pastors, and prayer and financial supporters. A chat with the two quickly convinces one of the reality and evidence of Grace Schools' current year verse—"Great is *Thy* faithfulness."

The Danger of Neglecting Personal Devotions

By George Zeller
Student Body Chaplain
Grace Theological Seminary

None of us would deny the importance of daily Bible study and prayer. And yet as seminary students we face a unique situation in that we are daily confronted with God's Word—in the classroom, in chapel and in our studies.

Is it therefore really necessary for us to set apart a special time during the day to meet with our God? If the attitude of our heart is right throughout the day, will not the Word of God that we study for our courses and hear taught by our professors be sufficient for our spiritual health and well-being? Is it really needful to push our seminary work aside to spend some moments alone with our Bible and with our God?

In seeking an answer to these questions, the example of our Lord may be of help. The Word of God was also a vital part of our Lord's daily routine. He knew the Scriptures thoroughly. He meditated on them constantly, and applied them unceasingly. His mind was saturated and immersed in the Word.

When under attack by Satan or the religious leaders of His day, He would unerringly use the Sword of the Spirit: "It is written!" "Have ye not read?" "Ye do err, not knowing the Scripture!" For over three years our Lord indoctrinated His disciples in Biblical truth. If any man was daily confronted and baptized in God's Word, it was He! And yet, as we observe His life and walk a pattern becomes evident: "And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed" (Mark 1:35).

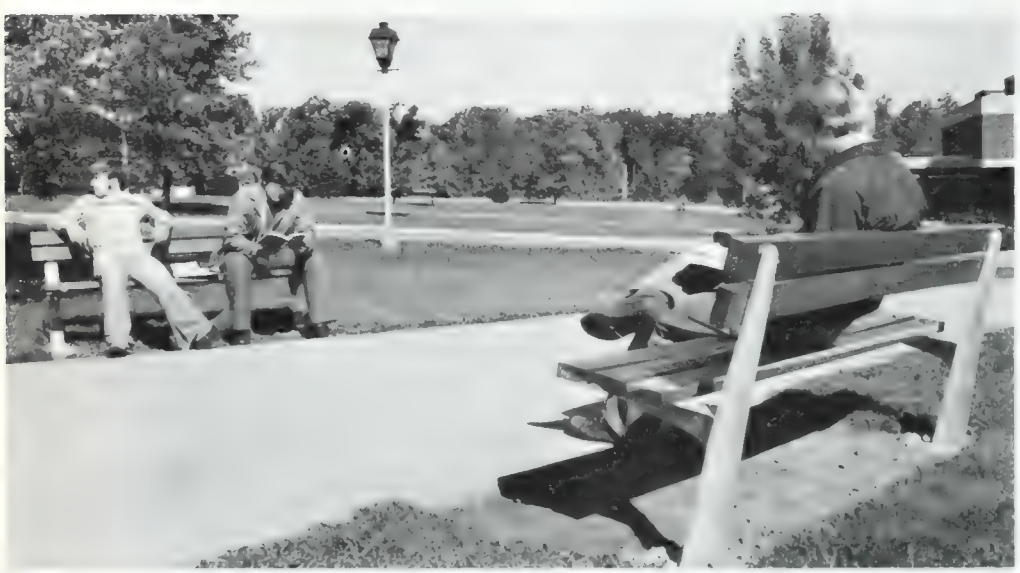
"And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone" (Matt. 14:23).

"And he withdrew himself into the wilderness, and prayed" (Luke 5:16). Compare also Matthew 26:36; Mark 6:46; Luke 6:12; 9:18, 28; Luke 11:1; 22:41.

If our Lord in His perfect humanity needed to come apart from His daily routine to spend time with His Heavenly Father, then certainly we ought to follow in His steps.

Daniel had a devotional program which he faithfully practiced thrice daily (Dan. 6:10). David had a similar program: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Ps. 55:17).

What about you?



The Grace campus this fall is sporting three new benches, donated by the Faculty Women's Club for the comfort and enjoyment of the Grace family. The three benches, costing $53 each, are part of a continuing project. Mrs. Norman (Miriam) Uphouse is FWC president, and project chairmen were Mrs. James (Kay) Battenfield and Mrs. Art (Laura) Davis. (*Photo by Fred Logan*)

Plan Now To Attend

COLLEGE FOR A DAY

GRACE COLLEGE
Winona Lake, Indiana

Nov. 22-23

Friday Night: Concert by Dimensions in Brass and the Grace College Community Band, directed by Prof. Jerry Franks.

Saturday: Simulated classes; dorm open house; Lancer basketball—Grace vs. Concordia; fall dramatic production of Moliere's "The Doctor in Spite of Himself," directed by Prof. Stephen Grill.

For further information write: Ron Henry, Grace College, Winona Lake, Ind. 46590.

MAN to MAN

"faithful men, who shall be able to teach others also" II Timothy 2:2

THE MEN'S VOICE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Greetings in our Lord's name!

I would like to introduce myself as your national president. I have been employed by the Los Angeles City Fire Department for over fifteen years and have enjoyed my work very much. My wife and I live in Long Beach, California, and attend our home missions church in Hemet, California.

Our *Man to Man* paper has become quite a financial burden so it was the decision of our Board to discontinue *Man to Man*. We plan to have a page in the *Herald* once each month to keep everyone informed.

Copies of our latest booklet *Guidebook for Men's Ministries* have been mailed to your pastor. Ask him about it. This material includes a section on our new boys ministry. If you are interested, we have copies available.

We wish to thank you for your continued support as we move ahead with our boys ministry. We will keep you up to date on this page as to our progress.

Have you prayed for your pastor today?

In Christ,
Lyle W. Marvin, Jr.

President Lyle Marvin





Over 200 men attended the Tuesday session at national conference. An offering of $2,600 was received during the week.

President Lyle Marvin (left) and Jack Cline, director of the boys ministry (right), bid farewell to Ed Jackson, former executive secretary now serving as a pastor in Kenai, Alaska.



Prof. Ivan French brought messages from God's Word.



A display outside the auditorium explained the new boys ministry.





A thr-rifty idea for Sunday schools!

Use the Hebrews study guide for next quarter -- it's half-price!

The Brethren Missionary Herald Co. offers another great bargain in Sunday School study guides for next quarter's use . . . a 128-page paperback book on Hebrews regularly priced at $2.50, but slashed in price to $1.25 for church quantity orders.

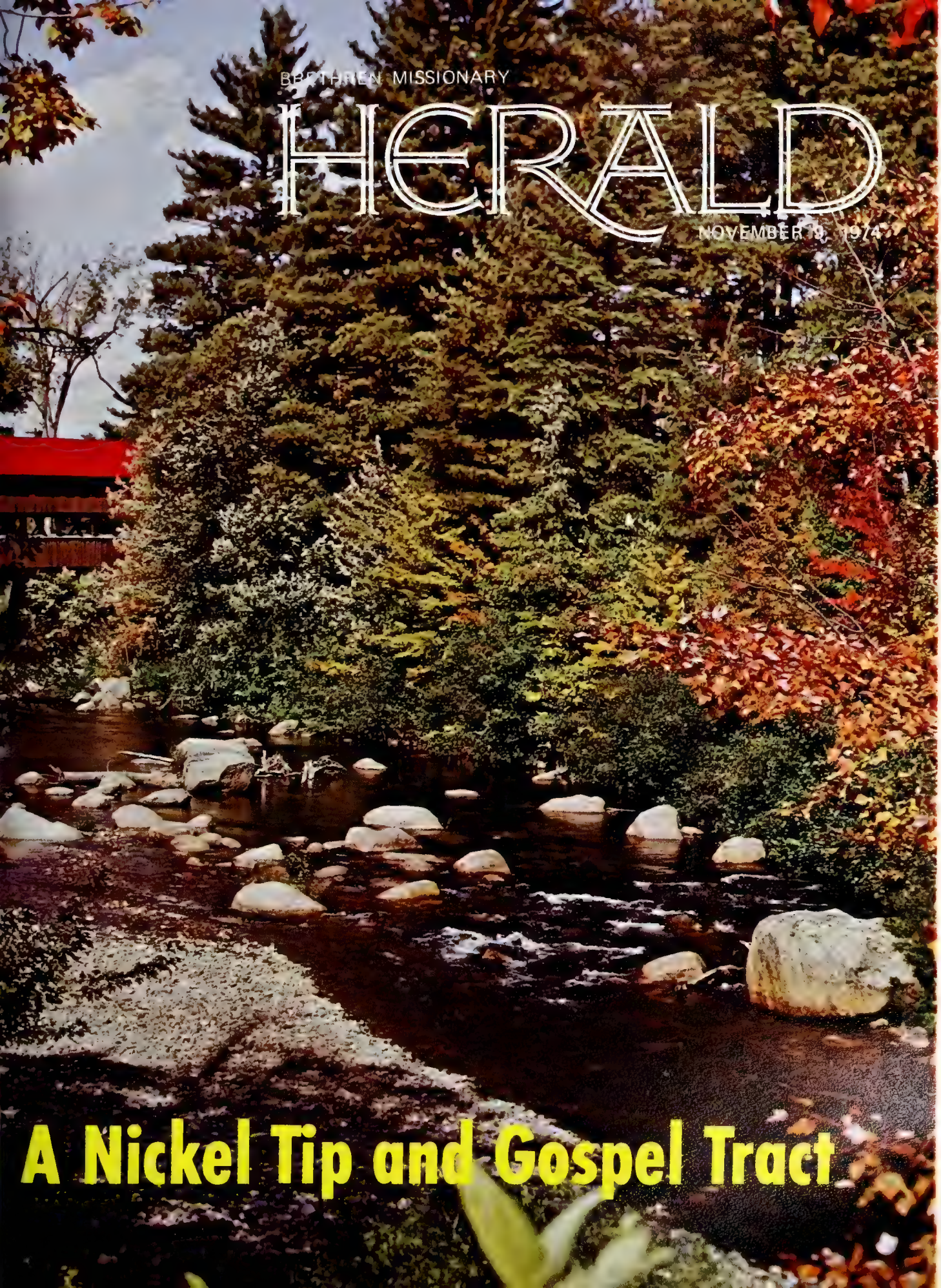
Written by Dr. Herman A. Hoyt, it takes the reader through one of the most important sections of the New Testament with the greatest of care. You will be impressed with the unique method of outlining, and the clarity of exposition. Suggested background daily devotional readings are also included.

FUTURE QUARTERS will include a series on Brethren Beliefs and Practices scheduled for March 1975, written by Dr. Harold H. Etling; and a unique study entitled "The World of Unseen Spirits" written by Dr. Bernard N. Schneider, available for use in July 1975. Plan now to use these interesting topics of study in your Sunday School . . . the Herald Co. is offering excellent study guides written by qualified authors.

TEACHER'S RESOURCE PACKET AVAILABLE

Helpful material which will be of invaluable assistance to the teacher using the study guides offered by the Herald Co. The resource packet is written and compiled by James Long, assistant to the director of the Christian Education Dept. It contains visual aid suggestions, outlines for teaching, and points for discussion—priced at just $1.00.

BRETHREN MISSIONARY
HERALD
NOVEMBER 9, 1974



A Nickel Tip and Gospel Tract

HERALD

Volume 35 Number 22 November 9, 1974
Foreign Missions, WMC and Christian Education Issue

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Cover Photo: The beautiful colors of Fall encourage us to take a leisurely drive in the country and remind us of the existence of God the creator. *(Photo by H. Armstrong Roberts)*

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MEMBER EPA EVANGELICAL PRESS ASSOCIATION

SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590 Subscription price. $4.00 a year; foreign, $5.00. Special rates to churches.







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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

I hear that there is a possibility that the *Herald* in time may become a monthly magazine. I am very strongly opposed to that. We often have to wait for pieces of Brethren reading material. To wait longer is a sickening thought to sincere Brethren people. If we had a family magazine copy every other issue that would make it O.K. But to wait a whole month and only receive 12 issues a whole year of Brethren reading matter is truly sickening. Our Fellowship of churches is dynamic and growing, let us move forward in publications, not backwards.

The *Brethren Missionary Herald* is a bloodstream of food supply in spiritual things and unity of action to all we Brethren people, how we enjoy it. —*South Carolina*

Dear South Carolina,

Thank you for your thoughts about the Herald as a monthly magazine. The sole reason if this were to come to pass would be economic in nature. As you know there is a heavy loss incurred each year on the magazine. This is typical of all denominational publications, but we thank the Lord for graciously providing and meeting each need. During the past year we have set new subscription records with just about every issue. The growth of the magazine has been a pleasant experience—11,583 are being mailed with this issue. That sets another new record level.—CWT



A Nickel Tip and Gospel Tract

By Charles W. Turner
Editor

Often the customs and the traditions of our times draw circles around our lives like outlines on a football field. We are to walk with caution between the lines and not step over them or we will be out of bounds. Many of these little nuisances are not to our choosing, but in the eyes of the onlooker they become unwritten laws. One of these everyday encounters is to be found at the end of the dining-out session. Whether the waitress has been late in serving, or she has poured a cup of coffee over your freshly cleaned suit matters little—it is tipping time.

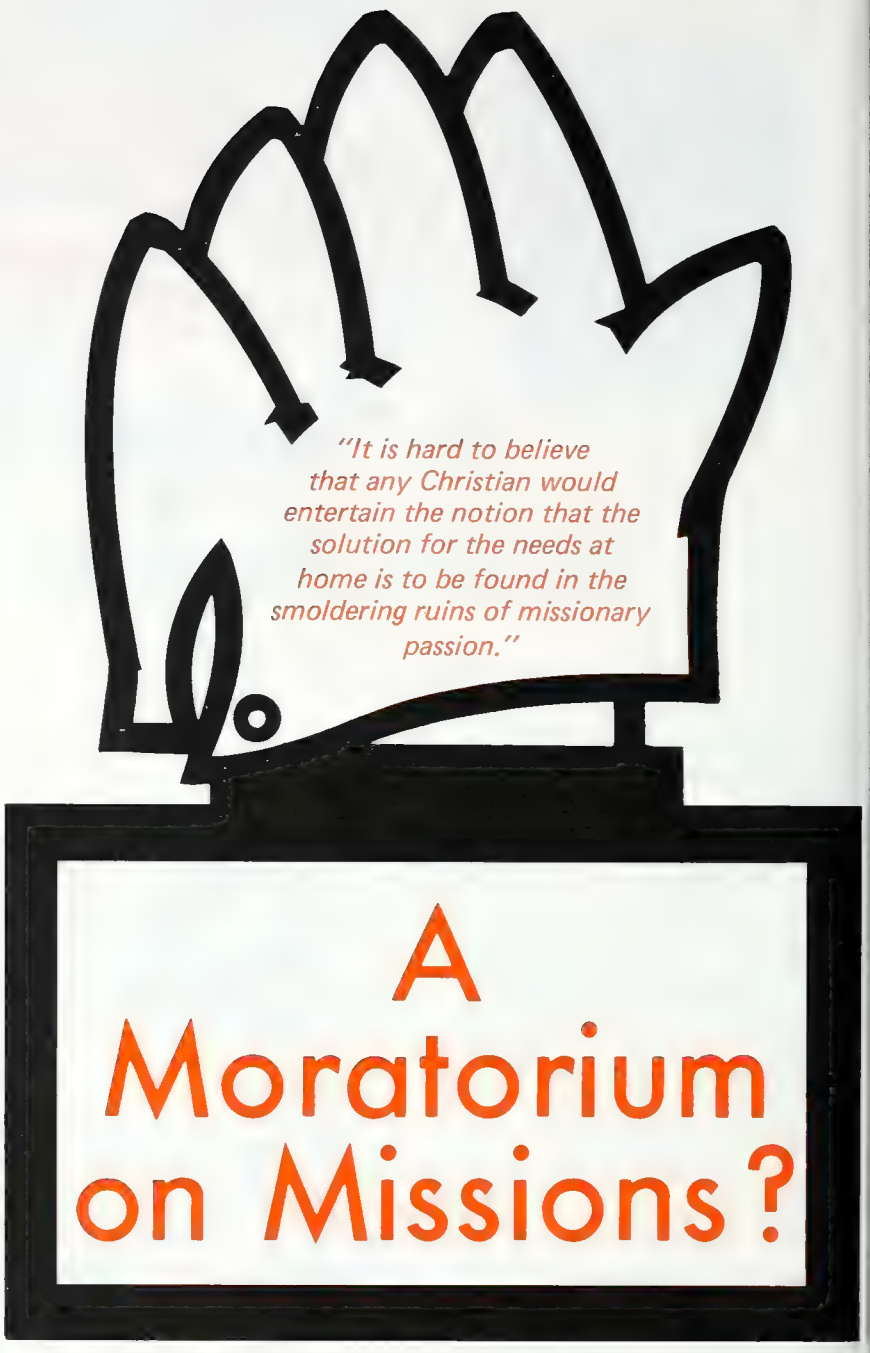
I am never quite ready for the politeness that comes toward the end of a meal. Knowing the hour of trial has come for her, the young lady who has neglected you for the past forty minutes now devotes her undivided attention to those critical moments before you leave the table to pay the bill. She warms your coffee and is willing to stir it with her finger if necessary. It is tip time! Being an average American male member of our middle-class society, I reach into my pocket and put the customary tip under the plate. However, it is exposed in direct proportion to the amount. If it is a generous tip, I let it all show. If it is small, I push it under the plate as far as possible. Having done my duty, I race to the cash register feeling either proud or guilty.

I have found that tips do not always reach their destination. My son, when he was very little, would cart them off if I did not watch. It has come to my attention, from various sources, that wives have lingered for a moment and some extra grocery money was theirs. Frequently they get away with this form of thievery for years before an alert waitress hits their knuckles with the blunt side of a knife handle.

Aside from these minor problems, there is another type of tipping for which I have greater disdain. It is the nickel tip and the gospel tract approach. With full knowledge that the following observations will get me into more trouble than my bumper-sticker editorial, I proceed without caution. There is nothing wrong with a nickel tip if that is all the waitress deserves. If you want to stand on the table and shout you had rotten service—more power to you. But let's not make this occasion a time for an evangelistic meeting. The distribution of a gospel tract is to help a person come to know about the love of God and the salvation of Jesus Christ. When you leave a tip that is below the standard of that which is recognized as the norm of the day, you have left a bad image in the mind of the waitress. Whether right or wrong, whether you believe in tipping or abhor it from the depths of your wallet, you have not made a friend. The appearance of a gospel tract at this moment has one reaction and it is a very negative one. In her mind you have said, "I am cheap" and further in her mind she thinks . . . that is the way those church people are. You must admit, gospel tracts are cheaper than putting another quarter or fifty cents on the table. If you leave a good tract leave a good tip.

I wonder how many unsaved business people have been turned off by the attitude of the church and ministers. Talk to unsaved people in a community who do business with ministers and they can tell you stories that will make you blush. Does the average owner of a business owe a clergyman a share of his profits? I think not! However, that is what a discount really is . . . the businessman's profit—right out of his pocket. Show me one place where the world is asked to pay the Christian's way in this world. We can preach our hearts out and then turn our testimony into ashes by our thoughtless actions toward the world. These attitudes are a carry-over from the time when the clergy were paid in potatoes, corn and produce each week. Such ideas should have died out with the advent of the pickle barrel in the local grocery.

Hold your head up, church and pastor, and put your hand in your pocket instead of reaching out to take. We have come to give to the world life and light, not to go around as beggars having the world look down on us. Let's quit asking and start giving! Maybe your banker, or your waitress, or the local furniture man will start listening to you when you start assuming an honest attitude toward the world in which we live.



A Moratorium on Missions?

A concerned pastor recently sent me a newsletter from a mission agency. I imagine it has a wide circulation among evangelical Christians. That is too bad—too bad because it contains an anti-missionary message which to the uninformed will sound plausible. Regretfully, there will be those who will fall easy prey to its bad logic. For those American Christians who would like to find an easy way to escape personal commitment in foreign missions, it is just the ticket.

The point of view advocated is, as I understand it, the following:

"The day of foreign missions is over. Missionaries, in spite of their many mistakes in the past, did see a church brought into existence all over the world. The church is there. National Christians themselves are now far more capable of reaching their people than are foreigners. Therefore, the time has come *to stop* sending missionaries."

To prove this thesis, the writer quotes an opinion that he claims was expressed by leaders from Asia, Africa, and Latin America: "The time has come for *all* (italics mine) missionary work to be done by the local residents of each nation. Please tell your churches to send no more white foreigners to our country." This was quoted approvingly by the editor because, as he admitted, it confirmed his theory of missions.

This anti-missionary attitude comes as neither a shock nor a surprise. The same opinion was embraced by the World Council in Bangkok in 1972-73, but it added an even more radical recommendation; that is, that the funds now used to send missionaries could be re-allocated through a missionary moratorium and the funds transferred to combatant liberation movements.

A similar attitude was expressed by a group of anthropologists meeting on the West Indian island of Barbados in 1971. They made the following declaration: "Evangelization, the work of the religious missions in Latin America, also reflects and complements the reigning colonial situation with the values of which it is imbued. The missionary presence has always implied the imposition of criteria and patterns of thought and behavior alien to the colonized Indian societies. A religious pretext has too often justified the economic and human exploitation of the aboriginal population."

Neither of these positions is acceptable to evangelical Christians.

What is surprising about the article referred to me by my pastor friend is the fact that this viewpoint comes not from the liberal camp where it has gained instant and unquestioned approval, but from fundamental quarters.

And if that were not enough, about the same time another paper from fundamental circles came out with an article that heaps more fuel on the pyre of the American foreign mission program in an attempt to cremate missions. In that article a pastor suggests that it is high time for American churches to stop favoring the glamorous challenge of foreign missions and

concentrate on the home field. Cease and desist in your support of that small group who are engaged in advancing the Gospel in cross-cultural situations. Redirect your support to those efforts within the boundaries of your own country.

It is hard to believe that any Christian would entertain the notion that the solution for the needs at home is to be found in the smoldering ruins of missionary passion. If the church is foolish enough to accept this reasoning, it will soon find itself with no burden either for the home or the foreign field. Granted that the American evangelical church needs to do more to evangelize and plant churches in pagan America, but brethren, are we to do this at the expense of an already anemic foreign mission thrust?

The emergence of the national church does necessitate a change in the status of missions and missionaries working in some countries. Missionaries do need to get out of the way of the national church by not interfering in her internal affairs or seeking to control her programs. Admittedly, a redeployment of forces may be in order on many fields, but a moratorium on missions and missionaries is hardly the answer to the world's spiritual need. For example, consider the following:

1. Many national churches are weak. They form only a small segment of the total population of the country and are not physicaily or financially able to evangelize extensively.
2. In some places pastors have a very minimum education. Their theological training has of necessity been programmed to their educational level. They still need and want postgraduate courses that will prepare them for their expanding ministries.
3. The United States is not the only place in the world that has racial problems. Hatreds exist among tribes, ethnic groups, castes, and so forth, that make it almost impossible for the local Christians to cross these barriers and evangelize others.
4. In some parts of the world there are not sufficient Christians who are trained to do the job that missionaries are now doing. Granted that nationals should be in training for these positions, but they are not available at the moment to complete the faculty at Bible institutes or to help the church in extension seminary programs, youth ministries, Christian education, translation work, preparation of Bible commentaries, church extension and evangelism.
5. The expanding world population, predicted to reach eight billion by the year 2000, makes it unreasonable to believe that the task can be accomplished without missionaries. On the horizon there is no Christian group in the world that can immediately take the place of the Western Church's involvement in missions. It is true that national churches in Latin America, Africa, and Asia are becoming involved in a foreign mission venture, but this does not give the American church the right to disengage itself. Dr. Donald A. McGavran, in a strategy paper at the International Congress on World Evangelism, Lausanne, July 1974, said: "Everyone knows of the hundreds of Eurican missionary societies, but few know that God has raised up two hundred missionary societies in Latfricasia. The two hundred Latfricasian missionary sending agencies and their thirty-four hundred missionaries reported in 1972 are only a part of the whole. Furthermore, if God has done this in the gray dawn, what will He not do as the sun rises higher in the heavens? As dedicated Christians of Eurica begin cooperating with Latfricasians in global propagation of the Gospel, very great disciplings are sure to happen."
6. An opinion the very opposite from "moratorium" has been communicated to me by pastors in the areas of the world where Brethren Foreign Missions is working. Both in South America and in Africa pastors expressed concern over the loss in missionary personnel, and urged us to send more.

It certainly is not that American Christians or American missionaries feel indispensable, or that other Christians cannot do the job as well. The fact remains that manpower, funds, and spiritual gifts exist in such a quantity in America today that it is not reasonable to believe that God who has laid upon His church the responsibility for world evangelization, would ordain that this segment of His church retreat from the battle.

The unfinished task of world evangelization keeps looming ever larger in the face of a steadily increasing world population. India, to single out only one nation, is growing by thirteen million inhabitants annually. Where these expanding populations will get sufficient food to stem the tide of malnutrition (80 percent of children in India now suffer malnutrition) is a problem of such proportions that Nobel Laureate Dr. Norman Borlong predicted: "If population continues to increase at the (present) rate, we will destroy the species."

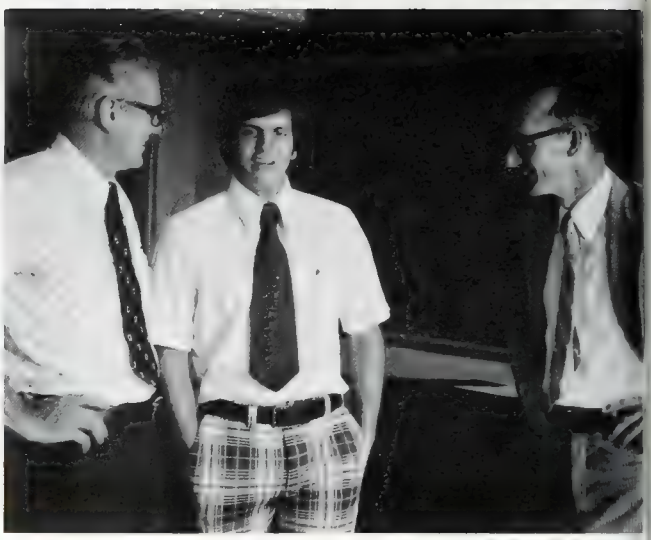
That is a sobering omen. To learn that people will die for lack of food, and do so in such proportions as to "destroy the species," should spur humanity into action. World governments must come to grips with this somber prediction. But the problem that faces the church is even more frightening. People are alienated from God—they face an inevitable judgment. To deny "The Bread of Life" to the three billion currently outside of Jesus Christ will result in not only physical death but also that which is immeasurably more horrible—eternal separation from God.

In the light of all this, rather than thinking in terms of a "moratorium on missions," Christian congregations and their mission organizations should be "Mobilizing for Missions"!



By John W. Zielasko

Missionaries Challenge Seminary Students







Top: Missions professor Dr. Wayne Beaver (left) and Missionary Tom Julien (right) chat with seminary student Dave Hobert. *Bottom:* Missionary Tim Farner speaks to a seminary class.



Rev. Raymond Thompson conducts a seminar at the missions office (top), and Missionary Eddie Mensinger speaks in seminary chapel.

Each fall, early in the school year, the Foreign Missionary Society sponsors special missions emphasis events at Grace Seminary.

This year's program—during the week of September 16—brought three furlough missionaries from different Brethren fields: Tom Julien, France; Tim Farner, Brazil; and Eddie Mensinger, Central African Republic—each one featured on a different day.

Besides being the chapel speaker in the morning, each man also had the opportunity to speak in classes in the afternoon and to meet individually with students.

On Saturday of that week, students were invited (and wives were included) for a day's seminar—complete with breakfast and lunch—at the missions office. A group made up largely of already committed missionary candidates took part in the day's activities and learned facts and pointers which will be of help as they look to the future.

Behind the Scenes AT FOREIGN MISSIONS

Meet the people who do the "homework" so the foreign missions program can operate effectively on the field.

Hello! We'd like to have you stop in and get acquainted with our staff at the Brethren Foreign Missionary Society. Many people have visited our offices, but perhaps you haven't—and besides we want to give you a bit more in-depth introduction to the staff. Each of us has felt called to this particular work, and we want only to do it to the glory of the Lord.

We are privileged to work in commodious, pleasant, and convenient quarters in the Brethren Missions Building on Kings Highway in Winona Lake. Our move to these offices took place in June of 1972. We share the building with our good neighbors, Brethren Home Missions, the Brethren Investment Foundation, and the Brethren Architectural Service.

Not far away are more good neighbors—the Winona Lake Brethren Church, Missionary Herald Company, Christian Education Department, and Grace Schools—besides a number of other Christian organizations for whom Winona Lake is also home.

Mr. Zielasko





Mr. Thompson

Heading our staff for the past eight years, Rev. John W. Zielasko bears the title of Foreign Secretary. Both Mr. and Mrs. Zielasko (Jeane) are from Pennsylvania. He is a graduate of the State College at Millersville, Pennsylvania, and also a graduate of Grace Seminary. He was in the Brethren pastorate at South Bend, Indiana, for two years prior to 1952. Then the Zielasko family left for the mission field in Brazil, where they served until 1965. Their four children are John, a young local businessman; Ann (Mrs. Jim Tallman) of Mishawaka, Indiana; Jim, a freshman at Grace College; and Janet, a junior higher at the local Lakeland Christian Academy.

Rev. Raymond W. Thompson assumed the position of Administrative Assistant seven and a half years ago. Mr. Thompson and his wife, Mary, are from California. They moved to Wi-

(Continued on page 8)

Photos by Gordon Austin

nona Lake from Bellflower, California, where he had been pastor of the First Brethren Church of Bellflower for six years. Before that, after graduation from Whittier College and Grace Seminary, he had served in the pastorate of the McHenry Avenue Grace Brethren Church at Modesto, California. He also taught at Brethren High School, Long Beach, California. The six Thompson children are Judy Rae (Mrs. Glenn



Mr. Alexander

Firebaugh) of Bloomington, Indiana; Alice (Mrs. Ron Kinley) of Winona Lake; Susan (Mrs. Dave Hobert) of Winona Lake; Janice, senior at Grace College; Paul, high school student; and Donnie, in junior high at Lakeland Christian Academy.

The division of responsibilities between Mr. Zielasko and Mr. Thompson is sometimes hard to distinguish. However, affairs of the missions and missionaries on the foreign field are cared for by the Foreign Secretary. Missionary affairs in the homeland are the work of the Administrative Assistant, who is also the office manager. To him fall innumerable duties which are important in keeping the FMS home affairs running smoothly.

Mike Alexander, who came to the office two and a half years ago to assume the vital post of Financial Secretary, is from Dayton, Ohio. He received degrees in accounting from Sinclair Community College and Bowling Green State University, attended Grace Seminary for two years, and had three years experience with a certified public accounting firm before coming to the FMS office. His wife, Anne, is editorial secretary for the Brethren Missionary Herald Company.

Georgia Eikenberry, Assistant Financial Secretary, has been employed here for nearly nine years. She is responsible for issuing receipts and keeping the records of donors, gifts, and missionary support. She also does the bookkeeping machine work. Indiana is her native state, and she has worked in other business positions. Bookkeeping for a Christian bookstore in Fort Wayne was her work just before assuming her present position.

Ella Male is Receptionist-Secretary —the one you will probably meet first after entering the offices. She came to this work four years ago. Among other responsibilities, she cares for the affairs of the Missionary Helpers Club. Her husband, Dr. William Male, served for a number of years as academic dean of Grace College. He is presently

Miss Eikenberry





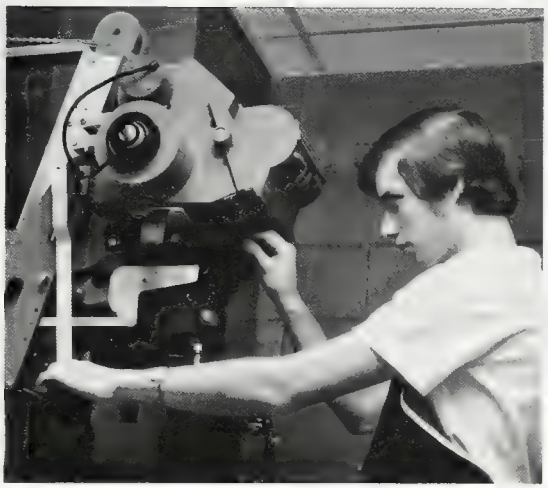
Mrs. Male

on the teaching staff of both the college and the seminary. The Males have four daughters: Martha (Mrs. Jim Hines) at Indiana University, Bloomington, Indiana; Mary, a freshman at Grace College; Ruth, student at Warsaw High; and Becky, in junior high at Lakeland Christian Academy.



Miss Witter

Mary Jane Witter, Assistant Secretary, works with both the financial and the audiovisual departments. Mary Jane's home church is at Berne, Indiana, and her home is over the nearby state line, in Ohio. She commutes quite regularly on weekends to her



Mr. Burtoft



Mr. Austin

home and church, where she serves as organist. She had previous business experience before coming to the FMS office five years ago.

Rev. Gordon Austin, Director of Audio-Visuals, is from southern California. His title should be self-explanatory; this area of the work is vast in scope. He and his wife, Charlotte, both graduated from Brethren High School in California. He attended John Brown University, graduated from San Jose State College, and from Grace Seminary. He was chief engineer for KBBI, the Biola station in Los Angeles, for a year, and after that the Austins served on the Argentina mission field for one term. In 1970 he joined the office staff at Winona Lake. There are two daughters in the family: Colleen, a Grace College freshman, and Marilyn in junior high at Lakeland Christian Academy.

John Burtoft is the newest staff member, having begun his full-time work this past September—although he had served on a part-time basis before that. From Akron, Ohio, John came to Grace College and graduated in 1973 with a major in mathematics. Some of his extracurricular activities at the college—with the annual staff and the development department—helped pave the way to his present position. He has been dubbed Assistant to the Director of Audio-Visuals and his presence and work are much appreciated, especially by the almost snowed-under Director of A-V.

Rev. Edward D. Bowman carries the title of Materials Secretary. However, a title could hardly convey his area of work, which among other duties includes supervision of mailing and of supplies available to churches. Also he supervises the physical properties of the missionary residences at Winona Lake. Mr. Bowman, who was born and reared in California, is a Grace Seminary graduate and held several Brethren pastorates before coming to the FMS office fifteen years ago. His wife, Mildred, is the capable kindergarten teacher at Warsaw Christian School. They have two children—Phil, a recent graduate of Purdue University, married, living at Winona Lake, and in a business position near-

Mr. Bowman





Mrs. Wardell

by; and Betty, a pre-med. student at Purdue.

Marcia Wardell has been known as Office Secretary for all the twenty-three years she has been a member of the staff. When she started her work, there were only two other staff members and the offices were in the Grace Seminary building. Her main responsibilities are in the area of publications, along with various other duties, including—yes—secretarial work. She was born and grew up in Illinois, but came to Winona Lake from Harrah, Washington, where she first became affiliated with the Brethren Church. Her husband, Don, is perhaps best known for his book, *Practical Help for Christian Workers,* and his beekeeping.

It's been nice chatting with you. The next time you're in Winona Lake, be sure to stop in to see us—in person!



Photo by H. Armstrong Roberts

THANKSGIVING FOR MISSIONS

By Miss Ruth Snyder

This year we are hearing much about the approaching bicentennial of the United States of America. The festivities of this year's Thanksgiving Day will no doubt be used as a reminder of the history of this land. Although the first Thanksgiving Day preceded independence by more than a century, the traditional feast is part of our American heritage. This year, above all others, as we gather around a table spread with the bounties of our Heavenly Father, may we be remembering His blessings to us.

God himself approved of times of rejoicing together over His blessings—"... bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks: and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee" (Deut. 12:6-7). It seems that a family feast of rejoicing is something God enjoys. So let us thankfully—and moderately—partake of our beautiful Ameri-

can feast.

"Now," you are asking, "what does this have to do with missions? And why mention the bicentennial?" Let me answer you with a few thoughts about the founding of our country.

Generations of school children have laughed about Sir Walter Raleigh's quick action when the queen was confronted by a mud puddle. Most of us long past our school days vaguely remember that Sir Walter Raleigh had an interest in the Colony of Virginia. We associate this interest with politics or finances. Not so. Sir Walter gave one hundred pounds to the proposed colony because it was to be established "for the propagation of the Christian religion in that settlement." And so to the famous courtier of Queen Bess goes the honor of making the first known missionary contribution of modern England.

James I granted a charter to a later, and successful, Colony of Virginia. In this charter it was stated that "the word and service of God be preached, planted, and used, not only in the said colony, but, as much as may be, among the savages bordering among them."

On November 13, 1622, the famous Dr. John Donne, Dean of St. Paul's, delivered before the Virginia company what is probably the first missionary sermon preached in England. John Donne the gifted poet, once prodigal, saved by the battering of his heart, wrote concerning the greatest Memorial of all:

"He saw the Word that spake it,
He took the bread and brake it;
And what that Word did make it,
I do believe and take it."

Having taken of that Bread, he was now commissioning others to take it.

So much for Virginia, the first permanent settlement in the USA. Let us now think of the famous Pilgrim Fathers. Their relations with the Indians near Plymouth are well remembered. That famous first Thanksgiving Day, educated, elegant Englishman ate with the unlettered people of the forest. Debtors to barbarians!

And then there was the Massachusetts Bay Colony. These men said this: "For that the propagation of the Gospel is a thing we do profess above all to be our aim in settling this plantation, we have been careful to make a plentiful provision of godly ministers, by whose faithful preaching, godly conversation, and exemplary life we trust not only those of our own nation will be built up in the knowledge of God, but also the Indians may in God's appointed time be reduced to the obedience of the Gospel of Christ."

Edward Winslow of Massachusetts Bay Colony wrote, "The spiritual condition of the savage is itself an argument for immigration. Every Christian has a duty . . . to spread true religion among the infidels, and to win many thousands of wandering sheep into Christ's fold." . . . "Those men might as well be dead who live in England for themselves alone and sit still with their talent in their napkin when they could be of service both to God and to their country by becoming colonists and using every effort to convert the heathen."

One of the famous names of the Bay Colony is that of John Eliot. Eliot was one of the founders of Harvard College as well as one of the producers of the Bay Psalm Book. However, Eliot's greatest work was done among the Indians. Until an advanced age kept him from his work he visited scores of Indian villages preaching the Gospel of Jesus Christ and loving the "sons of morning" as he called them. Eliot had learned the Algonquin language and translated the entire Bible for his beloved friends of the forest. This Bible was the first one to be printed in America. A great accomplishment for foreign missions.

It was John Eliot who gave to the Christian world this famous saying: "Prayer and pains, through faith in Jesus Christ, will do anything." Around the world missionaries struggling with the sounds of a new language have been encouraged by those words of Eliot from the forest of the New World.

Virginia, New England—missionary fields in the eyes of the Founding Fathers. Time would fail me to tell of David Brainard in the forests of Pennsylvania dying among the Indians; of David Zeisberger living with and loving the Indians along the Muskingum River; of many other lesser known heroes of the American wilderness.

Jamestown to Boston, South and North—both founded to spread the Gospel of Jesus Christ. This USA a missionary field? Yes.

Pause, American Christian. What you are enjoying at Thanksgiving time is yours because of foreign missions. Yours because the prayers and tears and life and death of foreign missionaries transformed the dreadful wilderness of America into this peaceful, productive land. Yours because some cared that others hear of Jesus Christ.

This Thanksgiving Day as you count your blessings, count foreign missions as one of them. And as the prayers of the settlers of this land hallowed the forests of a formidable land, may you join that band of witnesses and hallow some mission field by your prayers, by your love, by your life.

RELIEF AGENCY BRETHREN

Received to date	$12,500
Disbursed (Chad drought)	10,000
On hand	$ 2,500

NOTE: If donors want funds to go toward a particular relief project, they may so designate. However, it is not *necessary* to designate gifts. Funds sent undesignated to R.A.B. will be disbursed to disaster areas as determined by the Foreign Board.

Thank you for your significant response to the appeal for the Chad. Although the drought is still a major catastrophe in Africa, Brethren missionaries state that in the area where Brethren churches are located, the rains did arrive thus guaranteeing a crop this year.

SMM Says "Thank You, Mrs. Schrock."

By Betty Grady

Mrs. Vernon Schrock



For middler and senior SMM girls throughout the United States there are goals which must be achieved in order to be awarded the SMM charm bracelet and charms. During the six years a girl may be in these groups she can earn a total of six charms. I would like to have you look with me behind the scenes and find out who supplies these charms.

The Schrock Diamond Jewelry Store is located in Waterloo, Iowa. This is a family owned- and operated-business which employs only Christians.

Ordering the charms takes many hours of work, but it is done as a service of love for the Lord. Mrs. Vernon Schrock (Loreta) is in charge of the SMM charms. This part of the "business" started ten years ago when charm bracelets replaced the pennants as middler/senior awards. At that time, the Schrocks very graciously purchased the original die.

Let's watch Loreta prepare an order to be sent to you. The jewelry is ordered in gross quantity which keeps the price down. With the current rise in gold and silver, she must write several wholesale houses in order to get the best price. The charms are sold at wholesale prices to local SMMs.

The first charm awarded is the silver disc which is engraved "SMM." The engraving is done by Mr. Schrock or his son-in-law. The assembling, packaging and mailing is done by Mrs. Schrock. She also cares for the large amount of paperwork involved in a project of this scope.

Loreta receives and desires no reimbursement for her labors on behalf of SMM. She enjoys doing the work for the Lord. It is her prayer that "we are all working together to give our SMM daughters an incentive to be the best for their Lord and Master in reaching their goals and earning their charms. One day we'll see them join us in WMC and truly be Women Manifesting Christ. What greater work could we be doing?"

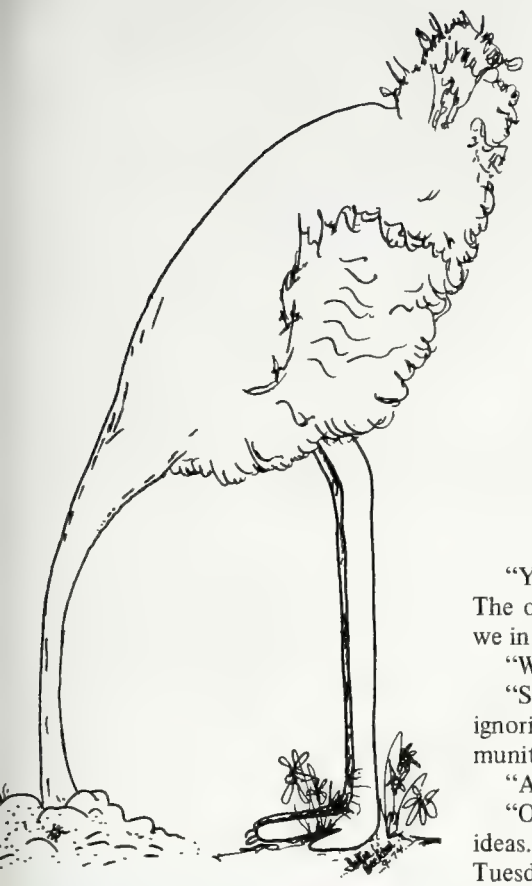
Now that we've seen her "in action," let's take a personal glimpse. Mrs. Schrock grew up in a religious home, but it wasn't until she was a teen that her father found Christ and her family began attending a Brethren church. One by one the family searched the Scriptures and realized that "by the deeds of the law shall no flesh be justified in His sight." They realized that they could not be saved by works, but only by the blood of Jesus Christ. At this time they felt led to be part of the Home Missions unit that started the Grace Brethren Church at Waterloo.

Loreta has ". . . a wonderful Christian husband." He is a licensed minister and is active in pulpit supply. They have two daughters. Both of them are married and are also involved in SMM. (Nancy is the new Iowa District SMM patroness.) As the proud grandmother of two little girls, Mrs. Schrock looks forward to the time when she can see them involved in SMM.

Presently Mrs. Schrock is the local senior SMM patroness at Waterloo. She is also involved in many other areas of church service: choir, junior church, and Sunday School teacher.

When I asked her to tell about her life, Loreta said: "That's so unimportant . . . I only want to glorify the Lord through my life." Among her personal interests are crafts, sewing and bowling. "I love to do anything with teenagers. I guess that is my highest personal interest."

Now that you have seen a small picture of the work and love that goes behind our SMM charms, I'm sure you'll appreciate them more and agree that Mrs. Vernon Schrock is a beautiful Christian woman. Her love and life have certainly influenced me. She was my patroness for four years and I've had the joy and privilege of knowing her all my life. The love and happiness she has shown to SMM girls through thirty-four years as a local patroness is something marvelous. "Through SMM I have learned the importance of working with teenagers and helping to mold their lives. I can see so much potential in youth and I love them!"



Interview with an Ostrich

By Betty Bowman

"Hey! There's an ostrich over there! His head is in the sand. Why look at him! How silly to try to shut the world out. But look, he's pulling his head out. He's not an ostrich after all, he's a Christian! Let's see what he's up to."

"Er, excuse me, Mr. Ostrich, oops, I mean Mr. Christian."

"That's *Miss* Christian!"

"Oh, I'm very sorry. I don't see too many Christians who look like you. Tell me, Miss Christian, who are you and why the funny looking ostrich outfit?"

"I'm the Flora, Indiana, SMM."

"Oh . . ."

"You don't seem to understand. The ostrich act was to show you what we in *Flora* are trying to avoid."

"What's that?"

"Sticking our head in the sand and ignoring the unsaved girls in our community."

"And how are you doing that?"

"Our SMM has tried some new ideas. For instance, we meet every Tuesday (church family night) for an hour and a half. Each meeting has a different emphasis. Our first meeting is project night. Each group works on missionary projects suggested by national SMM. We've made everything from missionary scrapbooks to stuffed animals."

"Sounds great! But, what about spiritual emphasis?"

"Our second Tuesday is especially devoted to Bible study and prayer. The Juniors and Middler–Seniors meet together for songtime and prayer. Later they divide for the Bible study, mission lesson and memory work. We particularly enjoy sharing through our prayer."

"Sounds to me like you've exhausted all your activities in the first two meetings."

"Oh, no! You see, in SMM we aim to develop the *whole* girl. The third week we have activities, such as camping, bowling, skating and the good ol' slumber party. Then, the last Tuesday is devoted to making crafts or taking the Charm Course. The crafts are usually seasonal, but we make items for nursing home residents as well as daily quiet time reminders. The occasional fifth Tuesday is set aside for ministering in a local nursing home."

"But how is all this helping you reach the unsaved girls for Christ?"

"The girls enjoy SMM and they invite their friends to come along. They know that their guests will feel at ease in our informal "unchurchy" atmosphere. Gradually they see our structure and, finally, the need for the Lord to help them change their ways. This process, over the past two and one-half years has helped us lead ten girls to Christ and add eighteen new members to our group. Eight girls are now involved in the church's Grow Bible Study for new Christians."

"Wow! Doesn't this take a lot of work?"

"Yes, but some of the older girls are a great help. They plan and carry out activities, as well as chaperone the younger girls. In addition, we have a committee of five women who assist the patroness. These women are ready to help her whenever she requests aid."

"Well, thanks a lot, Miss Christian, for telling us about yourself. But, if you'll pardon my saying so . . . those feathers, they just aren't too flattering!"



NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Be sure to check the Scofield Bible brochure in the center of this issue. If you're thinking of purchasing a Bible for yourself or as a gift, you'll find the complete line of Scofield Bibles listed. The Missionary Herald Co. has an excellent stock on hand for immediate shipment. Names can be imprinted on the front of your Bible for just $1.50 additional cost. (Please print clearly the name you wish imprinted.) Include a check with your order and the Herald Co. will pay all wrapping and postage costs. (To guarantee delivery prior to Christmas, your order must be received by Dec. 5th.)

Whittier, Calif. All four living charter members attended the sixtieth anniversary service of the First Brethren Church Sept. 29. **Jennie Culp**, **Mildred Epperly**, **Ethelyn Gnagy**, and **Edith Hand** were given orchids and scrolls in acknowledgement of their contribution to the church. Jesse B. Deloe, pastor.

Colorado Springs (EP)—Travelers on Braniff International, Texas International, and Southwest Airlines are reading something besides newspapers, magazines and business reports these days—copies of The Highest Flight New Testament.

As an added bonus, each traveler gets to keep a copy of the colorful paperback, which has been made available through High Flight Foundation here.

Each of the New Testaments contains a personal testimony by Apollo astronaut James Irwin, who organized the High Flight Foundation two years ago as a vehicle for "space age" evangelism.

The Southern Baptist layman, who walked on the moon during the 1971 Apollo 15 expedition, said, "It's a great thrill just to see an airplane go by and realize that there's a High Flight New Testament on board. You wonder if it's being read. Is it changing someone's life? It may be leading someone to his own high flight with God—a flight he'll never forget."

PRAY FOR THESE MEETINGS

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Prayer Requests. Two of our Brethren ministers would appreciate your prayer interest. **Rev. Howard Snively**, Mabton, Wash., was thrown from a horse and severely injur He suffered facial injuries, a shattered wrist, broken ribs, and a broken leg. **Rev. Merton Lambert**, associate pastor of the First Brethren Church, Whittier, Calif., faces an extended recovery period from viral meningitis which struc him last June.

Winona, Minn. It was the regular meeting day for the ladies of WMC on Sept. 27, but it turned out to be a surprise for **Pastor and Mrs. John Hartman**. The meeting was to honor their twenty-seventh wedding anniversary.

Need a film? If your church needs a film for any type of function, the Missionary Herald Co. can furnish it! You pay no more than if you order from someone else, and the Herai Co. receives a small commission. We have contacts all over the United States, and can furnish films from just about any producer. We have had a number of recent requests for the new films "Blood on the Mountain" and "Thief in the Night," and are able to schedule these for churches. Write us at Box 544, Winona Lake, Ind. 46590 or phone for fast service—area 219, 267-7158. (Place your order early for Nev Year's Eve films to assure better selection and availability.)



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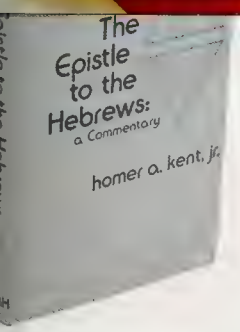
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Type Samples

k Kingdom (N.T.): vv. 1–4; Mt.18:23. (Mt.2:2; 1 Cor. 15:24, *note*)
l Mt.19: 14; Mk. 10:15; Lk.18: 14–17;

2 And Jesus called a little [l]child unto him, and set him in the midst of them,
3 And said, Verily I say unto you, Except ye be [m]converted, and become as little children, ye shall not enter into the [k]kingdom of heaven.
4 Whosoever, therefore, shall

Handy Size Red Letter Edition

Jacob renamed Israel

32 AND Jacob went on his way, and the [d]angels of God met him.
2 And when Jacob saw them, he said, This *is* God's host: and he called the name of that place [e]Māhanā'im.
3 And Jacob sent messengers before him to Esau, his brother, unto the

Large Size, Wide Margin, and Looseleaf Editions

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Cover —09170 Cloth, printed jacket; 09257xRL Burgundy Legostre Grain Cowhid 09187x Green Hand Grained Morocco; 09252xRL Black French Morocco (open book

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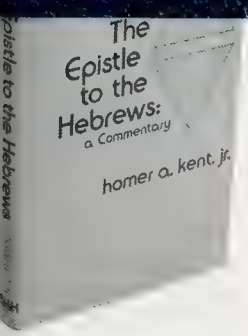
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Berne, Ind. Nov. 17-22; Earle E. Peer, pastor; Raymond E. Gingrich, speaker.

Roanoke, Va. (Ghent). Nov. 17-22; M. Lee Myers, pastor; Nathan Meyer, speaker.

Osceola, Ind. Nov. 17-24; Gordon Bracker, pastor; Clarence Nida, speaker.

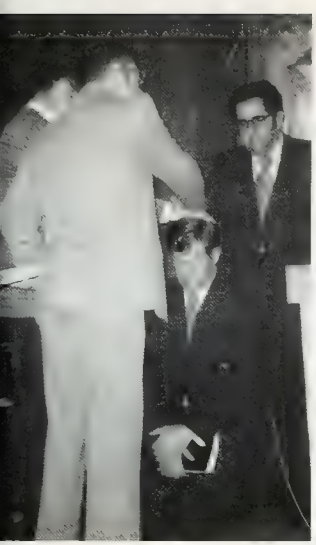
Roanoke, Va. (Garden City). Nov. 17-13; Henry Radford, pastor; Becker Evangelistic Team.

Columbus, Ohio (Grace). Nov. 24-29; James Custer, pastor; Nathan Meyer, speaker.

Roanoke, Va. (Clearbrook). Nov. 24-Dec. 1; Charles Flowers, pastor; Becker Evangelistic Team.

Pastor Ron Picard and sons, John and Shawn, attempt to blow out all the candles on the anniversary cake, while Mrs. Picard gives encouragement.

Union, Ohio. "It's been a year, and how!" said **Mr. Mel Garber**, vice moderator of the Community Grace Brethren Church. He was referring to the first year of ministry to the church by **Pastor and Mrs. Ron Picard.** A special celebration was held Sept. 8 with a carry-in dinner. As a gift, the pastor and his family received a three-day vacation at Hueston Woods State Park.



Participating in the ordination of Rev. Donald Taylor (kneeling) were (l to r) Rev. Gilbert Hawkins, Rev. Earl Funderburg, and Rev. A. Rollin Sandy.

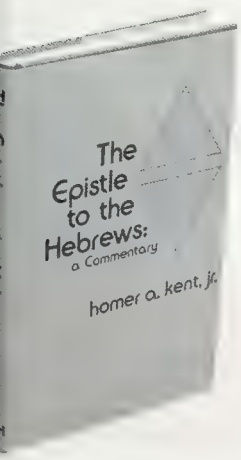
zark, Mich. The ordination of **Rev. Donald Taylor** ito the Christian ministry was held Sept. 11. **Pastor A. ollin Sandy** of Sidney (Ind.) Grace Brethren Church, reached the ordination message. Originally from Aleppo, a., Pastor Taylor has served the Ozark church for the past ght years.

oanoke, Va. In recognition of their service to the mmunity, the **volunteer firemen** and **rescue squad** were nored at a carry-in dinner at the Clearbrook Grace ethren Church. Charles A. Flowers, pastor.

inona Lake, Ind. Evangelist Bill Smith reports the idence of God's blessing in two recent crusade meetings. here were 14 public decisions in meetings at Troy, Ohio, here **Raymond Johnson** is pastor.

crusade in the First Brethren Church, Dayton, Ohio, sulted in 19 public decisions. **Rev. G. Forrest Jackson** pastor.

lendale, Calif. Full-time pastoral duties for **Rev. Donald Foreman** began Sept. 16. The pastor and his wife **Jeanne** id five-year-old-son **Jimmy** held an open house in their me Oct. 6. The following Wednesday, a fellowship dinner the church included a food shower for the Foremans. heir address is 5249 College View, Los Angeles, Calif. 0041.



An excellent book to accompany the study guide being used in Brethren Sunday Schools starting December 1. Dr. Homer A. Kent, Jr., has written this informative volume on Hebrews which is ideally suited for teachers and students. It is fresh in its approach and treats many oft-overlooked problems, prefixing each passage with the author's literal translation. Priced at $6.95 from the Herald Co., Box 544, Winona Lake, Ind. 46590. We pay postage if check accompanies your order.

Kensington, Md. (EP)—The largest, and in many ways most striking, temple of 16 now in existence around the world has been completed in this suburb of Washington by the Church of Jesus Christ of Latter-Day Saints (Mormon).

Known as the Washington Temple, the $14 million, six-spired edifice which rises impressively from the center of a wooded 56-acre site just northwest of the nation's capital, formed the backdrop for a simple, outdoor "completion ceremony" on Sept. 9.

Kittanning, Pa. A 36-hour **volleyball marathon** involved approximately 40 young people and adults from the First Brethren Church. Sponsored by the youth group, the event began at 8 p.m., Thursday, Aug. 15, and ended at 8 a.m., Saturday, Aug. 17. One continuous game was played with a final score of Alphas—1963; Omegas—1961. Donald G. Farner, pastor.

Seal Beach, Calif. After many years of home study, **Mr. Robert E. Wilkerson** was awarded the Bachelor of Science in Theology degree by Dallas State College. Roy Roberts, pastor.

Wedding Bells

A six-months's free subscription to the *Brethren Missionary Herald* is given to new subscribers whose addresses are supplied by the officiating minister.

Martha Male and James Hines, Aug. 3, Community Grace Brethren Church, Warsaw, Ind.

Sandra Campbell and Ronald Lucas, Aug. 17, Clearbrook Grace Brethren Church, Roanoke, Va.

Ruby Hartman and Edward Ragland, Sept. 7, Clearbrook Grace Brethren Church, Roanoke, Va.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

DARLING, Charlotte, a member of the Grace Brethren Church, Ozark, Mich., died July 30 in an automobile accident. Donald Taylor, pastor.

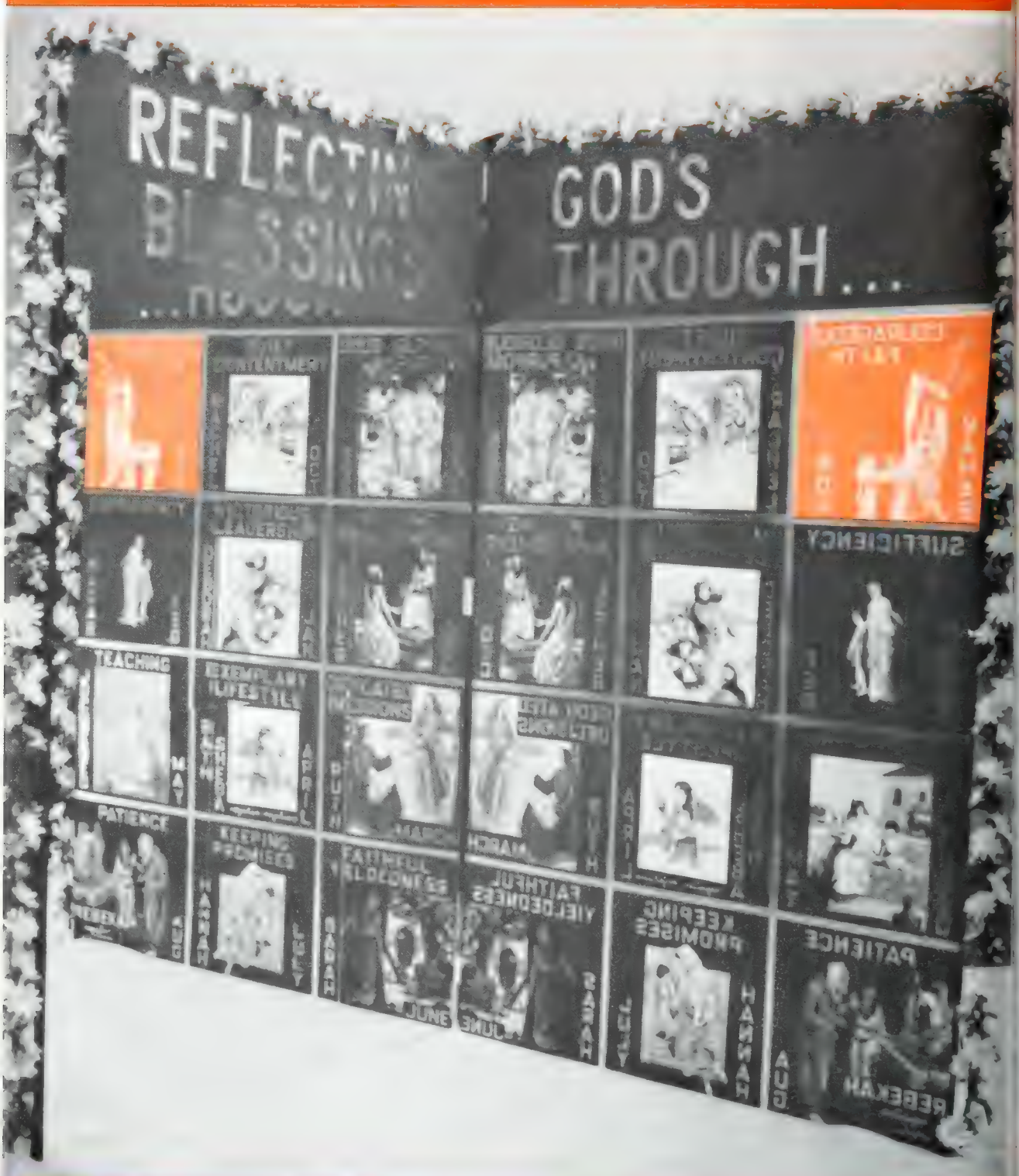
HERR, Alma D., 50, wife of Pastor Allen H. Herr and member of the Grace Brethren Church, Montclair, Calif., since 1967, died Sept. 7. Allen H. Herr, husband and pastor.

JOBSON, Orville D., veteran missionary to the Central African Republic, died Oct. 12. Memorial services were held at the First Brethren Church, Dayton, Ohio, with Rev. G. Forrest Jackson officiating; and at the Winona Lake (Ind.) Brethren Church with Rev. Charles Ashman officiating. Further details will appear in a future issue of the *Herald.*

KLINGLER, Kenneth M., 52, a faithful member of the First Brethren Church, Clay City, Ind., for over 40 years died Sept. 25. Robert G. Clouse, pastor.

PHELAN, Edward J., 70, long-time member and Sunday School superintendent of the Grace Brethren Church, Vandalia, Ohio, died Aug. 31. Rev. Sherwood Durkee, former pastor, brought the message. Everett N. Caes, pastor.

WOHLGEMUTH, Helen, faithful member of the West Homer Brethren Church, Homerville, Ohio, died Oct. 12. Robert Holmes, pastor.



Reflecting God's Blessings through Courageous Faith

First of a series on the 1974-75 "Birthday Missionaries"

A Lifetime of Service



Mrs. Minnie Kennedy

By Marcia Wardell

Does forty-five years sound to you like a long time? It probably depends on your age! For Minnie Kennedy—who had spent that many years on the mission field—it wasn't long enough. Retirement time came too soon! She had gone to the mission field in French Equatorial Africa (now the Central African Republic) in the beginning era of the Brethren mission—when she was in her early twenties, newly married.

Minnie (actually, her real name is Matilda) had attended Pennsylvania Bible Institute in Philadelphia and there she met a young man whose name was Lester Kennedy. Both felt that the Lord was leading them to go to Africa, and that He had brought them together. They were investigating mission boards when Mrs. Rose Foster, then the dorm matron at the Bible institute, brought to the school Miss Estella Myers, pioneer Brethren missionary to Africa. It was what they heard from Miss Myers that caused Lester and Minnie to decide to go out under the Brethren board. First they had to join the Brethren Church, and this they did (First Brethren, Philadelphia) in March of 1924. They were married that June, and sailed the following January.

French study for the young couple took place in Belgium and lasted only one month. The Kennedys then joined Miss Myers and three other ladies for the trip to Africa, a voyage of eighteen days from Antwerp to Matadi (Belgian Congo). From Matadi they went by train (a Toonerville trolley type, Mrs. Kennedy recalls) to Kinshasa, a two-day journey. There were so many missionaries in the party by that time that they had a car to themselves. Then by a woodburning river steamer, they journeyed up the Congo River to Bangui. It was quite a trip! They saw hippos, crocodiles, and a tree-full of monkeys. The boat stopped at night and then resumed its journey when morning came so the river trip took two weeks.

In Bangui at last, the Brethren missionaries were met by Africans with tepois (a tepoi being a chair with long wooden poles on either side and manned by four Africans, one at each end of a pole) to carry them to their destinations. For the Kennedys it meant going to Bassai. There they studied the Karre language, taught by Mr. Sheldon and Africans. Mrs. Kennedy remembers her first attempt at a Bible lesson in Karre when she became stymied in trying to think of the word for "fish." The Africans, ever sympathetic and helpful, supplied the word for her.

The young missionary couple's first home in Africa was a little grass-roofed, two-room stone house. The construction of which had been begun there at Bassai by James Gribble himself, though he probably did not finish it. By the time their first furlough was due, two little sons—Lester Jr. and Paul—had been added to the family. For various reasons when Lester and Minnie had finished their furlough, they felt it best to leave both little ones in the homeland in the care of Minnie's parents. The events ahead were to bear out the wisdom of this move.

Four months were spent in France for further language study before their return to Africa. During this time Lester contracted a severe case of the flu, and it seemed as if this triggered other difficulties. He became ill again on the boat trip to Africa, and the ensuing trip inland was difficult. They arrived back on the field in March, 1931. The following November the young missionary was called to be with the Lord. Death occurred at Yaloke; but interment was at Bassai, for the Africans wanted him back there where he had worked with them.

Minnie, the young widow, never questioned whether she should remain on the field—this was where God had called her. In the years which followed, she lived at various stations besides Bassai, including Bellevue and Bible Center, but the major part of the time (twenty-six years) she was at Bekoro. She taught in the Bible school there, worked with the women and girls, bought and learned to ride a bicycle, and for two years spent four days a week visiting nearby villages. During one period when there were no other missionaries at Bekoro, she insisted on remaining there alone—contrary to the wishes of others. It was then that she was able to translate the New Testament into the Kabba language. (Besides Karre, Kabba, and Sango, she also learned a limited amount of Baya.)

Her last two terms were spent at the Bible Center at Bata. ("The last place I wanted to go—and the last place I went!") Teachers of women

(Continued on page 22)

A LIFETIME OF SERVICE

(Continued from page 21)

were needed there, and that's why she went to Bata.

When retirement age came, Mrs. Kennedy realized that mission boards' rules are designed for the missionary's well-being. She returned to the U.S. in the summer of 1970 and engaged actively in deputation during the next year. In 1971 she settled down in a pleasant Philathea House apartment at Winona Lake, Indiana.

She enjoys taking part in various activities and fellowship with her many friends at Winona Lake. Usually once a year she travels to Virginia and Pennsylvania to spend a period of weeks visiting her sons and their wives and her grandchildren and great-grandchildren.

Thankful that she had the opportunity to go to Africa in the "early days," Mrs. Kennedy states that she didn't mind the deprivations and the hardships—and the many adventures. "I just praise the Lord that He gave me the privilege of serving out there, and that He allowed me so many years."

Many young people today go to great lengths and use devious means to seek thrills and adventure. But their great need is to realize, says Mrs. Kennedy, that the Lord will take them places and give them all the adventures they may desire if they will yield their lives to Him. That holds true in 1974 as well as it did in 1925—and will as long as He tarries!

WMC women are faithful in their giving. Praise the Lord! The ten councils listed below were highest in PER CAPITA giving for 1973-74.

Modesto, California (La Loma)
Philadelphia, Pennsylvania (Third)
Roanoke, Virginia (Ghent)—Junior
Bellflower, California—Dorcas
Hagerstown, Maryland (Grace)
Telford, Pennsylvania
Everett, Pennsylvania—Middler
Kittanning, Pennsylvania (First)—Love
York, Pennsylvania
Martinsburg, Pennsylvania—Senior

It's Working!

Yes, the tithe from the 1973 Operation & Publication Expense Fund is working for you. Dottie Franks, the new director of girls ministries of the Christian Education Department, is in the office willing to help get your SMM off the ground or back on its feet or flying higher. This is a step of faith on the part of everyone involved. Your prayers are needed. Later on in the year your money will be needed so save a little every day. Be ready for the exciting SMM Offering coming up in April.

Dottie Franks



HOME MISSION OFFERING DUE DECEMBER 10—Your generous giving is needed to remodel the Dryhill, Kentucky, chapel and facilities.

MISSIONARY BIRTHDAYS – JANUARY 1975

(If no address is listed, the address will be found on pages 30 and 31 of the 1974 *Brethren Annual.*)

AFRICA

Mrs. Albert W. Balzer January 1
Daniel Andrew Hunt January 4, 1961
B. P. 13, Baibokoum, Chad, Africa.
Dr. William L. Walker January 5
Medical Center, Boguila via Bangui, Central African Republic.
Mr. Jean-Louis Steudler January 7
Mrs. Jean-Louis Steudler January 19
Mrs. Terrence D. Shultzman January 21
B. P. 13, Bozoum via Bangui, Central African Republic.
Mrs. Martin M. Garber January 22
B. P. 13, Bozoum via Bangui, Central African Republic.
David George Peters January 26, 1957
Dr. Larry L. Pfahler January 27
Janet Lynn Walker January 28, 1958
Medical Center, Boguila via Bangui, Central African Republic.

ARGENTINA

Ivan Wayne Hoyt January 5, 1958

BRAZIL

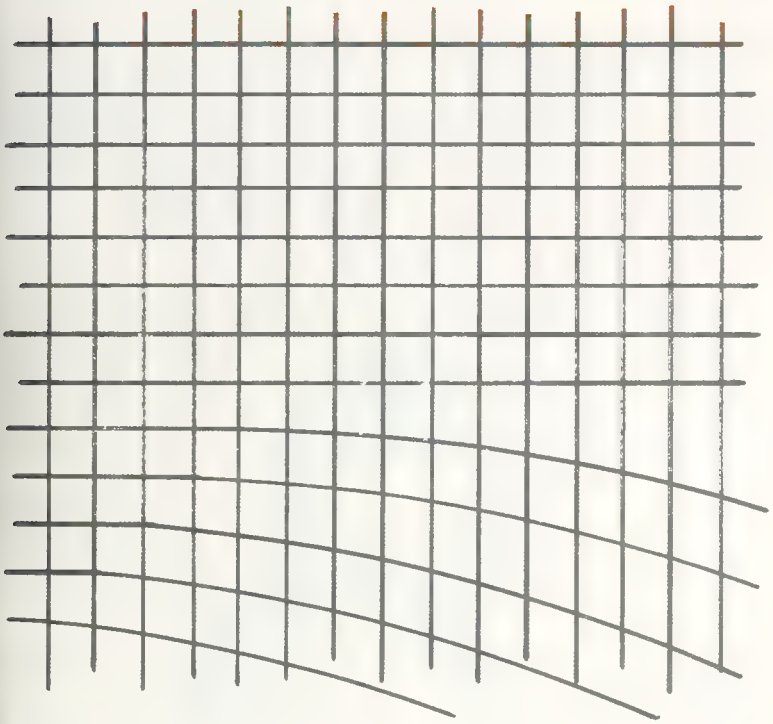
Curtis Allen Schwartz January 11, 1963
Rev. George K. Wallace January 30

IN THE UNITED STATES

Miss Lois Wilson January 5
P. O. Box 588, Winona Lake, Ind. 46590.
David Bruce Hocking January 15, 1957
c/o Dr. Fred Reynolds, 15546 Gundry Ave., Paramount, Calif. 90723.
Mrs. J. Paul Dowdy January 27
Mrs. Minnie Kennedy January 28

Second Thoughts By Kay

Are Your Blessings Raveled?



There are many things written in the front and back pages of my Bible, but one statement has really stuck with me—"Hem your blessings with thanksgiving, lest they unravel." It is one of those cute sayings that make you smile and say, "Yes, that's good." Then you promptly forget it.

Maybe it impressed me because of my dear aunt who usually talks and writes about everyone's problems. At the end of one letter that was filled with nothing but ailments, doctor visits, and changes in medication, she wrote, "If you hear of anyone that feels good let me know."

Thinking about that statement has made my heart rejoice simply because of the many blessings I have to ponder rather than the problems. It is precious to know that thanking the Lord for everyday circumstances—either obvious blessings or in disguise—is a privilege that can only bring more good.

This is a special time of emphasis for thanking and giving praise. Use all of the opportunities for the best purpose and then forget that the season ends!

Discipline Diary

Correct thy son, and he shall give thee rest; yes, he shall give delight to thy soul.
—Proverbs 29:17

When our grandchildren were very small they came to live with us. They soon became unhappy. Each new day was more painful than its yesterday. We knew only one sure cure—teach them Scripture. They learned it willingly and hungrily. It gave them a whole new world—God's World—to live in and enjoy with their "Friend."—*N.B., Oregon*

Contributions to Discipline Diary should be seventy-five words or less and should be sent to the national WMC editor.

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2nd V. Pres.—Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590
Secy.—Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902
Asst. Secy.—Mrs. Thomas Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910
Fin. Secy.-Treas.—Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)
Asst. to Fin. Secy.-Treas.—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580
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Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590
Prayer Chm.—Mrs. Richard Sellers, 4661 Janis Dr., Columbus, Ohio 43227

WMC Reading Circle -- Recommended Books for 1974-75

THE CHRISTIAN FAMILY, by Larry Christensen. (Bethany Fellowship, 1970, 216 pp. $2.25, paper).

David Wilkerson in the Foreword of this book says: "I believe that if the message of this book were applied on a large scale, it would turn the tide of delinquency in our country and help rescue this generation. . . . It is the best I have ever read on the subject."

The author says: "Unless you are prepared to reexamine some of your most basic habits and beliefs about family life, don't bother yourself with this book. It cuts too deep. You will never finish it, much less put it into practice."

Mrs. Billy Graham has said this is "a superb guidebook for the Christian home." It contains practical, solid counsel which is Bible-based, and down-to-earth illustrations.

DAKTAR—DIPLOMAT IN BANGLADESH, by Viggo Olsen, M.D., with Jeanette Lockerbie. (Moody, 1973, 351 pp., $3.50).

On the heels of typhoon, famine and pestilence, the war for freedom in East Pakistan came to the frightening climax. Marked by unspeakable atrocities and nightmarish events, perhaps no nation in history has been born out of such abject suffering. But even in the midst of horror, God was at work.

At one time, as a defiant agnostic, Dr. Viggo Olsen set out to prove the Bible false. Instead, he and his wife, confronted by the truth, accepted Jesus Christ as their Saviour. Turning their backs on a lucrative surgical practice and country club life-style, they prayed to serve in the most needy field . . . their answer, East Pakistan.

Here is the story of Viggo Olsen, surgeon. And, the inside story of Bangladesh as told by one of the few outsiders to experience it . . . the suspense, the tears, the sacrifices; and the glory of the victorious spiritual freedom brought by the ministry of Daktar in Bangladesh, a man the *New York Times* places "in the tradition of Dr. Livingstone."

CAMEOS—WOMEN FASHIONED BY GOD, by Helen Kooiman. (Tyndale, 1968, 163 pp., $1.95).

Personalized stories about how God has worked in the lives of women from a variety of backgrounds. This book is easy to read and one that will be enjoyable for a few minutes of spare time or for an evening's relaxation. Some of the women included are Dale Evans Rogers and Joyce Landorf.

Through the monthly Bible studies, God's dealings with women of the Old Testament are presented. Enrich that study with the presentation of that same God dealing in the same way with today's women.

THE FRAGRANCE OF BEAUTY, by Joyce Landorf. (Victor Books, SP, 1973, 143 pp., $1.25).

Practical ways to charm, focusing on the inner you. Not only does Joyce Landorf skillfully present down-to-earth ABCs on outward beauty, but in a delightful way she also discusses how to achieve that incredible shining inner beauty that outglows any other kind. She deals with a host of enemies that would rob you of your fragrant beauty—both inner and outer loveliness—showing the practical benefits of faith, prayer, self-acceptance, forgiveness, and thankfulness. This might well be the most helpful book on beauty in print today!

SAVE $1.00!

Order all four of the WMC Reading Circle books. A regular $8.95 value for $7.95. Cash, check or money order must be included with the order. We pay the postage.

Please send me all four of the WMC Reading Circle books at the special price of $7.95.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Clip this coupon and mail with $7.95 in cash, check or money order to: Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590.

THE SWITCHBOARD

Reports and comments about success in Christian Education from the Christian Education Department, Box 365, Winona Lake, Ind. 46590. Howard Mayes, director; James Long, assistant to the director.

Lines from Lewis

WANTED





Y-O-U may be needed to fill openings for the TIME program. Available openings for the summer of 1975 (or longer):

FOREIGN MISSIONS (minimum age: must have completed high school)

Brazil—6 to 9 month period of service for young men

—2 girls, 2 boys in a summer musical team

Central African Republic—9 to 12 month period of service for young men or women

France—summer team of up to 6 persons

Germany—summer musical team of up to 6 persons

Hawaii—summer work opportunities for 2 girls and/or 2 boys

Mexican Border (California)—summer work opportunity for 2 girls and/or 2 boys

Mexico City—summer or year-round outreach program for unlimited college-age persons

HOME MISSIONS (preference given to persons out of high school)

Alaska—summer work opportunity for 2 boys

Clayhole, Kentucky—summer work opportunity for 2 girls

Dryhill, Kentucky—summer work opportunity for both girls and boys

Navajo Mission (New Mexico)—summer work opportunities for 2 girls and 2 boys

OPERATION BARNABAS—a summer high school ministry to Brethren churches for teens who will have completed at least the 9th grade by the time of service.

NOTE: You need not apply unless you are a strong, dedicated Christian, willing to work in helping missionaries in their goals related to Matthew 28:19-20. Some of these openings may have been filled by the time of publication, but write to the Christian Education Department, Box 365, Winona Lake, IN 46590.

Increasing Bible Learning in Sunday School

PART FOUR OF A FIVE-PART SERIES

"Reinforcing Bible Teaching with Activities to Involve the Student in the Learning Process"

By Howard W. Mayes
Executive Director

"The worst teaching method," it has been said, "is the one you use all the time." The point of that little phrase, of course, is not that *you* have chosen the worst of all methods, but that there is a tremendous need for variety in our methods of communicating learning to students. If you have used any one method for "forty-eleven" Sundays, the very worst method you can possibly use this Sunday is the same method.

Seminars being conducted by the Christian Education Department are designed to help Sunday School teachers make use of a variety of teaching methods and learning activities to *reinforce* the content being presented.

Reinforcement Is the Key

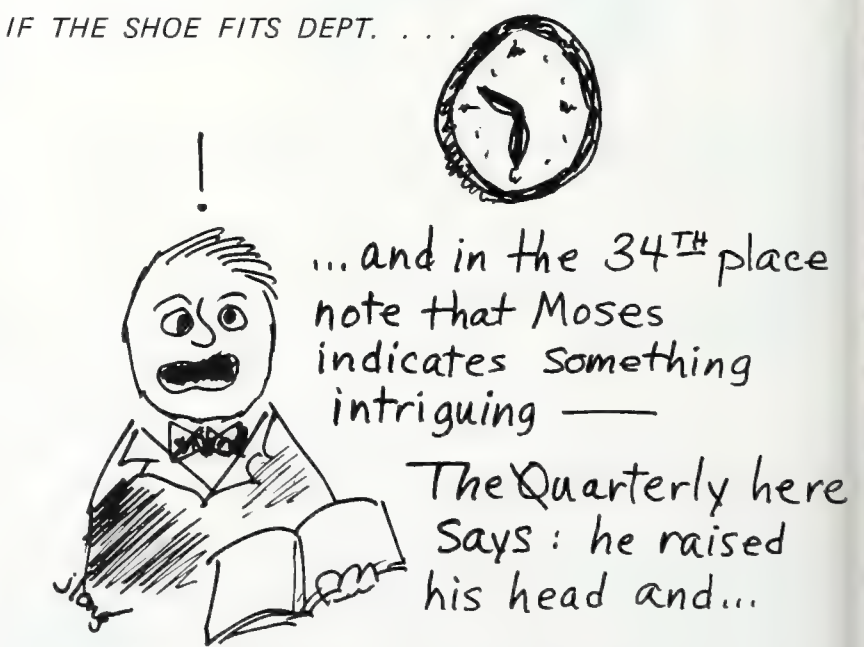
Strong emphasis upon learning activities and teaching methods does not imply a lesser commitment to solid Bible teaching. It is based upon a realistic awareness that "the teacher has not taught until the pupil has learned."

Your success as a Sunday School teacher is not measured by the minutes of quiet you can engineer in a children's class nor by the pages of an outline you can cover for the adults. Your success is measured by the product in Bible knowledge that you produce through your teaching.

The actual product in Bible learning can increase tremendously when the presentation of Bible information and doctrine is reinforced. This reinforcement occurs through the use of teaching methods and learning activities that involve the student and the teacher actively together in the Word of God.

How About the Lecture Method?

In our seminars we acknowledge that the lecture method is still the most effective method for communicating large amounts of factual material. But since it is largely a teacher-centered process, student involvement is sometimes lacking. The lecturer himself learns very effectively through using the lecture method. That may be one clue to why there is such a tremendous knowledge gap between the teachers and students in our typical church situation. The one who prepares the lecture each week becomes personally involved in study, motivation, and in the actual mechanics of verbal presentation. As a result, preachers and teachers get "smarter and smarter." Unfortunately the general level of Bible knowledge in our churches diminishes in opposite proportion to the level of student involve-



TEACHER LECTURELONG prides himself in the way he is able to cover the assigned lesson. He notes that it takes real skill to stay right with the pure Biblical facts and not become sidetracked by the hurts and problems of class members. After all, he reasons, it has always been a trick of Satan to turn people away from God's Word. Besides, when the class starts talking they can waste so much precious time that should be used to teach. Besides that, discussion is only pooling ignorance anyway! . . . And all of those small group Bible sharing things—sounds too much like sensitivity sessions to me.

THEORETICAL EXTREMES TO AVOID IN SUNDAY SCHOOL TEACHING	
A GREAT LECTURE WITH NO STUDENT INVOLVEMENT Result: Students learn and retain *practically nothing* in percentage to the great content presented.	GREAT STUDENT INVOLVEMENT BUT PRACTICALLY NO CONTENT Result: Students learn and retain a great percentage of the *"practically nothing"* that is presented.

ment.

When the "lecture-only" teacher opens class by saying, "Last week we learned . . ." he may be very sincere but he probably would be more honest if he said, "Last week, I learned" (If you, the lecturer, are defensive at this point, don't take my word for it. Give an examination to your Sunday School class next week. If they fail, you get the *F.*)

The Other Extreme

Since learner involvement is so important, some have allowed the pendulum to swing the other direction. They allow the class to be practically unguided toward any specific learning goal and practically free of any prepared content objective. In this hypothetical extreme the class learns and retains a great percentage of that which is covered—practically nothing!

Our Need Is for Balance

The effective Sunday School teacher is the one who has learned the art of balance. He combines "the orderly presentation of divinely purposed truth" (a good Bible lecture) with the skillful use of learning activities that personally involve the student in the classroom.

Building Readiness and Learner Motivation

Motivation is the great key to student learning. If students are to be motivated to learn, they must be involved. That is why teacher instructional materials prepared by the Christian Education Department emphasize:

1. Grab them where they are
2. Take them where you're going
3. Tell them where they've been

Teaching methods (learning activities) such as role-playing, directed discussion, planned question-response, agree-disagree inquiries, and simple drama should not be used as substitutes for the presentation of planned Bible content. But these tools should be skillfully used by the teacher to involve the student in the subject matter being taught. These methods increase the student's readiness to see practical life applications.

Retention Is Increased Through Student Participation

Good teachers have long recognized the great value of coupling audiovisual experiences with verbalizing the lesson content. The figures in this table (the result of reseach by Socony-Vacuum Corporation used widely in secular education) reinforce what we have long been saying about the importance of visual aids.

HOW WE LEARN

We learn through:

Taste	1%
Touch	1.5%
Smell	3.5%
Hearing	11%
Sight	83%

But the value of involving the student in the actual process of telling and demonstrating the content of the lesson is of even *greater* significance. This is shown in the following table also based on Socony-Vacuum Corporation research.

We Retain:

10% of what we READ
20% of what we HEAR
30% of what we SEE
50% of what we SEE and HEAR
70% of what we HEAR and TELL
90% of what we TELL and DEMONSTRATE

Educational processes and communication methods are changing at an amazing pace today. We are foolish if we do not recognize the implications these changes have upon the learning patterns of boys and girls in our Sunday Schools. But we are probably more foolish when we recognize the implications of the "audiovisual-experiential" age upon children and yet fail to provide educationally valid experiences for the adults of our Sunday Schools. They, too, are desperately in need of life-related Bible knowledge.

WE CAN INCREASE BIBLE LEARNING IN OUR SUNDAY SCHOOLS THROUGH:

1. Relating Bible teaching to the life needs and life experiences of the learner;
2. Involving the teacher and student as members of the body of Christ, growing together under the authority of God's Word.
3. Directing Bible teaching toward specific, measurable learning aims, with teacher accountability;
4. Reinforcing Bible teaching with learning activities to involve the student in the learning process;
5. Developing a congenial atmosphere to make learning more enjoyable.

1975 NAC Awards

Trophies

First and second place winners in each division will receive appropriate trophies.

Quizzing

1. Members of the championship team will receive trophies and a trip to a Brethren mission field with all expenses paid from the point of embarkation.

2. Members of the second place team will receive trophies and $10 gift certificate from the Brethren Missionary Herald Company for purchase at the College Bookstore.

Talent Contests

The first and second place winners in the following divisions will receive scholarships to Grace College upon their acceptance as students:

	1st Place	2nd Place
Teen Challenge Speaker	$250.00	$125.00
Creative Writing	250.00	125.00
Piano Solo	250.00	125.00
Organ Solo	250.00	125.00
Instrumental Solo	250.00	125.00
Vocal Solo I Girls Division	150.00	----
Vocal Solo I Boys Division	150.00	----
Vocal Solo II Girls or Boys	150.00	----

Ribbons will be given to all participants designating the quality of their performance—Superior, Excellent, Good, Participant.

Scholarships are provided through the courtesies of National Fellowship of Brethren Ministers, Brethren Missionary Herald, Grace College, and Christian Education Department.

If in the opinion of the judges and talent competition director the performance in any division does not merit the award of a first or second place, no winner will be named. Consultation with the conference director shall precede such a decision.

A rule book describing all areas of NAC is available for 35c from Christian Education Department, Box 365, Winona Lake, Indiana 46590.

1974 National Achievement Competition Winners

Category	Name	District	Scholarship
1st Teen Challenge	Jay Firebaugh	Southeast	$250
2nd Teen Challenge	Stephen Maurer	Indiana	$125
1st Teen Teacher	Elaine Gallaway	No. Central Ohio	
2nd Teen Teacher	Lisa Futch	Florida	
1st Scripture Reading	Rebecca Zellner	Indiana	
2nd Scripture Reading	Doug Russell	North Atlantic	
1st Congregational Song Leading	Doug Russell	North Atlantic	
2nd Congregational Song Leading	Eric Fronck	Mid-Atlantic	
1st Vocal Solo I	Lori Coldren	No. Central Ohio	$200
2nd Vocal Solo I	Brenda Norwood	Northwest	
1st Vocal Solo II	Christi Coldren	No. Central Ohio	$200
2nd Vocal Solo II	Karen Stiffler	East	
1st Vocal Ensemble		East	
2nd Vocal Ensemble		North Atlantic	
1st Youth Choir		No. Central Ohio	
2nd Youth Choir		No. Eastern Ohio	
1st Instrumental Solo	Dan Thornton	Mid-Atlantic	$250
2nd Instrumental Solo	John Cherry	Northwest	$125
1st Instrumental Ens.		No. Central Ohio	
2nd Instrumental Ens.		Mid-Atlantic	
1st Piano Solo	Holly Straits	No. Central Ohio	$250
2nd Piano Solo	Kathy Kent	Indiana	$125
1st Keyboard Duet		No. Central Ohio	
2nd Keyboard Duet		North Atlantic	
1st Organ Solo	Linda Oberpeck	North Atlantic	$250
2nd Organ Solo	Bob Klotz	No. Central Ohio	$125
1st Original Music Composition	Scott Hobson	Allegheny	
2nd Original Music Composition	Nancy McClellan	Northwest	
1st Art	Patty Blackburn	Southern Ohio	
1st Christian Writing	Anette Johnson	Nor-Cal	$250
2nd Christian Writing	Marjorie Maddox	No. Central Ohio	$125
Bible Quiz Winners	Dave Alley, Paula Beichler, Denny Duncan, Beth Holmes, Ken Lanning, Karen Winey	No. Eastern Ohio	Brethren mission field

DIVISION WINNERS — SEPTEMBER SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Donald Garlock
B	Westminster, Calif.	Douglas Bray	Richard Colburn
C	Warsaw, Ind.	David Miller	Donald DeYoung
D	Johnstown, Pa. (Riverside)	Don Rough	Leroy Spangler
E	Lexington, Ohio	C. Dean Risser	W. H. Kornhaus
F	Union, Ohio	Ronald Picard	Donald Blakely
G	Galion, Ohio	Maynard Tittle	James Botdorf
H	Conemaugh, Pa. (Singer Hill)	Marvin Lowery	Gail Howie
I	Pompano Beach, Fla.	Gene Witzky	David M. Geyer
J	Akron, Ohio (Fairlawn)	James Kennedy	----
N	Armagh, Pa.	David Plaster	Stanley Moore, Jr.

available from the Christian Education Department

FILMSTRIPS ON VISUAL MATERIALS

Among the more than 600 filmstrips in the Christian Education Department collection is Concordia Films series on the use of visual materials. These practical "How To" filmstrips are a must for concerned and creative teachers.

Individual filmstrips are available on the use of:

Charts
Maps and Globes
Slides
Bulletin Boards
Feltboards

Tape Recorders
Filmstrips
Chalkboards
Flat Pictures

Overhead Projectors
Records
Films

The rental is $1.25

Write: Christian Education Department
Box 365, Winona Lake, Indiana 46590
or call (219) 267-6622

RECORD ATTENDANCES—Galion, Ohio—176; Warsaw, Ind.—531; Columbus, Ohio—921; Simi, Calif.—307; Beaverton, Oreg.—86.

bslv update

There are now 249 young people involved in Brethren Student Life Volunteers, having made commitments of their lives to the Lordship of Christ. There are 87 participating churches.

The BSLV Commitment

- ★ To be willing to do anything God leads you to do.
- ★ To be willing to go anywhere God directs you to go.
- ★ To prayerfully consider the possibility of serving Christ in a full-time ministry.

What is BSLV?

- ★ Brethren Student Life Volunteers
- ★ For young people who have committed their lives to Christ to use as He directs.
- ★ To help you during the years of youth.
- ★ A program of the national Christian Education Department to help your church in its youth ministry.
- ★ Dedicated young people who have a concern for the Gospel of Christ.
- ★ It is for you! Make your commitment to Christ more meaningful and lasting. Become a member now!

For information on how you can make this a more meaningful ministry in your church write: Christian Education Department, Box 365, Winona Lake, Indiana 46590.

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* September 1973—137
. September 1974—157

GROWTH INDEX BASED ON 184 REPORTING CHURCHES

September 1973 weekly average attendance 26,863
September 1974 weekly average attendance 28,885
NET GAIN in reporting churches 2,022 persons or up 7.5 percent

SUMMARY

101 churches registered increases totaling 2,934
79 churches registered losses totaling 912
Largest numerical increase Columbus, Ohio—Worthington
Largest percentage increase Akron, Ohio—Fairlawn

*The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in the computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

Family-Style Learning



By James Long, *Assistant to the Director*

Christian Education Department

SWITCHBOARD IDEAS

A lot of learning can happen in a home—and should!

The priority of Christian education is a priority first of the home. Although the church can never be a substitute home just because the real teacher is sick, the local church must feel an obligatory compulsion to evaluate family-style learning. In such cases where the home is disintegrated and hopelessly fragmented, don't we have a responsibility to become channels of loving concern and discipleship?

Let's look at three characteristics of the home, their advantages and possible applications to the teaching-learning encounter.

1. **INTIMACY OF ACQUAINTANCE.** There is no place where we are so intimately known as the home. Consequently, we can either develop or shatter confidence with amazing rapidity. Whether or not family members feel freedom to let down defenses and share their problems depends on our sensitivity to them. Whether or not they raise questions depends on the security they feel in our *selfless* love. A natural by-product of this intimacy of acquaintance *can* be learning. It is important to apply life-oriented Scripture in the problematic situations often known only to the family. As we practice the principles of Scripture in the home, learning takes place. The parent who fails to be a Christ-conformed disciple may not only fail to positively influence, but can cause almost irreparable damage to lives who know him intimately.

The local church often stands by passively watching families go up in smoke—offering little more than a mute "tisk-tisk." As teachers we have a pressing responsibility to develop an *intimacy of acquaintance* with people who may well be starved for it. This demands that we spend time and extend friendship. Our motive should not be to manipulate them into our Sunday School classes in order to win the banner, but because we care and know that friends learn best from friends.

2. **VARIETY OF CIRCUMSTANCE.** The home affords a dynamic multiplicity of circumstances. Each of these variegated happenings can and should be transformed into a learning encounter. The reality of Christian character is never so vitally demonstrated as when unplanned. When the tie pops off and the papier-mache halo is set aside (until 6 p.m. or 7 p.m. or next Wednesday or Sunday) are you real *then*? When you are given too much change at once, or when you get a flat and you're ten minutes late already, how vital is your Jesus-relationship? When you find it difficult to make all those payments or some unique joy-producing event happens, is Jesus seen in the home *then*? These are the unique teaching opportunities of the home which cannot be redeemed by "cramming-with-the-quarterly" next Saturday evening.

Can we approximate the potential of the home through the halfhearted application of the teaching methods we have clung to for years? Or can we offer more variety in teaching methodology? Not for the sake of novelty, but because certain methods might be more suited to communicate with real vitality. Have you junked the idea of role plays, creative writing, learning centers, audiovisuals, different room arrangements, and discussion without even considering their benefit or understanding their purpose?

3. **GREATER AMOUNT OF TIME.** In the midst of its *intimacy of acquaintance* and *variety of circumstance* there is greater opportunity for teaching and learning in the home because we are there more. But how many potential hours of sharing, caring and loving instruction go down the household drain for lack of clear priority of the home? Do we care enough for the discipleship of our home to be there enough to make it happen?

And what about the accumulated hours of church-related teaching time that is wasted with trivia? As teachers we can augment our teaching time in three ways. (1) Make the most effective use of the time we have. Avoid needless repetition and laborious attention to nonessential detail. (2) Seriously consider the benefits of total period teaching concepts. Make full *teaching* use of as much time as is available. (3) Make effective use of out-of-class contacts—not as one-to-one lecture opportunities, but by patterning our discipleship efforts after the unique values of family style learning.

A lot of learning can happen in a church—and should!

NOVEMBER SELECTION

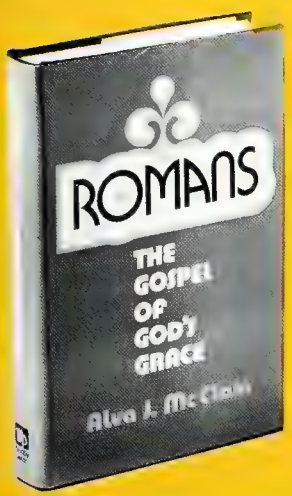
THE HERALD BOOK CLUB

We are pleased to announce this month's selection of the Herald Book Club. The purpose of the Herald Book Club is twofold:

- To keep *Herald* readers informed of the latest and best in Christian literature.
- To provide, at reasonable cost, a book each month as the Herald Book Club selection.

There are no dues, membership rules, or minimum purchase requirements. Purchase as many selections as you like.

THIS MONTH'S HERALD BOOK CLUB SELECTION IS ROMANS: THE GOSPEL OF GOD'S GRACE BY DR. ALVA J. McCLAIN



ABOUT THIS MONTH'S SELECTION . . .

The name Dr. Alva J. McClain is well known to Brethren people. As a leader in the field of education, he was the first president of Grace Theological Seminary and Grace College. As a teacher, his gift of clearly presenting God's truth found few peers. *Romans: The Gospel of God's Grace* has been selected for our Herald Book Club selection because it is a book that should be in the hands of every Brethren family. Dr. McClain presents truth plainly but powerfully. What better book is there than Romans to explain God's grace?

A free bonus with each purchase will be Dr. John C. Whitcomb's pamphlet *Does God Want Christians To Perform Miracles Today?*

TO RECEIVE YOUR COPY OF ROMANS: THE GOSPEL OF GOD'S GRACE:

1. Clip the coupon at right and send it with $4.95 in cash, check or money order. Or send a discount certificate and $4.45.
2. We pay postage.
3. You will receive as a free bonus, one copy of *Does God Want Christians To Perform Miracles Today?* by Dr. John C. Whitcomb.
4. You will receive one discount certificate good for a price reduction on your next Herald Book Club selection.

CLIP AND MAIL

Please send my copy of *Romans: The Gospel of God's Grace*, the current Herald Book Club selection. I have enclosed $4.95 in cash, check or money order; or a discount certificate and $4.45.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Send to: Brethren Missionary Herald, Box 544, Winona Lake, Indiana 46590

BRETHREN MISSIONARY

HERALD

NOVEMBER 23, 1974

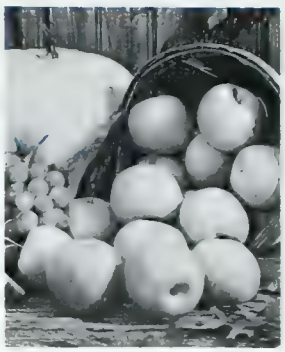


Thanks For Giving To Brethren Home Missions

HERALD

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Cover Photo: The fruit of Brethren Home Missions is the 92 churches that have become self-supporting over the past 35 years. It is time to give thanks. (*Photo by H. Armstrong Roberts*)

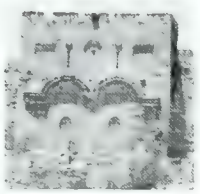
CHARLES W. TURNER, *Editor*
KENNETH E. HERMAN, *Managing Editor*

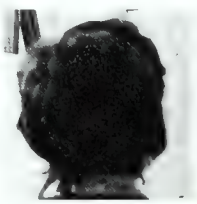
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Mrs. Michael Alexander, *Editorial Secretary*
Mrs. A. Rollin Sandy, *IBM Selectric Composer Operator*

MEMBER EPA EVANGELICAL PRESS ASSOCIATION

SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590 Subscription price: $4 00 a year; foreign, $5 00 Special rates to churches


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DEPARTMENTAL EDITORS
Foreign Missions—Rev. John Zielasko
Grace Schools—Dr. Herman A. Hoyt
Home Missions—Dr. Lester E. Pifer
WMC—Mrs. Dan Pacheco
SMM—Miss Betty Grady
Christian Ed.—Rev. Howard Mayes



Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

Maranatha! Your printed material has blessed many, many people.—*Michigan*

Dear Editor,

The Herald Book Club is one of the greatest ideas going in our Fellowship. Anything to facilitate more Biblical truth in the minds of us all is greatly needed (cf. Rom. 12:12).

Keep up the good work BMH!—*California*

Dear Editor,

I received my September 28 issue of the *Herald* today and pages 11-14 are missing.

Would it be possible to mail either that sheet or a new magazine to me? I enjoy reading the whole thing—cover to cover.

I especially enjoy the cover and back of the magazine. Keep up the good work in producing "our" magazine.

I also enjoy reading Reflections, BMH News, The Teen Scene by Ed Lewis and the various "sharing" articles. Praise the Lord—Hallelujah.—*Indiana*

Dear Indiana,

Sorry about the mistake of the missing pages. A new copy is on the way. Thanks for the kind comments. You are indeed right—it is "our" magazine from the viewpoint of the Brethren people.—CWT

Dear Editor,

Please send some sample examination copies of your new paperback study guides for Sunday School use. The subjects you list appear to be very interesting, and we would like to consider your Brethren adult materials for use in our church. The Brethren Missionary Herald Company is to be congratulated for the excellent materials you are producing.—*California*

Reflections By Still Waters

Decoder Rings and Things and Thanks

By Charles W. Turner
Editor

My son calls them the "Olden Days" every time I bring up the subject of what I used to do. And he just might be right because those days are a bit farther away than they used to be. Recently I was reading through a business publication and the information stated that a governmental agency was stepping into the cold-cereal business. It seems one of the bureaucrats decided it was not right to make offers of merchandise in connection with the sale of cereal. He said that immature children could be deceived by such offers and for the protection of innocent little children he was going to use the powers of the United States Government to bring a cover of protection to them.

My first thought was that he must have been stuck with a bad "decoder ring" when he was a kid. Possibly his ring didn't match the numbers and letters properly and he got the wrong secret message. If he had been a "victim" this could be his way of getting even with all of those guys who puff up wheat and rice. Anyway, I was glad I grew up in another era when a box top was the same thing as money. In fact, it was better because I did not have any money. I guess I could call myself a child of the post-depression days. My family lost our house during those economically clouded days, and we did not have a lot of cash to call our own. We were just like millions of others trying to find happiness on a shoestring.

But we did save box tops. Whether there was a current offer on or not made little difference, because if there was not one now—wait till next month! With a couple of box tops, a quarter, and a great deal of patience you were in business. Decoder rings stand out in my mind as a sheer, bright memory of the post-depression. It took weeks to get back that special offer. I would daily race home from school and as I rushed in the house, the question was: "Is it here yet?" Mother knew what "it" was—the "now" special offer. It was a thing to be hoped and longed for, and its arrival never disappointed me. Like most of the joys of childhood, the waiting and hoping are prizes that should never be minimized by adult skeptics and should never be shattered by big people who "know better."

Countless decoder rings and other box-top offers helped to brighten a world that was struggling with big problems. Most of the problems centered around not having all of the *things* that are seemingly so much of a necessity to the "now generation." It seems strange to hear talk of impending economical problems in our newspapers today—talk of a return to the thirties and depression. I was just young enough not to be really hurt by the past depression or to understand what it all meant. But the involvement of my family gave me an appreciation and a degree of understanding of how scarce *things* can become. Also, I gained the knowledge that the possession of *things* is not necessary for the realization of peace and security.

The Thanksgiving season is here again. It is declared to be a period of time when we as a nation give praise for the plenty of our land. The autumn leaves have lost their coat of many colors and have turned to a deep brown. By this time most of them have taken their flight from the security anchor of their branches. They have drifted to a ground turned cold from the lack of a hot summer sun. Winter is approaching, and it is time to stop in our whirlwind of activities and offer thanks for *things*. Things may not always be material possessions—they can be spiritual as well. A possession can be real even though it is not seen. This dispels the idea that God is not real just because He is not seen!

It is time to take inventory and then to give thanks. How about things like homes and churches, parents and children, and food—both spiritual and material? Yes, it is a time for thanks that Christ died and He rose from the grave as victor, assuring us of life everlasting with Him.

Thanksgiving is a time of nostalgia. Some of us think on the past about decoder rings and things. But more important, let's remember to give thanks for all our blessings from above. If this Thanksgiving finds us laden with all of the good things, we need to give Him thanks. Should another year find us with much less than today, may our thanks to Him in no way be altered or diminished. The big and the little gifts are all from the hand of a gracious God.

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Important—Only one issue of the *Brethren Missionary Herald* will be published in December. It will be a double issue, dated December 14.

The Board of Trustees, Rev. Charles W. Turner and the staff of the Herald Co. would like to wish you a joyful and Christ-centered Christmas, and God's best for the coming year. **Thank you** for giving us a tremendous 1974 . . . BMH total sales and gifts for our publication ministry have already set new records!

Richmond, Va. A necktie party climaxed an evangelistic crusade conducted by **Rev. Edward Lewis** from Virginia Beach, Va. The 61 in attendance at the Oct. 13 service watched as the final few inches of **Pastor Ron Thompson's** tie were chopped off by Evangelist Lewis. Although the attendance record was not broken, Pastor Thompson did receive a new tie.

The church is currently involved in a ten-week "Operation Andrew" attendance thrust.

Change. The new address for Rev. Herman H. Hein, Jr., is 1316 S. 43rd Ave., Yakima, Wash. 98902, phone: 509/966-3938. Please change your *Annual.*

Findlay, Ohio. The missionary story and Bible lesson were special attractions at VBS featuring **Miss Ruth Snyder,** missionary on furlough from Africa. Miss Snyder spent the entire two weeks at this church which provides a portion of her financial support.

Pastor and Mrs. Glenn Coats were honored guests at a 25th-anniversary-celebration given by their children, **Mrs. Edwin Clinger** and **Mr. James Coats.**

Nashville (EP)—Tennessee's 1973 law which specified that all biology textbooks in the state's public schools give equal consideration to all theories of creation of man has been struck down as unconstitutional.

Nashville Chancellor Ben Cantrell ruled that the so-called "Genesis Law" was an act "respecting the establishment of religion" and thus ran counter to "the constitutional doctrine of separation of state and church."

The Chancellery Court rules on all civil challenges to state laws.

Need hymnals for your church? The Brethren Missionary Herald Co. will be glad to send examination copies of various ones. Extended terms are available for church organizations or Sunday School classes wishing to purchase hymnals as a project. Write to Charles Koontz, Herald Co., Box 544, Winona Lake, Ind. 46590. (Note: Hymnal prices are steadily increasing, and often we do not even receive advance notice from the publisher. We regret that we are only able to guarantee our price quotations for 30 days.)

Wheaton (EP)—The Billy Graham Library and Archives wi be located on the Wheaton College (Ill.) campus where the famed evangelist and his wife, Ruth Bell, graduated in 194 After more than a year of intensive research and consideration of many proposals, the Billy Graham Evangelistic Association board of directors accepted Wheaton's invitation.

The board's action will bring together materials now house in Minneapolis, Atlanta, Montreal, Chicago, Charlotte and the association's international offices. The collections represent the evangelist's 35-year ministry, including 25 years in large-scale evangelism.

Dr. Hudson T. Armerding, Wheaton College president, said, "Dr. Graham's personal association with the college a an alumnus and trustee made it especially appropriate to locate the materials at Wheaton."

It is anticipated that Graham's papers, manuscripts, documents, radio-TV tapes, films, files, scrapbooks and other memorabilia will be included in the library and archives center.

Details of the Graham complex are not yet complete, according to college officials.

Dr. Graham's early ministry included a student pastorate in the Wheaton area.

Bellflower, Calif. A slide-tape "This Is Your Life" presentation prepared by his father traced God's leading in **David Marksbury's** life to his position as assistant pastor of the Bellflower Brethren Church. It was a surprise feature o his installation service. Pastor Marksbury grew up through the Sunday School and youth programs of the church he now serves. He attended Brethren Schools in Paramoun Calif., and graduated from Long Beach State College. Afte several years in a position with the Brown Shoe Company, he left to pursue graduate studies at Talbot Theological Seminary. At this time he received the call to the position he now holds at the church.

Participating in the installation service were **Pastor Edwin Cashman, Mr. Kenneth Marksbury, Dr. Harry Sturz,** and **Rev. Robert Thompson.**

PRAY FOR THESE MEETINGS

Notice of meetings to appear in this column must be received for publication at least 45 days in advance of scheduled dates.

Coolville, Ohio. Dec. 1-8; Donald M. Marken, pastor; Bernard Simmons, speaker.

Hagerstown, Md. (Grace). Dec. 1-8; Robert Collitt, pastor; Becker Evangelistic Team.

Lanham, Md. Dec. 6-8; Charles G. Thornton, pastor; Frank Gardne speaker.

Bethlehem, Pa. Dec. 8-13; Ronald Guiles, pastor; Bill Smith, speak

Parkersburg, W. Va. Dec. 15-20; Melvin G. Hobson, pastor; Nathan Meyer, speaker.



Vice moderator Harold Hollinger presents a plaque to Pastor Warren Tamkin in honor of his 25 years in the ministry.

Elizabethtown, Pa. Before delivering his sermon at the morning worship service on Sept. 29, **Pastor Warren Tamkin** received a plaque from the deacon board in honor of twenty-five years in the ministry. He never did deliver the sermon! Following the presentation **Dr. Robert Collitt** of Hagerstown, Md., was introduced as the surprise guest speaker for the service.

Minneapolis (EP)—A noted Minnesota surgeon and author, after following up on the cases of 26 patients who thought they had been "healed" at a famous faith healer's religious services here, says he couldn't find a single cured patient in the group.

Dr. William A. Nolen of Litchfield, Minn., who wrote the best-selling *The Making of a Surgeon,* also says that the limited improvement reported by some patients can easily be explained either by the normal up-and-down courses of the diseases or the power of suggestion.

He found two cancer patients in much worse shape. He found that some patients didn't even suffer from the disease reported, and one who dramatically left a wheelchair she didn't really need.

The study of faith healing was done as part of a new book, *Healing: a Doctor in Search of a Miracle,* that he has written for publication in January.

Dr. Nolen attended services held by Kathryn Kuhlman because, he noted in excerpts from the book published in the current *McCall's* magazine, he considers her "probably the most highly regarded of the Christian faith healers."

"I went into this not to put down Kathryn Kuhlman—anything but," he explained in an interview with the *Minneapolis Tribune*, pointing out that his own religious background had convinced him that faith could play some role in healing.

Norwalk, Calif. Public decisions indicating the desire for salvation, total commitments to the Lord, and baptism were the result of a six-day crusade with **Rev. Bill Smith,** Oct. 6-11. **Mr. Jim Bergthold**, featured soloist, also led the congregation in inspirational music. Nickolas Kurtaneck, pastor.

The Brethren Annual for 1975 will be mailed early in December to all subscribers who receive the *Brethren Missionary Herald.* Extra copies will be available for pastors and churches, and may be requested from the Herald Co.

Chicago (EP)—Funeral services were held for Dr. Clate A. Risley, founder and president of World Wide Christian Education Ministries. Police theorize he was shot to death in a futile robbery attempt. He would have been 59 next month.

A single slug from a handgun penetrated his heart after being fired at close range about 7:45 p.m., Oct. 11. Dr. Risley was outside his office when the unknown assailant accosted him. Police believe the killer was frightened off after the shot and fled without taking any valuables.

A native of Montana, Dr. Risley earned his degree at Biola College then in Los Angeles and was awarded an honorary doctorate at Northwestern College, according to Mrs. Hal Cory. Mrs. Cory is treasurer of the World Wide Christian Education Ministries, Inc.

The deceased had been a Baptist minister for about 10 years in Spokane, Wash., before becoming director of the National Sunday School Association for about 12 years.

Wedding Bells

A six month's free subscription to the *Brethren Missionary Herald* is given to those whose addresses are supplied by the officiating minister.

Nancy Zeigler and Gary Rudisill, Mar. 2, Grace Brethren Church, York, Pa.

Peggy Ferguson and John Leistner, Oct. 5, Bethel Brethren Church, Berne, Ind.

Judith Shepherd and Edward Cook, Oct. 12, West Homer Brethren Church, Homerville, Ohio.

Darlene Heller and Donald Holmes, Oct. 19, Basore Road Grace Brethren Church, Dayton, Ohio. Rev. Robert Holmes, father of the groom, assisted Pastor Russell Ward in the ceremony.

Mary Huey and James Davison, Oct. 19, Bethel Brethren Church, Berne, Ind.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

ECKSTEIN, Wesley, 31, a member of the First Brethren Church, Johnstown, Pa., died Oct. 12. Wesley Haller, pastor.

ERVIN, Robert, 67, Sunday School superintendent and chairman of the deacon board of the First Brethren Church, Fort Wayne, Ind., died Sept. 24. He served as treasurer of the Indiana District Mission Board for 17 years; and as a member of the board of directors of the Christian Education Department for 15 years. Galen M. Lingenfelter, pastor.

McDOWELL, Robert A., 62, member of the First Brethren Church, Philadelphia, Pa., and head trustee for many years, died Oct. 5. Roger Wambold, pastor.

ROBINSON, Robert, 49, died Sept. 29. He was a member of the First Brethren Church, Whittier, Calif., for 20 years, holding office and serving as a deacon. Jesse B. Deloe, pastor.

VIRTS, Mildred, 75, a member of the First Brethren Church, Fort Wayne, Ind., for 35 years, died Sept. 3. She was a Sunday School teacher and served as deaconess. Galen M. Lingenfelter, pastor.

MAN to MAN

"faithful men, who shall be able to teach others also" II Timothy 2:2

THE MEN'S VOICE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Greetings Men,

Here are some shots I took at national conference of Ed Jackson leaving to assume the pastorate of the Kenai, Alaska, church. It was a tearful time but we could also rejoice knowing that the Lord was leading. A "peace that passeth understanding" certainly comes when we know we are in the Lord's will.

During the time that Ed was traveling around the country and telling men to be *men* and "get off their hip pockets," a real sense of unity and eagerness was felt nationally. We leaders of the Grace Brethren Men have tried to alert men of the work to be done in the local church, and of the real need for men to relate to boys! Now we are putting together a program for our national boys ministry for those churches who need help in this area. Are you supporting this with your prayers and money? We need your help! I pray you might consider what the Lord would have you do in this matter.

Thank you for your prayers.

In Christ,
Lyle W. Marvin, Jr.,
National President





LEFT: Ed Jackson says a final word to the men who attended national conference. ABOVE: A group of friends and co-workers give the Jacksons prayer support before their trip to Alaska.

BELOW LEFT: Ed gives encouragement to Lyle Marvin (left) and Jack Cline (right). CENTER: Ed, Polly and Jim Jackson are ready for the long trip and new ministry. RIGHT: An emotional farewell for Ed from his pastor, Jim Custer.









Walter Fretz

Walter Fretz, B.I.F. "quarterback" says . . .

★ The Brethren Investment Foundation uses the thrif-"T formation"
★ "Play number" 5% has always been a winner
★ Interest is computed each "quarter" and at "halftime"
★ There are "uniform" rules for all depositors
★ "Penalties" are declined—day in to day out interest
★ It's easy to "gain ground" with a BIF savings plan
★ Our "goal" is to build Brethren churches
★ A loan is never made without going into a "huddle"
★ We seldom "fumble"—and always "recover"
★ Your savings is a great "linebacker" against inflation
★ Join the "Hall of Fame" with nearly 4,000 depositors
★ Become an "All American" on the BIF team

WRITE: The Brethren Investment Foundation, Box 587, Winona Lake, Ind. 46590



Sunday School superintendent, James Botdorf (right), and Pastor Maynard Tittle discuss the rising attendance figures.



Mr. and Mrs. Jerry Johnston, bus driver and captain

God Gives Galion Growth

By Pastor Maynard Tittle

People often ask, "To what do you attribute the growth of the church at Galion?" We could enumerate various human factors that enter in, but as we frequently analyze and review our total ministry, we always reach the same conclusion—God gave the increase! "Except the Lord build the house, they labor in vain that build it" (Ps. 127:1).

Growth in numbers and in finances would be meaningless if there were no spiritual results, but the Lord has blessed in this area also. In the past four years there have been approximately 300 salvation decisions as a result of the regular services, special services, VBS, and the calling program. Many of these people will never be a permanent part of our church because some were from out of town, and others were reached in the hospital and already had a church home. Several children who attend other churches accepted Christ at our VBS. However, the Lord did not commission us to win those who will be able to join our church, but to win the lost, whoever and wherever they are!

In 1971, the church won the first place award in the national Sunday School attendance contest for their division, and first place for the North-central Ohio District. This year it won the second place award in the national contest, as well as being in first place for the district.

During the past four years the church has increased to an average attendance of well over 100. On September 8, 1974, attendance reached a high of 176 in Sunday School and 189 in the morning worship service. Recently the attendance reached 256 for a special service.

In addition to the numerical growth, finances have grown proportionately. The church has voted to go self-supporting at the rate of assuming an additional $50 per month. With this plan carried out, the church can be totally self-supporting early in 1975.

The church has just begun a bus ministry with a bus given to them by another church. An average of 30-35 pupils ride the bus each Sunday.

The present quarters are not really adequate to accommodate the Sunday School attendance. The two adult Sunday School classes are just a few feet











Pastor Maynard Tittle

apart and it is difficult for the students to concentrate on their own lesson. The teen boys set up screens and meet in the foyer, while the teen girls meet in a small hallway area in front of an exit door.

In 1961 the Galion church was started as the result of the vision of the Grace Brethren Church in Mansfield, under the leadership of R. Paul Miller, Jr. The Galion church started in a house and later moved to a former grocery store. Eventually it graduated to a public school building. At the present time the people are crowding their own church building which was built in 1966.

The first pastor was Rev. Charles Thornton. In 1963 he was followed by Rev. Alva Conner, who served the church until 1967. From the fall of 1967 until the spring of 1969 Rev. Everett Niswonger pastored the church. From the spring of 1969 until July 1970, the church was without pastoral leadership—a total of 15 months. This extended period without a pastor, coupled with various attacks by Satan, decimated the ranks.

However, during this time a handful of faithful people stood by the church. Some Sunday mornings there was only one little girl for the children's class in Sunday School, but she was faithfully taught the lesson by Mrs. Kenneth Gulick. She and her husband were among that faithful group. Others still with the present congregation who were part of the faithful few are Mr. and Mrs. James Botdorf, Mr. and Mrs. Wilbur Carlson, Mr. and Mrs. Herman Fischer, Mr. and Mrs. Chester Monn. These people, with a few others who have since left the church, deserve much credit for their faithfulness during the lean years.

While the present building is not adequate for expansion, the church is a beautiful structure. People have especially remarked about the inspiration of the cross and spotlight on the outside of the church which can be seen for quite a distance. As this symbolic cross sends forth light, even so we trust that the love of Christ will shine through our lives into our community.

Great Things in Bible Land

By Isobel Fraser, *Messianic Testimony*



The Golden Gate of Jerusalem as seen from the Garden of Gethsemane. Tradition says Christ will enter Jerusalem by this gate.

Staring at a map of Israel, I wonder, "Where shall I begin?" for one of the *great things* from the Lord this summer was a trip to the land of the Bible. Now, not just the who, what and why of the Word of God captures my interest but the *where.* Actually, because of the full schedule on such trips, the true import of the experience is not felt until after the return home.

As I have told some, "I'm like a cow chewing her cud" as I revisit many of the places when I read the Word and share my slides. I am now more personally interested in the events occurring in Israel. In my mind's eye I can picture the SuperSol (super market) in Jerusalem where the bomb was placed, or the UN troop events in the Golan.

One of the first things that was brought to our attention was the reforestation program initiated by the Israeli Government. After World War I when the Turks were given control of Palestine, they cut down most of the trees which affected the rainfall. One way of meeting the financial cost of the reforestation program is having trees planted as a memorial in honor of a person or an event. Somewhere in that *land* there are trees planted by our Bethel Bible Class (Ladies' Day Meeting) which gives us a definite feeling of a tie with Israel.

After seeing the land of the Bible, the Old and New Testaments have become more unified for me. An example of this unification can be found at Shechem which is also Sycar. Here was the place not only where the Samaritan woman met the Lord Jesus and partook of the Living Water, but also where Jacob purchased the parcel of land that he later gave to Joseph as his inheritance. Here at Mt. Ebal and Mt. Gerizim is where the blessings and curses were rehearsed in obedience to the command of the Lord shortly after the Israelites entered the Promised Land. In Judges, I am reminded that from the top of Mt. Gerizim Jotham pronounced his "parable" of doom regarding Abimelech and the men of Shechem.

Some of the places that we visited have helped me to relate more to the Jewish people to whom I minister. For example, it was at the pool of Siloam where the Jewish man who was blind from birth received his sight. When he obeyed Christ's words and washed in the pool, he was healed. Through the ministry of the Brethren Messianic Testimony to blind Jews, a number have obeyed the Word of Christ and now have spiritual sight. As the Lord tarries, we believe others too will see Him as their Messiah and God. We were unable to enter Yad Vashem, a memorial to the six million Jews who died under Hitler, because of a special

service being held that particular afternoon. In some ways I am glad that I did not see the results of the many atrocities, such as lampshades of human skin or soap from human fat. It was sufficient to visit the memorial by purchasing slides. In a measure, I appreciate more the experience of those to whom I minister who endured the concentration camps and the Warsaw Ghetto.

Coming to and leaving Yad Vashem, one walks along the Avenue of the Righteous Gentiles. It is lined with trees each bearing the name and country of a Jewish person who died in the holocaust. By naming the avenue, Israel acknowledges that there are some Gentiles who do care. Though perhaps not appreciated by Israel, I am thankful for the Gentile Christians who care for the souls of Jewish people by praying and giving. Through the Brethren Messianic Testimony precious Jewish people have received Christ as God, Messiah and Saviour.



The Wailing Wall—all that is left of the great Jewish temple.

At this time I would like to thank you for your prayers in my behalf. For "God hath done great things" in my own personal life. There were many months of trials and needs but the Lord has brought me through each of them. I trust I may never go through such a time again but the results have been wonderful—it's like being restored to that first love. Praise the Lord! May I say to anyone reading this article who is going through problems, heartaches or physical needs—don't despair. The Lord is the answer and He can meet EVERY need.

The final "great thing" from the Lord is answered prayer for laborers. Two couples have been approved as candidates for *your* testimony to the Jewish people here in Los Angeles. Since they still have schooling to complete at Grace Schools, they will not be coming immediately. However, the Lord has led Mrs. Ellen Halpin to work with me on a part-time basis. We will be sharing more about this in the future.

In September, Phil Cariaga began his fifth year as the Bible teacher for the Thursday evening class. Pray for the Lord to accomplish "great things" in each heart and life as we study the Book of Deuteronomy. Continually I thank the Lord for this man's dedication. An evidence of his faithfulness is the fact that he commutes 140 miles (round trip) each Thursday to be at the meetings.

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:8). That is the reason for this article. Thank you Lord!

Visitors to Jerusalem at Easter time walk along Via Dolorosa—"the way of the cross."



92 FORMER HOM
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Running To and Fro and

A prophet confined in captivity most of his life cast more light on the future than the hundreds of prognosticators of our day. Describing the end time, Daniel declared that "many shall run to and fro, and knowledge shall be increased" (Dan. 12:4). These two factors are homogenizing the world. The increase in knowledge has been compounding at a phenomenal rate. From the time of Adam to Christ, knowledged doubled. From Christ to 1700 it doubled again. From 1700 to 1900 it doubled again. From 1900 to 1960 it doubled again. From 1960 to 1970 it doubled yet again. And from 1970 to the present it has doubled again. In the last 25 years science has made more progress than in all the rest of the world's history. This advancement has caught the imagination of mankind.

As a part of the increase in knowledge there has been a development in the mediums of communication. Think of what has happened in the area of travel since the turn of the century: the car, the plane, the jet. Along with these have come the phone, the wireless, the radio, and the television. Not only intercontinental, but also interplanetary movement has been affected by these developments. All of this has promoted the dissemination of knowledge, which in turn has influenced the desires of nationalities and fired their ambitions for a place in the sun. Patterns of life have been noticeably changing in every nation, but more particularly is this true in the areas of moral and spiritual matters.

Though Daniel probably did not completely understand the full significance of what he wrote (for he wrote better than he knew), it becomes clear now that there must be a conditioning of world society over one moral and spiritual pattern in order that the whole world will be ripe for judgment at the coming of Christ. As we look at the accelerating movement of conditions in the world today, it would appear that the consummation of this present age is not far away. A premonition pervades the thinking of men everywhere that some impendin crisis is about to burst upon the world. Men in genera would hardly describe this in terms of the coming c Christ. But those of us who believe the prophetic wor understand that these conditions point in the directio of Christ's near return.

Increasing knowledge and progressing in methods c communication are not reducing the problems of th world. The men who avail themselves of this knowledg and communication are incapable of using the advance ment in knowledge in ways that are beneficial to mar kind. Sinners have one strong prejudice, that is to follo the dictates of their own limited vision—unmindful c the outcome. "There is a way which seemeth right unt a man, but the end thereof are the ways of death" (Pro 14:12). The first man, Adam, chose his own way in th face of instruction from the Lord, and as a resu plunged the whole world into sin. His progeny hav chosen to pursue the same path, and as a result are pro ducing the problems that will shortly bring about th culmination of the age.

Ever since the turn of the century we have been hea ing about lasting and enduring peace. And up to th present there has been none. More than 8,000 treatie have been completed since the turn of the century an not one remains intact. Men and nations have not hes tated to ignore them and often they have deliberatel broken them. The peace effected in Korea has not pro duced any cessation of hostilities. The recent negotia tions for peace in Vietnam have not changed the warrin conditions in that area. The Mideast problem remain the same, and with suspicious eyes armed legions cor front each other in that area. The repeated attempts an blunders to achieve peace reminds those who believe th Scriptures that no attempts of men, however admirable will accomplish an enduring peace. For "even unto th end shall be war" (Dan. 9:26 ASV).

By Dr. Herman A. Hoyt, *President, Grace Schools*

Increasing in Knowledge

A survey of the average newspaper or periodical will onvince any honest reader that the United States is eset with endless problems, and most of them are of eeply serious character. A crime wave is sweeping cross this nation that threatens the welfare of every ommunity and household. The Attorney General of the Jnited States is frightened at the prospects and confused s to the methods he should invoke to curb the move- ıent. Circumstances have produced a new word for the ımerican vocabulary. It is the word "stagflation." It ombines in its meaning a new trend in the economy. On ıe one hand there is a gradually decreasing activity in ıe entire commercial structure, and on the other there an accelerating inflation in costs. Unemployment is radually increasing and stocks are plunging downward, ut prices continue to rise. Interest rates remain high or o higher. This has grown to such tremendous propor- ions that men in high places are rating this problem umber one. So far mini- and maxi-conferences of ex- erts have done nothing more than talk. It remains to be een whether action precipitated by such conferences ill strike at the heart of the problem and bring it under ontrol.

Such problems usually reach beyond the borders of a ation. The world has become so closely interrelated ıat national economics reflect world economy. In this espect what is true in the United States is also true in ther nations of the world—only there the situation is ven more acute. Some nations are already on the verge f bankruptcy. With amazing skill men have devised an conomy to meet the needs of mankind, little dreaming ıat this very achievement may have written into it the eath knell for those who devised it. It could be that is present trend will finally result in another world- ide depression, despite the efforts of men to avert it. s is usually the case, a crisis of such proportions breaks o all the trends, and men refocus their sights and start over again. On the other hand, this could be that condition of affairs at the end of the age that will bring about the destruction of society (cf. Luke 21:25-26).

Crises carry their own message to the people of God. This is always a time to review the plans of God and reassess responsibility to those plans. There are several things that God's people can be sure of:

God is still in control of the entire universe and He is working everything after the counsel of His own will (cf. Eph. 1:11).

God's people can be sure that no matter what the circumstances may be, every event will work together for good to them (cf. Rom. 8:28).

God's people understand that it is not the plan of God to save everybody in this dispensation. God is calling out a people for His name, the Church, and when that purpose is accomplished, He will send His Son to catch away His bride (cf. Acts 15:14).

In order to accomplish this one great purpose in this age, God has mounted a worldwide missionary movement to reach the chosen bride (cf. Acts 1:8). Every true believer is responsible to do his part in the accomplishment of this task.

It is the business of the believer to buy up the opportunity because the days are evil and conditions are working against the accomplishment of God's purpose (cf. Eph. 5:16).

Any apparent delay in the return of Christ does not mean that God has forgotten His promise. It only means that He is showing long-suffering so that more may be saved (cf. II Peter 3:9). But be sure of this, "For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

At His coming, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10).





RIGHT: Bob Hoeppner, vice president and general manager of Grace Manufacturing, says the Lord "groomed" him for the job. ABOVE: The manufacturing facility was recently doubled. It now includes 10,000 square feet for manufacturing equipment, in addition to office and administrative space.

Photos by Terry White

Grace Manufacturing: One Miracle after Another

By Terry White
Asst. Professor Journalism

Metal fabrication and the manufacture of drawer glides, floor registers, and camper jacks are not a normal part of the liberal arts college curriculum. Usually there is more emphasis on Plato, Chopin and vanGogh than on punch presses, electronic circuitry, and manufacture of fabricated components.

But Grace Manufacturing, Inc., a modern, expanding metal fabrication plant, located in Warsaw's Boggs Industrial Park, has a vital and important part in the continued health and operation of Grace Schools in Winona Lake.

For example, in the last four years Grace Manufacturing has provided full or part-time employment for 84 college or seminary students. It has paid them a total of $184,542.86 as of the firm's last payday, much of which went for tuition, dormitory expenses, and other school supplies. In addition, profits from the firm have assisted in reducing debts on some of the school's physical facilities.

Dr. Herman A. Hoyt, president of Grace Schools, is also president of Grace Manufacturing since the school, thanks to a recent gift, holds controlling interest in the company. But the vice president and general manager of the plant is a large, imposing, soft-spoken Michigan City native named Bob Hoeppner.

"I would go mad in a large manufacturing corporation where I had responsibility for just one specialty," says Mr. Hoeppner, sitting in his modest but functional office. "This place was just a big field when I first came down here," he says, leaning back in his chair and reminiscing on the company's origin in 1969. Evidences of the company's Christian orientation are in abundance—the rack of tracts by the door, the large painting of the well-known picture called "Grace" behind Mr. Hoeppner's desk, and his own quiet speech, which is filled with phrases like "The Lord groomed me for 40 years for this job."

Mr. Hoeppner, who looks like he might be more at home as a linebacker for the Lions or jockeying a tractor-trailer rig rather than managing a company, comes from a background of varied experience. Originally trained as an electronic engineer, he spent 17 years with a Michigan City based manufacturer of electronic instruments where he moved through the engineering department to a vice presidency. His background also includes employment with the New York Central Systems Signal Department and a stint in military service where he held the unlikely posts of clarinetist with the concert band and drum major with the marching unit.

Mr. Hoeppner is still involved in some electronics work as a licensed ham radio operator and as an electronics design consultant. He men-





LEFT: Charles Perry, a Grace Seminary student, is among those working a late afternoon shift this fall. RIGHT: Mr. Hoeppner discusses with Jeff Rossbach, a Grace College music education major and Grace Manufacturing employee, a newly improved model of the firm's camper jack.

tioned with justifiable pride that he had a part in supervising the construction of Grace Manufacturing's original 5000-square foot facility (doubled to 10,000 square feet last year) and design of its electrical circuitry.

The idea for a manufacturing firm that could employ students and assist Grace Schools with its profits came first from an Elkhart manufacturer who today is one of Grace Manufacturing's friendly competitors. Having laid the groundwork for such a corporation, the industrialist advertised in *Moody Monthly* magazine for someone to manage a manufacturing plant "definitely based on Christian principles and founded explicitly to assist in Christian work." Being a strong evangelical and an active layman in his local church, Mr. Hoeppner simply responded with a note of encouragement and goodwill to the "man with a vision." However, he was not specifically interested in the position himself.

"To make a long story short," says Mr. Hoeppner, "we came down to Warsaw 'just to look,' but we purchased a home before returning to Michigan City." The story of how the Michigan City residence was sold is a real miracle, to hear Mr. Hoeppner tell it. August of 1969 found him, his wife and their eight-year-old son living on Chapman Lake and trying to start from scratch a manufacturing firm that had no machinery, no product orders, and no employees.

In addition to his wife, the next two people Mr. Hoeppner employed were Ruth Frame, advertising secretary in the firm where he formerly worked, and Don Klosinski, an employee of U.S. Steel in Gary. Mr. Klosinski was once in a high school youth group that Mr. and Mrs. Hoeppner sponsored. Both of these original employees are still with the firm.

"We used to go out and get an order for one product at a time," says Mr. Hoeppner with a chuckle. "Then we'd bring our wives in and work at manufacturing it until we had the order ready for shipment." He recalls that every time the phone rang one of the wives would have to stop her machine and run to the telephone. They doubled as office staff and receptionist in their spare time.

With no small degree of nostalgia Mr. Hoeppner recalls the shipping facilities for their first large order of drawer glides. They attached a U-Haul trailer behind his Firebird and personally delivered the order, making sales calls on the way home. From that humble beginning Grace Manufacturing has expanded to a three-shift operation employing 33 during the summer season. At last count, about 17 people man the firm's shift-and-a-half schedule. Employment policies do not exclude anyone, but very few non-college related people have become long-time employees. "Some people who don't understand our purpose feel uncomfortable," Mr. Hoeppner explains, "when we take our morning break for coffee and prayer." Mr. Klosinski, manufacturing manager, also has his hands full scheduling production. It is part of the firm's policy to allow an employee to work for several hours, dash off to campus for an Old Testament or philosophy course, then resume working the remainder of his shift.

"We have nothing but the highest praise for the caliber of workers the school provides," says Hoeppner, pointing out an example. Recently an automobile accident knocked down a pole near the plant, causing a power outage for nearly an hour. Production, naturally, ground to a halt until power was restored. "I was working in my office later," relates Mr. Hoeppner, "and I heard machinery running long after the regular quitting time." Upon investigating, he discovered that the entire shift (eight employees) had conspired to continue working on their own time until the clock (temporarily stopped by the power outage) had reached its quitting time. "It's not the company's fault that production time was lost," they explained, and so they worked on to make up for lost time. "That doesn't often happen in industry," says Mr. Hoeppner, with an emotional tremor in his already-soft voice.

Grace officials indicate that they are one of the nation's largest manufacturers of drawer guide hardware. In all, the firm currently offers 24 products of services, including drawer hardware, floor registers, drip caps for over doors and windows, storage cabinets, camper jacks, and similar products. They supply many components to mobile home manufacturers in the Elkhart area.

One fact that Mr. Hoepper is quite anxious to be known is that Grace Manufacturing does not, and is not interested in, taking tax advantages because of its connection with a nonprofit educational institution. "We pay the same percentage of taxes as any other profit-making corporation," says Mr. Hoeppner, indicating that to do otherwise would, in his opinion, make for unfair competition with other manufacturers.

The name Grace Manufacturing "just happened," according to Mr. Hoeppner, but he thinks it fits the diverse nature of the company quite well as it doesn't identify the firm with any particular product line or personnel.

To Mr. Hoeppner, Grace Manufacturing represents one miracle after another in its founding and development. "It's a great thing as you grow older to be able to look back and see the long term direction that's evident in the life of a Christian," he says. And Grace Schools is anticipating a long and prosperous life from Grace Manufacturing, its youngest child.

The Entering Seminarian: a Profile



Photo by Kent Good

Evangelical seminaries are generally enjoying a time of increasing enrollments and expansion. Grace Theological Seminary, in particular, is currently in the enviable position of enjoying a growing reputation and a burgeoning student body.

Grace Theological Seminary is a graduate school specializing in theology. To enter the school one must have earned a four-year college degree or its equivalent. Most of the seminary's degree programs (Master of Divinity, Master of Theology, Doctor of Theology, Master of Arts in Christian Education) are geared toward preparing young people for specific Christian vocations such as the pastorate, mission field, teaching, or Christian school administrating.

Older than Grace College, the seminary was founded in 1936 by the late Dr. Alva J. McClain and Grace's current president, Dr. Herman A. Hoyt. Today the seminary includes 321 students who have come to Winona Lake from 36 states and four foreign countries to study theology and related subjects.

What kind of person does the seminary attract? How does he hear about the school? What are his career goals? Who influenced him most to come to Grace? To answer these and other questions, a questionnaire was recently administered to 77 of the new students (called Juniors) who are attending Grace Theological Seminary for the first time this fall.

Since the seminary is a graduate school, it should come as no surprise that over half (54.5 percent) of the new students ranked in the top third of their college graduating class. Another 28 were in the middle third, resulting in the finding that over 90 percent were in the top two-thirds of their graduating class.

The greatest number (28) came from colleges or universities with enrollments over 2000, although another 38 were graduated from schools in the 500-2000 range. Only two had transferred into the seminary from another graduate school—the remainder came directly to Grace from their undergraduate school.

The majority of new seminary students come from Christian schools—28 are Christian liberal arts college graduates (schools similar to Grace College), and 20 are Bible college graduates. Another 22 received their education in secular liberal art colleges or universities. The remaining students came from technical schools, Bible institutes, schools of nursing, and so forth.

About two-thirds (52) of the new students are married. Eighteen of these have children. Most of those having children have two, although one recorded four and another five.

Grace Schools are affiliated with the National Fellowship of Brethren Churches, although neither the college nor the seminary is predominantly Brethren in its student body. Of the entering seminarians, 16 (about 21 percent) were from the supporting Fellowship. The remainder represented a broad range of affiliations, including 24 belonging to various Baptist groups and 14 who identified themselves as "independents."

More than two-thirds of the new students had given serious consideration to other seminaries. Among those highest on the list for consideration were Dallas Theological Seminary in Dallas, Texas (36); Trinity Evangelical Divinity School in Deerfield, Illinois (9); and Talbot Theological Seminary in La Mirada, California (7).

According to the seminarians, the most important factors in their choosing Grace were the academic reputation of the school and the recommendation of their pastor or church workers. College professor recommendations figured highly, along with seminary literature, attraction to a specific field of study, visits to the campus, and personal contact with Grace faculty or administrators. Having virtually no effect on recruitment were cost ($445 tuition per semester) or magazine advertising (Grace Seminary does very little).

Regarding career goals, the majority (53 percent) came to Grace to prepare to become pastors of churches. There are 17 headed for the mission field, 15 intend to become teachers, and 14 are undecided. Other specific career goals include business, counseling, evangelism, nursing, homemaking, and Christian education.

Only eight of the new students have members of their immediate families who have ever taken work either at Grace College or at Grace Seminary. Fewer than one-fourth had ever had a Grace representative visit their church or college. The Grace literature which affected them most was a combination of the school catalog and personal letters from faculty and administration. Slightly over half (41) had visited the Grace campus before applying for admission and the majority of them (33) felt that the visit influenced their choice toward the school.

The most sought-after information about the school by those who were considering it were the school's theological position and information on curriculum. Information about faculty, spiritual life, work opportunities, and living conditions in the Warsaw-Winona Lake area were next. Topics least-often asked about included financial information and accreditation (Grace Seminary has not sought regional nor professional accreditations).

The final question related to which recruitment devices the new seminarians felt would be most effective in attracting and interesting potential students. "Testimony of Grace students" was by far the strongest factor, they felt, in recruiting. Other suggestions were as follows: "Let them sit in on classes," "Stress theological position and quality of the school and faculty," "Alumni should promote," and "Send representatives to colleges."

Seminary life is rigorous and demanding. In addition to the heavy academic requirements of graduate school, many students work full- or part-time jobs, and have wives and families. Many are heavily involved in local church ministries as pastors, directors of Christian education, ministers of music, and Sunday School teachers.

The results of this study show the "average" incoming seminarian to be academically capable and serious about his life and career goals. The study also showed evidence of a careful, calculated "search and screen operation" before selecting Grace Theological Seminary as the school for his three or more years of graduate studies in theology.



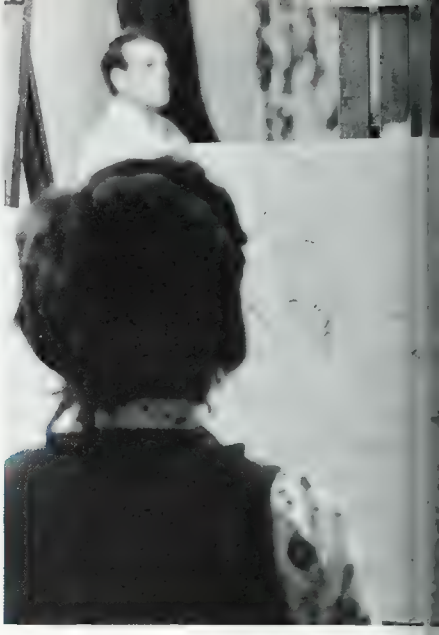
GRACE COLLEGE HOMECOMING HIGHLIGHTS

LEFT: Isn't this fun? Although the weather was less than desirable, hardy soccer devotees watched the Lancer booters down Valparaiso University, 3-2, the Saturday afternoon of Homecoming. Eventually, Coach Terry Shrock's kickers finished the season with a 6-0 conference to become undisputed champions of the Mid-Central Conference.

RIGHT: Nancy Roe, a 21-year-old elementary education major from Tipton, Indiana, was selected by her fellow students to be the 1974 Homecoming Queen. Senior attendants were Janice Thompson and Judy Walters. Attendants from other classes included: Gayle Lukkes, freshman; Debbie Keillor, sophomore; and Sue Blood, junior.



The Expanding Art Program at Grace College





Photos by Steve Hughey

By Steve Hughey
Grace College Senior

Eleven years after she was founded in 1948, Grace College of Winona Lake offered her first art minor and, one year later, her first art major. But in 1965 it was felt that the school was trying to do too much at once and should concentrate in the fields where student interest was greatest. So both the major and the minor were dropped and only three art courses were continued.

Yet, this semester there are 12-18 art majors and 250 enrolled in art classes, 110 of which are in specialized courses usually connected with either an art major or an art minor. Obviously there must be a reason behind the growth in the past ten years.

Professor Donald Ogden, chairman of the division of fine arts, was directly involved at the time the major was dropped in 1965. "We had a general problem in our academic setup . . . we were simply trying to move in too many directions at once. We were offering too many majors for the number of faculty and students in the departments," he says.

The dilemma was that majors and minors cannot be offered where there is insufficient interest, but it is difficult to draw students unless there are majors and minors available. Apparently the 1965 decision was a wise one, for it allowed Grace to narrow down and then more gradually and naturally move out in both faculty and facilities.

Two full-time faculty members, Mrs. Jean C. Coverstone, and Arthur W. Davis, have been added. Mrs. Coverstone began in 1970 and Mr. Davis started in the spring of last year. Two part timers, Mrs. John C. Whitcomb and Mr. Karl A. Stelzer, were added just this fall. Several others (Terry White in photography and Donald Ross in cinema) serve as adjunct art faculty, along with other duties.

These additions have made possible the reoffering of an art minor in 1972 and expansion to a major in 1974. They have also necessitated an expansion in facilities. This year, Sands Hall, next door to North Hall, was added to the art department. Both are converted residences, with North Hall used mainly for lecture classes and Sands Hall being used mainly for the crafts.

The art major is designed to accomplish the common goal of the instructor which is, in the words of one ". . . first to train the students in the basic skills and then to encourage him in self-expression."

The current courses offered are as follows: Art Appreciation, History of Art, Introduction to Drawing and Painting, Two-Dimensional Design, Beginning and Advanced Painting, Three-Dimensional Design, Beginning and Advanced Photography, Introduction to Cinema, and Introduction to Cinema Techniques. There are also one- to three-hour individual instruction courses available for those who wish to specialize in a particular area.

The total possible number of hours in these courses (excluding individual instruction) is 45, with 32 hours required for a major. Art Education majors are also required to take eight extra hours in elementary and secondary teaching as well as a senior practicum. The art "area major" involves a total of 52 hours in the department.

Mrs. Jean Coverstone, chairman of the department, is happy with the way the instructors' specialities complement each other. Her own background is very interesting. She went to college planning to be a music major. However, the death of her father put a heavy financial burden on her mother, and she had to drop out the first month she was in school. After working for a year she married Dean Coverstone, whom she had known in high school. Today he is an engineer for Heaters Incorporated in North Webster.

At the age of 24 she completely lost the use of her hands as a result of polio. With therapy, she gradually regained strength over the next ten years and then hit a plateau. Even today she has difficulty opening a car door. Part

of the therapy recommended by the doctor involved working with clay. This involvement in pottery led to the opening of a ceramics shop in the Coverstone home and eventually they traveled for a ceramics distributor.

Two factors, however, caused the Coverstones to close up shop. The first was that they felt the need to spend more time with their three small boys. The second was that Mrs. Coverstone recognized the lack of an academic background in the field she loved. So at age 38 she became a freshman at Goshen College.

Graduating approximately three years later with a bachelors degree in art education, she went on to get a masters degree in art history from Notre Dame. Her thesis there concerned churches in Nova Scotia built before it became a province. The project involved five trips over a period of two years to personally research over 100 churches. She worked on the masters in the summer and taught at North Webster during the school year.

"Mrs. C," as she is affectionately known, has been at Grace since 1970 and was awarded the Alva J. McClain award for excellency in teaching in June of 1972. Her policy is ". . . to challenge the student. I don't want it to be a major chosen by someone who simply doesn't have anything else to do. The reward is as great as the effort."

Learning to draw from live modeling situations is part of the Introduction to Drawing and Painting class.



Authur W. Davis, another full-time faculty member, was added last spring. Mrs. Coverstone says he is "a man of diverse talents, his specialty being in the field of graphic arts." A younger man than you'd expect for his accomplishments, Mr. Davis is clean-cut, well-groomed, and the type that seems to know how to get a job done. His credentials confirm this impression.

He holds a bachelor of fine arts degree from Philadelphia College of Art and a masters degree from Eastern New Mexico University. He has worked for at least three different companies designing and illustrating company logos, catalogs, and book covers. He has also done copy camera work and has taught for the Los Angeles City College Overseas Extension in Thailand while he was in the service. He has also had five exhibits of his work at various places, two of which were one-man shows.

The limited graphics facilities at Grace are his main problem. Currently $5,000 is needed to build a graphics art laboratory. Mr. Davis also teaches beginning photography.



Karl Stelzer, potter, demonstrates the fine positions of throwing a piece of pottery on the spinning wheel.

Advanced photography, new this semester at Grace, is taught by Prof. Terry White. A 1964 Grace graduate with a masters degree from Indiana University in 1967, Mr. White served over three years as director of public relations at Grace before returning to academic life at the University of Iowa, where he is now a Ph.D. candidate in mass communication. He has also studied at Winona Lake School of Professional Photography and has done his share of photojournalism. His photographs have appeared in modern versions of the Bible, on record jackets of Christian artists, and in Christian periodicals such as *Campus Life, Reflections,* and others.

He was also instrumental in founding, and now directs, the annual photography exposition and contest held in conjunction with the Grace Fine Arts Festival each spring. His biggest "baby" is the IMAGE/AMERICA Documentary Photography Workshop. It brings top evangelical photographers and photography students from all over the United States to Grace for one week of intensive training and experience.

Mr. White cannot see anything but growth in the photography area for the next few years. "With the new art major, the location of the school, the publicity from the workshops and expos, combined with the rising general popularity of photography, it can only expand." Prof. White stresses the communication and ministry aspect of photography, in addition to its being a pure art form.

Mrs. Whitcomb is a part-time instructor whose interests center around painting. Her parents were both musically creative, and they, she says, must have been the source of her creative nature. "As a young girl I used to sit on the front lawn and paint mountains and rivers." The New York foothills of the Catskills, overlooking the Hudson River, provided no problem with what to paint; her only problem was dissatisfaction with the product.

It was not until her parents took in an old woman to live with them that she really got the instruction she needed. The woman was a French artist who Mrs. Whitcomb says "had been in some of the best schools and

(Continued on page 22)

ART PROGRAM . . .

(Continued from page 21)

sat under some of the best teachers." She took private lessons from her for at least four years and went on to minor in art and major in Christian education at Houghton College in New York.

Thereafter she concentrated mainly in studies for the mission field. During these years of preparation and during the years she worked with her husband (the late Robert Pritchett) in the Philippines she did no oil painting, only chalk illustrations.

After ten years she and her husband came back to the states for more academics. While her husband worked on his doctorate at Grace Seminary, she was doing work at St. Francis College in Fort Wayne that would further apply toward her masters degree at Kansas State.

Early one March morning in 1969 her husband died of a heart attack



Prof. Art Davis (standing) pauses to comment on the work of art major, Fred Logan.

while jogging in Winona Lake. In spite of this blow she went on to Kansas and finished her degree in counseling. Then she spent part of a year setting up an art department and counseling at Berean Academy in Kansas. Later she was remarried to Dr. John C. Whitcomb, a professor in Grace Seminary who had recently suffered the loss of his first wife. This year, besides teaching at Grace part time, she also teaches at the newly founded Lakeland Christian Academy in Winona Lake and gives private art lessons at home.



"Mrs. C.," as she is affectionately known, is Mrs. Jean Coverstone, chairman of the art department. Kind, patient, and cooperative, she is highly regarded by all who work with her.

Mr. Karl Stelzer, part-time ceramics faculty member, is also attending Grace Theological Seminary. His parents instilled in him at an early age an appreciation for art. His father was an art major in college and made the house a display case of all forms of art.

Mr. Stelzer remembers drawing constantly, except when he was playing football with the neighbors—even when he was four or five years old. In high school he took as much art as possible, but when he realized he was to be a pastor, preparation for the ministry took a front seat. For the first year and a half at Bluffton College, in Ohio, he took no art.

However, articles cluttering the room of a friend enrolled in elementary ceramics interested him. In the spring semester of his sophomore year he took the course and fell in love with the pottery wheel. That same year he entered his first show and won an acceptance by the jury and sold the piece. Since then he has shown his work in Van Wert, Youngstown, Toledo, and Fort Wayne. Many of these contests are statewide and professional people of 30 and 40 years experience enter them. He received an invitation to show at Findlay College in Ohio. To be invited to show your work here is, in his words, ". . . an honor for any artist."

To Mr. Stelzer, "ceramics is more than a hobby—it's a way of life." He has built his own kick wheel, tailored to seat him in his favorite throwing position. It can easily be taken down to fit in his Volkswagen. This comes in handy since he has often given demonstrations all over Ohio.

He has also designed and built a gas kiln with a 30 cubic foot capacity. Besides the oxidation firing of the electic kilns, this new facility has also made possible reduction and Raku firings—techniques to produce some of the most beautiful of the pottery finishes.

The addition of Sands Hall, adjacent to North Hall on Kings Highway in Winona Lake, has been a real asset to the department. The top floor has been converted into faculty offices, the middle floor into a painting studio, and the basement into a ceramics workshop. This arrangement makes it possible for each group of students to be secluded in its own little world of creativity.

Mr. Stelzer is especially happy with the basement. "It's not as static an atmosphere as in many schools I've visited. The atmosphere is much more conducive to creativity in three-dimensional design." Other advantages include the concrete floor, which is easier to clean than a tile or wood floor. The basement also provides more protection from "gypsies" who might pick up an unfired mug by the handle, or worse, knock something to the floor.

All of the instructors seem very impressed with the quality of work being done by their students. "Terrific group! Very cooperative!" says Mrs. Whitcomb. Perhaps this is due to the motivation of the instructors themselves and the small classes.

The history of the department and the students enrolled in it demonstrate that student interest and course offerings must go hand-in-hand. How much longer can the Grace art department expect to expand? Just as long as student interest continues to grow, especially in the next few years.



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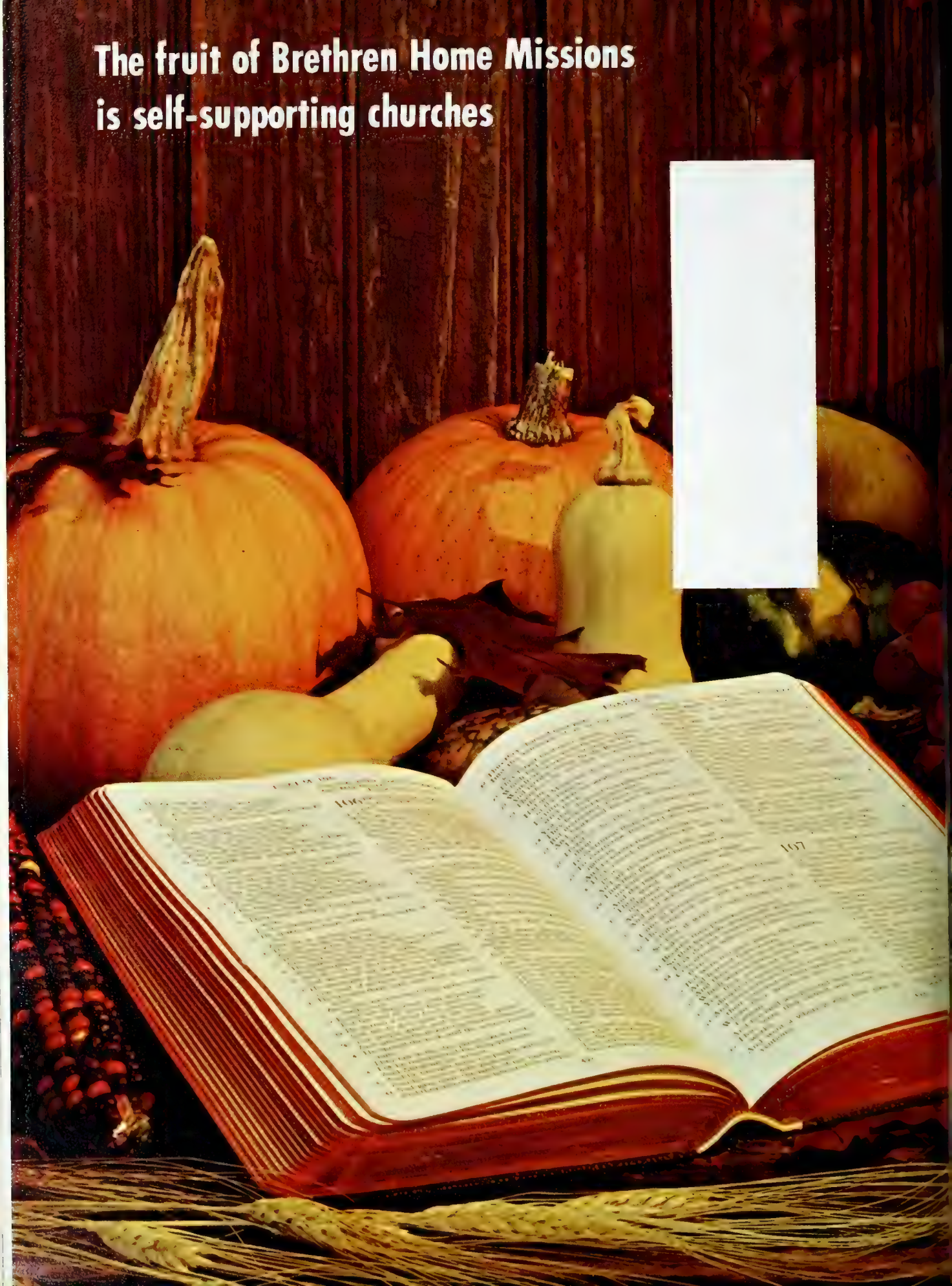
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1975

BRETHREN ANNUAL

CONTAINING: MINUTES OF THE
85th ANNUAL CONFERENCE
OF THE
NATIONAL FELLOWSHIP OF BRETHREN CHURCHES,
HELD AUGUST 2-9, 1974
AT WINONA LAKE, INDIANA

THE PICTURES ON THE COVER of this year's *Brethren Annual* represent 75 years of proclaiming the Gospel around the world. On September 4, 1975, the Foreign Missionary Society of the Brethren Church will celebrate its seventy-fifth birthday. Throughout this seventy-fifth year of its existence, the Society is marking this milestone, culminating in the special observance at National Conference in August, 1975.

DECEMBER 1, 1974

Published by

THE BRETHREN MISSIONARY HERALD CO.

Charles W. Turner, Executive Editor and General Manager

P. O. BOX 544 / WINONA LAKE, INDIANA 46590

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*Year listed denotes the year in which person was elected moderator. (*Denot deceased.)*

"If We Love . . ."

DERATOR'S ADDRESS

BY CHARLES ASHMAN

have felt the pressure of this assign-
it like no other since the day I preached
first sermon. I pray by the grace of
d that by His blessed spirit I shall have
ething of worth and challenge to say. I
not feel like the speaker at Grace Col-
who when asked to fill a vacancy at
last minute said, "I just found out
ty minutes ago that I was to speak and
oday I'm really going to have to depend
n the Holy Spirit, but next time I'll
e better prepared." I certainly knew of
responsibility more than thirty min-
ago and I have sought by reading the
onal moderators' addresses of the past
years and all the addresses and sugges-
s I received from the 1974 district
derators and a prayerful consideration
God's Word to prepare for this moment.
such preparation has led me not to be
dependent, but more totally dependent
n the Holy Spirit for such a task as this.
According to our National Fellowship
Brethren Churches' constitution my re-
nsibility is to convey to this conference,
hairman of the Committee on the Spiri-
State of the Churches, a message on
general condition of the Fellowship:
- "To point out areas of weaknesses
spiritual needs"
- "To provide direction and offer *solu-*
s to pressing problems"
- "To set the pace and tone for the sub-
uent actions of the conference."
v! We need a council of Solomon, and
esiastical Kissingers for such a task.
Who is equal to these tasks, but the
d.
May He speak to us!
The temptation is to stand up here and
a Bible exposition message or to tell
what's wrong with your church and challenge you to go back to your churches and get something great done—MORE—BETTER!—even the best and biggest of you. I will not—I cannot for two simple reasons: (1) I find evaluation of individual churches from denominational statistics and conferences frustratingly impossible. (2) I have no right to evaluate *your* work even if I had a way. Paul says in I Corinthians 4:1-5: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yes, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." And may I suggest that those who would set themselves up to tell all others what's wrong with them or how to operate had better follow Paul's advice and let the Heavenly Judge do the individual evaluations.

I would recommend that local congregations, which incidentally stand or fall by themselves before God, evaluate themselves. That individual elders, pastors, officers and members ask, "Can I really identify with Paul?" and say "I am conscious of nothing against myself." We must recognize that this is not equivalent to an acquittal because seeing the Lord will be the final computer of our faithfulness in service.

Churches do need self-evaluation. May I suggest that in such an evaluation we learn

a lesson from church history. Sometimes big churches were weak ones and rich churches were poor ones. Size, spirituality or strength are not necessarily corelatives. True worthiness is only assessed by the sovereign Lord and that is why I am very reluctant to fulfill my assignment with any degree of definiteness like:

(1) Reading our spiritual temperature—cold, warm, hot. All states of health would be found in the Fellowship.

(2) Charting our spiritual electrocardiogram. No doubt lots of "heart" trouble would be found among us—so indicate several district moderators.

But now, having bound myself up with these several safety pieces, yet feeling seriously vulnerable in some spots, let me observe with you some conditions and trends that need our attention. We will possibly hear an occasional warning cry from the watchtower.

Here are some observations from past NFBC and current district moderators' addresses. There were many great messages and several were Bible expositions and challenges not dealing with our spiritual state.

I do not intend to quote the moderators by name or delineate district by district or year by year. However, I do propose to summarize some things that ought to be considered by each member church and individual.

First, let's observe some internal divisive issues of a crises nature. Annually the national moderators and many district moderators speak of the Brethren Church at the crossroads. I'm not being cynical but we hear phrases like—"placed in this strategic hour by God" or "a crisis hour." There have been the doom prophets who predict "we are about to die." There also have been the utopia predictors who say, "This is the greatest year in the Brethren Church." Dearly beloved, the church has never existed in any other than a crisis hour. Church history abundantly testifies to this fact. And if the church and our Fellowship has faced other crises and has been victorious by the grace of God, let us not despair in the present hour. Some have talked of splits, heresy, and division. For ten years now such has been threatened and I believe, for one, that we ought to talk unity, walk in unity, and seek it w diligence. Let me read Ephesians 4 (NASB), which emphasizes that we ou "to walk in a manner *worthy* of the cal with which we have been called." No the virtues which are to be coupled w that walk—all humility and gentlenes speak these words trembling, becau realize how little some of these virtues h been demonstrated at times in my life—patience, showing forbearance to another in love, being diligent to pres the unity of the spirit in the bond of pe Beloved, there are some things that di us into camps and some are opposing e other. Others are trying to mediate positions. However, there are some alte tives. I could wish that I would never h to say these things, but the alternativ facing reality is sticking your head in sand and saying it doesn't exist. There's other way you can escape reality—swee under the carpet. I would like to sugges you that this leaves a pretty nice spot rats to make their nests. If you know a thing about that procedure—they have panding litters and the problem gets wo A third way to escape reality is to le things alone in the hope that they go aw My son does this in his room. The n doesn't go away. It simply gets more tolerable until finally someone has to out of the house. They just can't stand One district moderator mentions two these internal divisive issues. The first concerns the sleeping giant of trine imm sion baptism and church membership. T problem is observable in the statistical ports. There we find differences of rep ing membership, classification of mem ship, the problem of transfer members, the potential applicants for eldership.

The second divisive issue stems from divorce-marriage-remarriage and elders problem. This moderator was crying and I quote, "for some boundaries." loved, these are potentially explosive pr lems. Oh, that I had the wisdom of So mon to present to you the only right so tion and the charisma of Peter or Paul John to convince you of those solutio Since in myself I have neither, I hum trust God to lead the Church to His div solution. I'm not talking about the Nati al Fellowship of Brethren Churc

ne—I'm talking about the Church and
u are the Church. May God lead the
urch from the grass roots up to the right
utions.

There are other internal issues which
ve divisive potential, such as the atti-
les toward our national works. Severe
l unfounded criticism has been coupled
h the threat of withdrawing cooperation
support. There has also been "endless
l stupid controversies," full of unimpor-
t issues where minors are sometimes
de majors. Or there has been debate to
fruitful end. These only polarize people,
ose convictions have not changed, into
posing factions when they should be
thren-pulling-together.

Practically every moderator cried out
harmony and unity among the brethren
the Fellowship—but how? Humbly, I im-
re ministers—may I say it pointedly and
ecially to the members of the national
nisterium as well as people in the
urches—to consider the following Bibli-
principles when attempting to draw up
ded boundaries (or to tear down un-
nted boundaries) concerning any issue in
ich we differ. Ephesians 4:15 states that
must be "speaking the truth." Respect
truth has been lost in the main in our
ional life. It is, I am told—and I quote,
common decency to tell the truth." We
st be open and honest with one another.
on't think we ought to go around these
nference grounds refusing to tell people
w we feel about things or not expressing
ideas. But we must speak the truth of
d's Word. As Bible-believing Christians,
are the only people on earth who have
l understand the truth as revealed in
d's Word. And I'm not speaking of
threnism—I said Bible-believing Chris-
ns. I have some very dear friends who
not Brethren—they're Bible-believing
ristians. We are *part* of that grand and
rious group of Bible-believing Christians.
e moderator said that "speaking the
th—telling it, living it, upholding it, de-
ding it—is a Christian hallmark."

We have a sound doctrinal position and
t is rightly dividing the Word of God we
ght to believe it and practice it—not just
g it. A leading liberal when asked about
creed of his church which contained
at truth said, "O-o-oh, I don't believe the
creed, I just sing it." We ought to educate our people about our position. But we also ought always to reevaluate our position in the light of the Word of God. I fear change as much as any of you and a lot more than some of you. But I also recognize that if the Brethren Church had not changed in some areas over the years, I for one would not be able to be a part of it today.

The Brethren Church is not perfect as some have thought and as some have thought some of us have thought! Change is necessary. If changes are introduced because we as a Brethren Church have been Biblically wrong in the past or have become Biblically wrong in the present—let them be introduced. Lord, make us orthodox! However, if such changes are introduced for the purpose of accommodation to a worldly system or a popularization of our message in order to remove the offense of an orthodox doctrine, let them not be introduced. "Endeavor to keep the unity of the Spirit" is an admonition pertinent to both those who introduce doctrinal change or prematurely depart from accepted positions, as well as those who resist such changes.

Let us never be like the liberal quoted by one moderator who said, "If the Christian faith is to survive today with those of us who hold it, we must relate our message more to the prevailing winds of contemporary thought. We must adjust our personal lives and concede the right of our people to conform to the present crumbling moral and spiritual values." I say contemporary thought is devilish, delusive and destructive. So No! No!—we cry! We must be more like Martin Luther who could not deny his conscience and declared, "Here I stand, I can do no other."

It is important to remember that in the history of the church, councils and conferences rarely ever solved problems which divided the people. They did solidify positions and did give birth to confession and statements of faith. And they polarized the sides. Brethren, let us be *extremely careful* over what issues we will allow such to happen. We must stick to the truth. And if our issue is vital and pertinent to the whole essential of our faith, then let us stand unequivocally. Do you recall the issue for which Athanasius stood? One little letter in

a word—but it meant all with respect to the person of Christ. I would never ask a man to give up any of his convictions based firmly on the Word of God.

As we speak the truth, we must speak it in *love.* It is not a contrast, for truth and love are never at odds. According to Ephesians 4, this is maturing—growing up in Christ. If you want people to know your truth is written on quality convictions, love must rule. If speaking the truth is a Christian hallmark, then love is a Christian watermark—like fine quality paper. Without love, truth doesn't get to do its perfect work. Nobody will read truth off of rough lives. And nobody will listen to truth from hot-temper controlled lips. Richard Wurmbrandt said of the unreasonableness of love, "that love is a divine and illogical impulse which wishes and works well for an object when there is no logic or reason for it."

I'm not dealing with our well-chosen conference theme: "If We Love . . . " (oh, how tempting—how much more pleasant). Others well-qualified have been chosen to do that throughout the week and I would not rob them of that which belongs to them. I recommend that you attend these sessions and that you listen because I think from the pantry shelf of this conference you have some very extra special treats coming.

I must say from the depths of my heart our first object of love is the Lord of Truth. "If you love me, you will keep my commandments" (John 14:15). In John 13, we are told that men know that we are His disciples by our love for one another. The Lord knows that we love Him by our obedience to His Word. Even the words of Delilah to Samson have meaning to us—"How can you say I love you when your heart is not with me?" I like what our speaker said this morning: "How long has it been since you told the Lord you loved Him?" There's nothing that does a dad's heart more good than to have one of his children come, kiss him on the cheek and say, "Dad, I love you." You know all those gimme-gimmes just fade into insignificance. So much of our time is spent with God in asking for things. Our Heavenly Father wants to help us, but He would also like to hear us from time to time tell Him, "I love You." Jesus admonished His followers w the words, "You call me Lord and do r the things I say." Let's not let any ser mentalistic love for one another cloud c vision for our Lord and our love respor bility to obey the truth.

I do believe, beloved, that some of t present differences are unsolvable becau men's minds will not change over varianc But I cry out with an aching heart, Bre ren, let us love one another and be e tremely careful of the whole foundati upon which we make our decisions, and our boundaries. We should be especia careful about our decision to stay in leave a Fellowship so worthy of perpetu tion as ours. Both sides in any controver have much at stake and a division to whi no one is agreed is potentially possible.

Let us therefore in all differences appl to Biblical logic and not to emotions personalities. Let us observe history order that we be not bound to repeat a of it, except what is good. Let us consid the consequences, for we are responsibl for every action that we take even thou an innocent, nonparticipating bystander the victim of our shot intended for a other. I can't expect the impossible—for Brethren to agree—but I'm looking for answer to our prayers. God's solution harmony in the love of the truth.

The second major area which c moderators mentioned was external c rupting influences. These are some of the that were mentioned and I will hast through them.

(1) *Rebellion against constituted a thority, especially the authority of t home.* I feel that in much of our chur programming we have assumed that t home has failed in its job. Instead strengthening the home, we have assum the job and have woefully failed. I li what I see in one church publication, an believe it is being carried out in th church—"Family First." May God help to strengthen rather than weaken o homes in our programming.

(2) *Moral corruption and the loweri of marriage and sexual standards of t society about us.* The church has been a fected by her surroundings before, and v could be affected by the present mor breakdown. The last issue of the *Nation*

server had as its main headline, "With-
t This Ring I Do Not Thee Wed." The
icle had to do with living together where
social mores of today encourage un-
rried cohabitation. It gives a number of
sons for this trend: sharp questioning of
ditional mores, the increasing frequency
divorce which leads many young people
question the need of marriage, the
wth of the feminist movement with its
ack on the double standard and its in-
ence that marriage is only one of the
ny choices for women, and the im-
ved contraception and abortion tech-
ues. A leading Christian psychologist
ims that the leading problem that he
ls with concerning clergymen is involve-
nt with other women. The church must
out against such examples through
lical preaching and Biblical separated
ng.

(3) *Materialism and the lack of content-
nt among Christians.* Nothing new, but a
iew of the teaching of God's Word on
ntentment would be in order from our
pits. May I suggest to you that a thor-
gh study of the New Testament will
ve that the word contentment is always
d in connection with material things!
ntentment is not a virtue which God
rs into your pocket. It comes by ex-
ience. Paul said, "I have learned to be
ntent in whatsoever state I am." Paul
ld never have said that without first en-
ing the experiences. I just don't believe
ever really been in want. So I can't say
learned contentment in doing without,
I ought to know a little bit more about
through personal discipline. Several
derators stressed the need for a willing-
s of our people to pay the price for suc-
s in the Lord's work in time, talent and
ngs.

(4) *The amoral-immoral scene on the
itical stage of our country is another ex-
nal influence.* Contrary advice is given in
s situation. One moderator said: "En-
rage our people and especially our
ional boards not to get involved in poli-
today." Others said: "Get involved."
ne of the most prevalent and frightening
itudes in America today is that of being
nplacent, apathetic and noncommittal—
absence of deep convictions on any-
ng . . .

"We can condemn—and we do—and we can decry—as we should—the vicious and senseless criminality that pervades our social structure. But how often do we hear our leading citizens, in all walks of life, stand up in public and declare themselves unequivocally on matters of real principle and consequence?

"Ethics cannot thrive in a neutral mind, and the most dangerous enemies to our way of life are not only those who loudly threaten to overthrow the system; equally dangerous to our freedom are those who say they don't much care, one way or the other.

"The threat of spiritual declension and widespread immorality causes no lifted eyebrows. A leading American newspaper publisher recently remarked to a famous evangelist: 'The dam has broken—the flood is beyond control. In every area of American life, we are in deep trouble. The thing that amazes me is the apathy, indifference, and the complacency of the average citizen'."

May it be that we are not included. Maybe we do need to speak up and stand up strong in opposition to the crumbling of righteousness in our government. I know righteousness cannot be legislated, but it can be exalted. And when righteousness is exalted in a nation, it exalts the nation.

These are some of the internal divisive issues and external corrupting influences that exist today. Assuming that our Fellowship is not immune to these dangers, we must be on the tornado-type watch for such trends and deal with them redemptively. We need to be on the watch for some of these things and head for the cover of the Word of God, and the unity of the Spirit of God. When I say dealing redemptively, that does not mean the lowering of our standards, but the taking of our stand graciously.

The third major area of concern reflected in the messages of the moderators is summed up in one word—growth. Almost every moderator, district and national, has stressed in strong sentences—Evangelize or die! Expand or decay! Grow or stagnate!

I commend last year's moderator for his excellent message and work in preaching and programming a plan for growth action. He stands not alone. Many have pushed on

to see the Lord bless with growth of varying degrees. GROW 73-74 urged us on. How did we do? Well, in 1939 there were 30,000 members in the Brethren Church. After the Ashland-Grace division, it took us, the National Fellowship of Brethren Churches, until 1968 to grow back to that total. And in 1968 to 1973—five years—we "zoomed" upward a whole 6,000. In 1973 there were 9,000 professions of faith with an increase of membership of 1,310. A 4 percent increase is a long way from "Doubling in a Decade." I hope we do not feel as one dear saint who said to me, "Pastor, I hope that we never get big and lose this sweet family, fellowship feeling." We had a huge 100 in church at that time, and a heartbroken pastor to think that someone could be so selfish with the blessed possession of the Gospel truth.

We have a committee to evaluate the statistical report and I hope they will do a thorough analysis of it and help us see some trends by it. It says to me:

(1) Our growth rate increased some. We had about a 1,000 more professions of faith in '73 than in '72, and we gained more new members. But our per capita reproduction statistically took four people one year to win one new person to Christ. One persistent problem of which I really need to make us aware is the "paid-worker-do-it-all" philosophy. One church just this past year, according to one moderator's address, took their pastor on full time and the participation in the visitation program dropped 80 percent. It is possible that various Brethren churches have succumbed to the philosophy, "We'll pay you, but you do the job for us." I praise God for the churches that are teaching and practicing in opposition to this. Again, our losses between profession of faith and church membership are still frighteningly high. I am hoping the new emphasis in our Fellowship on witnessing and follow-up at the people level (assuming that we are a long distant and not a sprinting church) will correct this problem in time.

(2) Our church planting ability is questionable. Please don't misunderstand. I'm not talking about the boards. They are doing a great job. But five districts remain static—no new churches. Eight districts showed increases and that's pretty good. But three showed decreases. We are about 50-50 because none of those creases were tremendous.

(3) Our participation in the whole church program is static. Sunday Sc and morning worship services have 80 cent in attendance. That would be compared to a liberal church, but I we don't compare ourselves with t Sunday evening service—47 percent, prayer meeting—25 percent. Communi 36 percent. If prayer is important a the blessed symbolic commemoratio our Lord's ministry in the communion vice is a vital part of a believer's life i local church, then these statistics point chronic spiritual anemia. Maybe this part of our weakness to reproduce in prolific numbers of which we should capable.

Brethren—we have programs for e gelism, machinery for evangelism, organizations for evangelism. But do have a *heart* for evangelism? I admired moderator's address as he emphasized Found the Answer." He found the an in all of the situations and programs o Brethren Church and it was good. But my own heart the question—Do I ha dedication for evangelism? A concern one put it, "If we care, we'll share." not just put up the sign—"This church hospital for sinners, not a club for sai Let's make it so. The Early Church gre leaps and bounds in the atmosphere of secution. I do not know whether it gre spite of persecution or because of pers tion. But if we need the persecution, ask God to send it.

Let us remember that "the cru thing you can do is to live the Christian before your neighbor and then not tell how to have the power to live and e such a beautiful life."

One moderator said, "Our distric where the action is going to be." I lau when I saw that and then I thought a it. Pray God it will be true in every B ren church in the immediate future as in the present with some of our cong tions. I praise God for what He is doi places in the Brethren Church. I loo some of these churches and some of t men, and I don't want *what* they ha that's theirs and God blessed them—bu

o have Him pour out a little bit more
e same on us. It will be so where the
of sacrifice and yieldedness to God's
Spirit in pastors and people prevails.
ese are some of the things that men
d who have spoken to you have said.
let's look briefly at some principles
od of men sets forth concerning the
h. I want to go very quickly through
ation 2 and 3. We are assuming that
ord Jesus was leading John to write to
dual local churches in the first cen-
with problems and needs. Assuming
some of those problems and needs
in our churches today, observe with
e warnings of the Lord.

ere are letters of commendation. I'm
aking the time to deal with the com-
ation, but I think there is much of
aise in those passages which could be
d to many places in the Brethren
h. As you will note in this message, I
resisted the practice of commending
dual churches or our national organi-
s for doing the job that God called
into existence to do. Let their works
them.

t these letters are also letters of con-
ation. And I see some of these flaws
tially existing in our Fellowship.
was lovelessness, fervorlessness, a
f first love, a marriage grown cold.
t be true of an orthodox, straight,
ated church. It was in Ephesus. Could
e part of our slow growth problem?
too many of us lost the excitement of
ew relationship with Jesus Christ? I
hat I hear happens at Alpha Hall now
hen. A young lady comes into the
one night and she's got something
a secret that she can't hold. Soon she
s out her left hand to show her bril-
engagement ring. Within minutes a
shriek echoes all through the dorm.
excited and the flush of excitement
s up her face. She is engaged to marry
nan she loves, and she cannot resist
g everybody know about it. I like
Have we lost the excitement of our
relationship of Jesus Christ as part of
ride? That is not only the basic an-
to the growth problem—being obedi-
o carry out that commission—but it is
he answer to the moral purity prob-
A fervent love makes one a faithful
separated lover.

Legalism is blasphemy against God. It was found in some degree in the poor and persecuted church at Smyrna. Praise God there is little of it, to my knowledge, in our Fellowship. But I can say to you that there is some. Let us not degrade the Gospel of grace by the addition of many man-made do's and don'ts to the Christian faith.

Hierarchialism existed in the Pergamos church even though it had not yet denied the faith and still held fast to the Lord's name. A clergy class dominating over the people was what one church and the Lord hated. Yet another church tolerated it. Brethren, I hope I am dead wrong, but there are two things in our Fellowship that bother me in this matter:

(1) The division we have had between ministers and laymen. The laymen often get a backseat and have little to say about doctrinal issues and decisions. I deplore the fact that on the national level there is no regular meeting for men (with the exception of an early morning prayer meeting). Men need to sit and discuss the condition of our Fellowship and have an organization together. I am thankful for the change of name from laymen to men. As a pastor I always felt like an outside guest at the laymen's meeting. And frankly, I think sometimes we as ministers have fostered this and I think we need to watch it. Maybe we need to have ministers' meetings and laymen's meetings, but I cry out for some mitigation of this development for which there is no Biblical basis.

(2) The power, sometimes assumed by district and national organizations which are supposed to be servants of the local churches, over local churches especially in the matter of licensing, ordaining and recognizing elders. I'm for uniformity for convenience of operation, but never at the expense of a denial of the Biblical doctrine—the autonomy of the local church where government rests in the local organization. Some limits need to be recognized for all denominational church service organizations. Let me illustrate what I mean lest you misunderstand. District examining boards are a service organization to the church, but I personally believe that the ordination of elders and the recognition of ordination is vested in the local

church. Looking back at church history, you will discover that many a fight was fought over this problem whether the pope was to do it or the prince was to do it. I declare unto you that neither was to do it. It was the responsibility of the local church.

Fourth, laxness in conduct characterized some in Thyatira. In Pergamos there were those who encouraged believers to participate in corrupt practices of the world. And in Laodicea the whole church was worldly. Let us not be ignorant of the fact that such is connected with the teaching of Balaam who prostituted the spiritual office for gain. Trends to loose moral codes of deportment and dress ought to be preached against and practiced against with all diligence.

Deadness—Sardis—a name to live, but they were dead on their feet. Loveless, passionless, doctrinal soundness which leads to dead orthodoxy. Do we have a great reputation and no vitality? I pray not, but it sometimes appears so.

In conclusion, let me make a few sundry observations and recommendations in addition to those hidden in these preceding remarks. There are a number of procedural changes that I think need to be made in our conference operations. Most of these will be touched in the report from the Committee on Procedural Review. I commend the adoption of their report. (1) I recommend a fresh look at our national and district organizations with a view to setting up some fences in order to protect our Biblical doctrine of the local church—first in governing itself. (2) I recommend continual changes with limits toward creating more continuity in our leadership positions. Get good men—keep good men, at least for a little while (especially the executive committee). (3) I recommend that the Resolution Committee be asked to: a. get and study copies of resolutions of district conferences in preparation for their own report each year. (Incidentally I received one from the California-Arizona District and this year's Resolutions Committee ought to look at that one.) b. That the resolutions be especially thrusted toward our relationship to the present fleshly fluctuating corrupt world about us. The resolutions should give us some statements as to where we stand on national- and world-thought dominating issues. Illustrations—tax legislation before our go ment which may take away, by deductions for giving to religious non organizations. Should we take a sta think the Resolutions Committee oug look at it. (4) I recommend that there great revival—a spiritual revival. Bu loved, you don't resolve, you don't re mend, you don't plan a revival into b You don't program a revival into re You let it happen by submitting to the and to the will of God.

Finally, I have no visions of great t happening because of this message to but I do have a burden on my heart fo churches, that we will stay true to (Word, that the present issues (there w ways be some) will cause no major sc and very minimal, if any, dissenter los pray that God will bless us in His w the days to come. I tell you that which already know. There is no shortag people. I have been guilty of saying my field is small, but until I have rea them all, my field is big. There is no on God's power. And there is no chai God's truth. If there is failure to do God wants us to do—to get big, to be spiritually and sufficient physically to ry on His work, to be pure and t powerful—it is our fault for limiting mighty arm by disobeying the voice o Word and the leading of His Spirit.

I close with my life verse, which I w could tell you I have always followe speaks to me again a convicting tho "For the love of Christ controls us, h concluded this, that one died for all, t fore all died; and He died for all, that who live should no longer live for t selves, but for Him who died and rose on their behalf" (II Cor. 5:14-15 NAS confess to you from the depths of heart that if I search my own life an thoughts there have been too many t when my decisions were made all by self and for myself. That is not being trolled by the love of Christ. "Greater hath no man than this, that a mar down his life for his friends" (John 15 Beloved, you know what Jesus said t followers—"you are my friends." He down His life for us. Are we willing t down our lives for Him and for Church? That means sacrifice—of per plans, of personal possessions, of per pride—for the love of Christ.

Business Sessions

T SESSION, AUGUST 5

ıe first business session of the 85th ıal Conference of the National Fellow- of Brethren Churches, meeting at Wi- Lake, Indiana, was officially opened oderator Charles Ashman at 8:15 a.m. eports were made by the Membership mittee, reporting a total of 458 lay ates and 270 ministerial delegates, for st-day total of 728. These delegates seated by vote of the conference.

motion prevailed that the official list ember churches of the National Fel- ip of Brethren Churches consist of churches listed on pages 65-80 in *The ren Annual* dated December 1, 1973.

motion prevailed that we receive into NFBC the Grace Brethren Church of nd Beach, Florida, from the Florida ict.

motion prevailed that we receive into NFBC the Valley Grace Brethren ch, Armagh, Pennsylvania, from the District.

motion prevailed that we receive into NFBC the Grace Brethren Church, Mis- Viejo, California, from the Southern rnia-Arizona District.

motion prevailed that we receive into NFBC the Grace Brethren Church, rson, South Carolina, from the South- District.

motion prevailed that Calvary Breth- Church, Butler, Pennsylvania, be de- from the list of Brethren Churches in *Brethren Annual*, as originally ted.

motion prevailed that the proposed la, as amended, be adopted. Rev. Jesse e read the following proposed change e Manual of Procedure: PROPOSED: Article 4, Section B, be amended to as follows (changes are in capital let-

on:

> All officers EXCEPT MODERATOR shall be elected by ballot from nominees presented by the Nominating Committee or from the floor of the conference. The VICE MODERATOR SHALL ACCEDE TO THE OFFICE OF MODERATOR FOR THE YEAR FOLLOWING HIS TERM AS VICE MODERATOR. IN CASE A VACANCY SHOULD ARISE IN THE VICE MODERATOR'S OFFICE, CONFERENCE SHALL HAVE THE RIGHT TO ELECT A MODERATOR FROM NOMINEES PRESENTED BY THE NOMINATING COMMITTEE OR FROM THE FLOOR OF THE CONFERENCE. No person shall be eligible to election as Moderator more than once in ten years or twice in a lifetime.

A motion prevailed that the proposed change in the Manual of Procedure be presented for final consideration at tomorrow's (Tuesday) session.

A motion prevailed that the report of the Nominating Committee be accepted, and that the following names be placed in nomination:

Moderator: Scott Weaver, Nathan Meyer
Vice Moderator: Dean Fetterhoff, Jesse Deloe
Secretary: Clyde Landrum, Charles Lawson
Asst. Secretary: Lester Kennedy, Wendell Kent
Treasurer: Dean Risser, Clair Brickel
Statistician: Ralph Burns, David Grant
Committee on Committees: True Hunt, Wesley Haller, Bernard Schneider, John Burke, James Dixon

The following names were nominated from the floor: for Moderator: Charles Turner, Lynn Schrock. For Secretary: Rollin Sandy.

A motion prevailed that the following names be accepted as nominated from various districts for membership on 1974 National Fellowship of Brethren Churches Executive Committee:

Allegheny: Melvin Hobson, True Hunt
East: Richard Harstine, Don Farner

Florida: Merlin Berkey
Indiana: Raymond Thompson
Iowa: John Burke
Michigan: Gilbert Hawkins
Mid-Atlantic: Edward Lewis, Kenneth Teague
Midwest: Russell Ogden
Northern Atlantic: Terrance Taylor, Robert Griffith
Nor-Cal: Richard Cron
Northcentral Ohio: Maynard Tittle, J. Hudson Thayer
Northeastern Ohio: James Kennedy, Robert Holmes
Northwest: James McClellan
Southeast: M. Lee Myers, Daniel Eshleman
Southern California-Arizona: Edwin Cashman, John Gillis, Michael Bayer, John Dale Brock
Southern Ohio: Forrest Jackson, Gerald Polman

A motion prevailed that these names be elected.

The following persons were placed in nomination for three-year terms on the Board of Ministerial Emergency and Retirement Benefits: Bryson Fetters, Gerald Polman, Clair Brickel. A motion prevailed that the nominations cease and that these be declared elected.

The following persons were placed in nomination for three-year terms on the Board of Christian Education: Roscoe Williams, Vernon Harris, Robert Burns, William Snell, Richard Cron, David Seifert, Forrest Jackson, Kenneth Russell, J. Hudson Thayer, Lee Dice (Vote for five).

A motion prevailed to adjourn.

SECOND SESSION, AUGUST 6

The meeting was called to order by the moderator. The Membership Committee reported an additional 4 lay and 5 ministerial delegates making a second day total of 462 lay and 275 ministerial equaling a total of 737.

Results of the election of conference officers were read, with the following being elected:

Moderator was a tie so had to vote again
Vice Moderator: Dean Fetterhoff
Secretary: Clyde Landrum
Asst. Secretary: Wendell Kent
Treasurer: Dean Risser
Statistician: Ralph Burns
Committee on Committees: Wesley Haller, Bernard Schneider, John Burke

Board of Evangelism gave report and motion prevailed to place the following names in nomination: Ministerial Nominees–Robert Collitt, Richard Sellers. Nominees–Joe Dombek, Bryson Fet Clark Miller, Wilmer Witt. Additi names for ministerial nominees were a from the floor: Ron Picard and Allen I

Rules and Organization Commi Motion was made to adopt this proce (See First Session's minutes on prop change in Manual of Procedure). Mc lost for lack of 2/3 vote.

A motion prevailed that the follo report by the statistician be received as rected.

REPORT OF THE STATISTICIAN OF THE NATIONAL FELLOWSHIP O BRETHREN CHURCHES

Year Ending December 31, 1973

District	No. Churches Reporting		Members	
	1972	1973	1972	
Allegheny . .	15	15	1,796	1
East	17	16	2,338	2
Florida	8	9	889	
Indiana	17	19	2,416	2
Iowa	9	10	992	1
Michigan . . .	8	8	543	
Mid-Atlantic .	12	11	2,802	2
Midwest . . .	9	9	717	
No. Atlantic .	17	17	2,069	2
Nor-Cal	7	6	682	
N'ctrl. Ohio .	14	15	2,439	2
N'estrn, Ohio	13	13	2,268	2
Northwest . .	12	13	1,151	1
Southeast . . .	17	17	2,364	2
So. Cali.-Ariz.	35	36	7,870	7
So. Ohio . . .	17	18	2,167	2
Puerto Rico .		1		
Totals	227	234	33,503	34

District	Sunday School Enrollment		Sunday Sc Attendar	
	1972	1973	1972	
Allegheny . .	2,154	2,081	1,598	1
East	2,375	2,693	1,684	1
Florida	1,086	1,058	940	
Indiana	3,393	3,099	2,389	2
Iowa	1,132	1,247	767	
Michigan . . .	930	886	626	
Mid-Atlantic .	3,840	2,890	2,654	2
Midwest . . .	913	800	541	
No. Atlantic .	3,096	3,270	2,383	2
Nor-Cal	729	632	641	
N'ctrl. Ohio .	3,473	2,976	2,434	2
N'estrn. Ohio	2,459	2,347	1,742	1
Northwest . .	1,347	1,389	1,002	
Southeast . . .	2,861	2,920	2,141	2
So. Calif.-Ariz.	8,457	7,538	6,279	6
So. Ohio . . .	2,447	2,293	1,709	1
Puerto Rico .		38		
Totals	40,692	38,157	29,530	29

Number of churches from which no report received: Allegheny—1; Florida—1; Atlantic—1; So. Calif.-Ariz.—5.

	1972	1973
PENDITURES FOR OTHERS:		
reign Missions:		
ethren F.M.	620,178	545,099
on-Brethren F.M.	92,664	115,380
otal F.M.	712,842	660,479
me Missions:		
ethren H.M.	370,283	406,060
st. Missions	54,137	67,117
tirement Home	15,068	
n-Brethren H.M.	48,014	76,615
otal H.M.	487,502	549,792
istian Education:		
ace College and minary	182,348	223,554
ristian Education epartment	51,976	41,450
ner Christian Education	74,019	81,063
otal Christian Education	308,343	346,067
lications & Publicity:		
eth. Mis. Herald	33,878	47,100
dio	52,441	49,131
ner	9,560	18,536
otal Publications	95,879	114,767
ngelism:		
ngelistic Meetings	60,900	66,987
ard of Evangelism	17,168	15,514
ner	41,514	34,247
tal Evangelism	119,582	116,748
iliary Organizations:		
thren Training Hour	4,960	4,455
ls Work	4,408	7,255
ys Work	3,834	5,519
IC	47,820	50,587
ymen	12,241	7,871
ner	12,116	15,236
tal Auxiliaries	85,379	90,923
rand Total of monies sent to others	1,809,527	1,878,776
PENDITURES FOR LOCAL:		
le School (includes SS and VBS)		
uipment, literature, d operational	311,350	412,546
S supplies	33,677	86,071
otal SS & VBS	346,037	498,617
lding and Plant Costs:		
r new building	1,143,524	1,678,879
d on debt principal		
d interest	1,455,167	920,889
provement	649,992	696,773
otal for building	3,248,683	3,296,541
istian Day School		
ilding and provement	19,123	46,762
acher salaries and uipment	1,672,543	941,036
yment of building debt	21,930	44,585
otal Christian Day School	1,694,476	1,032,383
rch Local Expense:		
tor		
se salary	1,159,490	1,305,817
using allowance	225,881	192,290
ility allowance	39,044	148,757
r expense allowance	82,222	71,331
nference expense	30,608	410,810
her	23,468	2,877
. Ministerial Relief	12,008	9,813
surance	27,059	29,527
her	56,688	21,042
otal Pastor Benefits	1,744,504	2,192,264
ner administrative aries	750,729	1,045,233
Operating expenses	1,057,335	3,173,036
Evangelistic meeting expense	18,648	21,972
Local conference expense	18,648	40,029
Total Local Church Expense	3,585,758	6,472,534
Youth Camps (local expense only)		
For building	18,613	16,862
Operating expense	24,875	23,372
Help for campers	13,199	13,538
Total Local Youth Camps	56,687	53,772
By Auxiliary Organizations (for their own local expenses)		
Brethren Training Hour	13,966	29,060
Girls Work	5,353	6,636
Boys Work	8,022	6,691
WMC	26,346	25,949
Laymen	6,955	9,865
Other	24,977	16,260
Total Auxiliaries	85,621	94,461
Miscellaneous Local Expense	140,358	237,464
Grand Total Local Expenditures	9,157,621	11,685,772
SOURCES OF INCOME		
For Local Building and Equipment Costs		
Local giving	2,195,510	2,425,900
Borrowed	813,089	1,297,344
BHMC	3,500	8,998
Other	323,083	229,724
Subtotal for buildings	3,335,182	3,961,966
For Pastors' Total Benefits		
Local giving	1,580,698	1,474,573
District mission board	30,049	21,379
BHMC appropriation	110,771	57,295
Other	28,938	4,307
Subtotal for pastors' benefits	1,750,456	1,558,450
Total for Sources of Income	5,091,638	5,520,416
CASH ASSETS AT END OF YEAR		
Local funds on hand	972,149	1,192,957
Money held for later transfer	83,542	570,468
Total Cash Assets	1,055,691	1,763,425
PROPERTIES AND VALUATIONS (as of December 31)		
Church Physical Plant:		
Building	30,101,254	30,449,299
Equipment	2,835,116	2,854,286
Subtotal for building and equipment	32,936,370	33,303,585
Value of parsonage	1,640,019	1,711,128
Value of other property	925,091	2,470,990
Value of investments	218,050	251,280
Other assets	179,628	179,628
Local funds on hand	973,284	1,192,957
Total Assets	36,872,442	38,999,568
Amount owed on church properties.	10,098,755	11,211,826
NET WORTH	26,773,687	27,787,742

STATISTICS OF MEETINGS	Attendance	
Morning worship	30,304	31,119
Evening worship	16,119	17,056
Prayer meeting	9,128	9,520
Evangelistic	9,492	6,911
Bible conference	5,534	3,132
Missionary conference	8,722	5,069
Sunday School conference	702	370
Communion	14,669	13,359
Other	6,417	6,363
PROFESSIONS OF FAITH		
In VBS and camp	2,402	1,924
Bible clubs	253	415
SS and Children's church	751	649
Regular services	3,196	4,179
Special meetings	537	739
In homes	1,279	1,105
Total Professions	8,480	9,011
MEMBERSHIP	1972	1973
Total membership at beginning of year	32,565	35,307
Added by:		
Letter from other denominations	397	414
Letter from NFBC churches	640	555
Baptism	2,393	2,564
Other	233	238
Total added	3,663	3,771
Lost by:		
Letter to other denominations	477	437
Letter to NFBC churches	543	503
Death	218	222
Dismissal	115	76
Roll revision	1,212	1,483
Other	188	178
Total losses	2,753	2,899
Net Gain	910	872
Membership, Dec. 31	33,475	36,617
Members Trine Immersed	32,174	31,617

Note: 18 churches did not report number of trine-immersed members.
8 churches did not send in statistical reports.

AUXILIARY ORGANIZATIONS	Number Enrolled 1973	Average Attendance 1973
Bible School		
Early childhood (preschool)	4,468	4,438
Children (grades 1-6)	7,444	7,364
Youth (grades 7-12)	5,708	5,694
Adult	13,343	12,763
Totals	30,963	30,259
Extension of the Bible School		
Cradle roll	932	
Home department	219	
Child evangelism	736	
VBS	15,666	14,199
VBS staff		3,657
Totals (VBS only)		17,856
Brethren Training Hour		
Early childhood (preschool)	99	85
Children (grades 1-6)	657	589
Youth (grades 7-12)	1,385	1,518
Adult	444	264
Totals	2,585	2,456

Girls Work—SMM	
Little Sisters	533
Juniors	655
Middler	444
Senior	281
Combination	658
Totals	2,572
Boys Work	
CSB Stockade	608
CSB Battalion	397
BBC	359
Other	303
Totals	1,667
WMC	4,040
Laymen	1,057

Summer Camp	District	National
Directors	48	5
Teachers	124	4
Counselors	246	25
Others	111	15
Campers	2,145	375

Christian Day School	
Grade offered—Pre-K to 12th Grade	
Pupils enrolled	3,
Graduates this year	
Number on faculty	
Other workers	

RELATIONSHIPS AND PERCENTAGES

Total giving for others	1,878,
Total local expenditures	11,685,
Grand total annual expenditures	13,564,
Per capita giving to:	
Total expenditures	37
Foreign Missions	18
Home Missions	15
Christian Education	11
Publications	3
Evangelism	1
Auxiliary organizations	2

ATTENDANCE (Percent of membership)	1972
Morning worship	90.5
Evening worship	48.1
Prayer meeting	27.2
Evangelistic meetings	28.3
Bible conferences	16.5
Missionary conferences	26.0
Sunday School conferences	2.0
Communion services	43.8
Other	19.1
Professions of faith (1 for every —)	3.9
Membership gain (1 for every —)	36.8

Statistical Review Report: Motion p vailed that the Committee on Statisti Review report be received.

REPORT OF THE STATISTICAL REVIEW COMMITTEE

The Committee on Statistical Review has amined the current report and has noted the lowing items of particular interest:

It has been said before and doubtless will lamented again, but the fact remains that the port of the statistician is not really a true rep

te of the many hours of labor expended by atistician, he is unable to present a report accurately reflects the situation because he ited to data which the churches submit to The problem is twofold. First, inaccurate s are sent to him, many of which involve in simple arithmetic. For example, we are ith two figures for the total membership in One is based on district membership given e cover page of the report, and the other is on page 4 of the report. The difference is members! Second, certain sections of the were left completely blank by the respon- An example is seen on page 4 where 18 ies did not report the number of trine- sed members, although they did report membership. This has resulted in figures rting the conclusion that there are 5,000 ers of Brethren churches who are not mmersed. This conclusion is probably false nevertheless indicated by the report. A l appeal is in order to all responsible local rs to see that greater care is exercised in tting the annual statistical report. Perhaps s could give more oversight to this impor- sk in order that the records of the National vship might present a more accurate pic-

ong the matters for which to praise God is mber of professions of faith. The total of is up 6 percent from 1972. This doubtless s some of the fruits of GROW 73, and is a to thank the Lord for the benefits re- from this emphasis. A more sobering fig- owever, is the total of only 2,564 who were ed and received into the church, out of 9,011 professions of faith. The net mem- p gain of 872 is actually 39 fewer than the us year. Statistically, it took slightly more ers to produce each profession of faith and tain a new member than in the previous

tal giving for 1973 was up from 1972, and pita giving was likewise higher with its 13 t increase to $370.44. This figure com- favorably with the inflation spiral. How- ttendances in relation to membership (page he report), show an alarming drop from last with each type of meeting showing a per- e decrease from 1972. Surely these figures e some careful attention by all of our ies.

concluding this report, the committee to propose two motions: First, that each t be urged to adopt the same statistical re- orm as the national conference. This will y assist the national statistician, and also much of the inaccuracy that seems un- ble in the present system. Second, that the ittee on Statistical Review be discontin- Consultation with previous committee mem- s well as the current and previous statisti- indicates the advisability of this step for llowing reasons:

The committee's function is better han- dled by the statistician himself. He knows the data better and has been working with it for months. He is the best qualified to recognize trends and point out the signifi- cance of the figures.

2. The committee's function is largely a du- plication of the statistician's report. It must either divide the material arbitrarily with the statistician so as to avoid duplica- tion, or else plow over the same ground.
3. The present arrangement offers serious practical problems. Members who are sepa- rated geographically have no opportunity to meet before conference. Furthermore, by the time the statistician's report is com- plete, it is usually too late for a committee meeting. For example, this year's chair- man just saw the report on August 1.

Therefore, I move:

1. That each district of the NFBC be urged to adopt the report form of the national statistical report for submitting its district statistics to the national statistician.
2. That the Statistician Review Committee be discontinued as a standing committee and that its duties be absorbed by the con- ference statistician.

Respectfully submitted,
Homer A. Kent, Jr., chm.

Motion prevailed that each district of the National Fellowship of Brethren Churches be urged to adopt the report form of the National Statistical Report for submitting its district statistics to the na- tional statistician.

Motion prevailed that the Statistical Re- view Committee be discontinued as a standing committee and that its duties be absorbed by the conference statistician.

The treasurer's report was given by Dean Risser and a motion prevailed this re- port be received and adopted.

TREASURER'S REPORT
July 20, 1973 through July 20, 1974

INCOME

CONFERENCE OFFERINGS	
Monday—Home Missions	$ 370.00
Tuesday—Foreign Missions	605.50
Wednesday—GROW	530.00
Thursday—Grace Schools	466.00
Totals	$ 1,971.50
DEPOSITS	
Registrations (8/6/73)	$ 6,959.50
Registrations (8/8/73)	9,125.00
Special offering cash (8/13/73)	1,029.50
Sunday checks (8/13/73)	70.00
Registrations (8/13/73)	21,379.77
Credential fees (8/13/73)	9,525.15
Tours (8/13/73)	704.50
Registrations (8/17/73)	490.00
Foreign Missions reimb. (10/9/73)	1,742.90
Late credential fees (11/15/73)	271.80
Late credential fees (12/13/73)	169.20
Late credential fees (1/8/74)	91.20
Late credential fees (1/15/74)	55.20
Transfer from BIF (5/23/74)	200.00
Late credential fees (6/10/74)	8.00

Transfer from BIF (7/3/74)		200.00
Total Deposits		$52,021.72
Balance on hand, 7/20/73		$ 16.73
Total deposits into checking account		52,021.72
Total in checking account		$52,038.46
Total checks written from checking account		51,910.53
Balance in checking account 7/20/74		$ 127.92
Total in checking account		$ 127.92
Total in BIF account		4,521.18
Balance on hand 7/20/74		$ 4,649.10

Brethren Investment Foundation Activity		
Account balance		$ 276.68
Interest gain (5/31/73)	11.95	
Interest gain (8/31/73)	3.61	
Interest gain (11/30/73)	3.65	
Deposit (12/24/73)	4,500.00	
Interest gain (12/31/73)	5.60	
Interest gain (5/22/74)	60.01	
Withdrawal (5/22/74)	200.00	
Interest gain (7/3/74)	59.68	
Withdrawal (7/3/74)	200.00	
Total BIF income		$ 144.50
Balance on hand in BIF account (7/15/74)		$ 4,521.18

EXPENSES

Special Offerings:	
Brethren Home Missions	$ 370.00
Brethren Foreign Missions	605.50
GROW	530.00
Grace Schools	466.00
Total	$ 1,971.50
Meals, Rooms, & Anniversary Celebration Items—Gettysburg College	$32,211.97

Conference Promotion and Printing	
Brethren Missionary Herald	$ 754.38
Brethren Missionary Herald	698.38
Tri-State advertising	42.20
Bartel printing	69.51
Thomas Printing Stamp	5.35
Bartel Printing (secretary's mailing)	13.00
Abingdon Press Year Book	6.18
Brethren Missionary Herald letterheads	62.85
United Telephone Co. of Pa.	44.23
Brethren Missionary Herald (Annual space)	3,793.55
United Telephone Co.	47.50
Brethren Missionary Herald (Literature gift)	1.49
Brethren Missionary Herald (1974 publicity)	724.88
Brethren Missionary Herald (Space in Herald)	47.50
Abingdon Year Book	7.70
Brethren Missionary Herald (Credential forms)	164.84
Total Promotion & Publicity	$ 6,483.54
Prayer & Praise printing (4 checks)	$ 158.66
Coordinator's expense & salary	$ 808.92

Officers & Committee Expenses	
J. Keith Altig—statistician	$ 20.35
Grace Schools pastors-churches committee	43.64
Clyde Landrum—postage	30.00
Cashier's checks (treasurer)	
Foreign Missionary Society (Statistician's postage)	
Earle Peer—phone calls	
Brethren Missionary Herald—conference tapes for treasurer	
Brethren Missionary Herald—statisticians printing	1
Postmaster, Lexington, Ohio treasurer	
Statistician's expense	
Secretary's expense	
Grace College pastors-churches committee	
Total	$ 4
Membership Committees Expenses	$ 3

Honoraria	
Wayne Beaver (moderator)	$ 1
Clyde Landrum (secretary)	
Nine speakers 1973 conference @ $35.00 each	3
Musicians: Don Ogden—$50; Wm. Schaffer, Ruth Clingenpeel, @ $25	1
Total	$ 5
Child Care—Adams Rescue Mission	$ 2,0
Secretarial Help	
Germantown Church of the Brethren	2

Tour Expenses	
The Brethren Press	
Wolf's Bus Lines	1,6
Guide service of Washington	1
Kenneth Wilt expenses	
Total	$ 1,8
To Various Persons—Registration Refunds (18 persons)	$ 3
Brethren Investment Foundation Deposit	$ 4,5

Expense Resume:	
Special Offerings	$ 1,9
Meals, rooms and anniversary	32,2
Conference promotion and printing	6,4
Prayer and Praise printing	1
Coordinator's salary and expense	8
Officers' & comm. expense	4
Membership comm. expense	3
Honoraria	5
Child care	2,0
Secretarial help	
Brethren museum	2
Tour expense	1,8
Registration refunds	3
BIF deposit	4,5
Total expenses	$51,9

Report on Elections: Moderator: Weaver.

Board of Evangelism: Robert C Richard Sellers—ministerial nees; Joe Dombek, Bryson ters—lay nominees.

Motion prevailed that Christian E tion report be moved up on agenda.

Christian Education Board report tion prevailed we accept these reports.

CHRISTIAN EDUCATION BOARD

Ve are happy to report. We are your helpts. Like other wives, we have many titles–we Sunday School, youth work, family ideas, lren's precepts and all areas of Christian edun at once. The Christian Education board is of the few national boards designed primarily erve the local church at the local church. e district and national events are on our da, the real stuff of our ministry is serving l churches by being a switchboard for calls erning guidance and service, aiding with nars, publications, and personal communion.

Ve do not feel like your father, coming in to you what to do with people after they are gelized. You have brought us into this famiAnd we thank you, and we are glad to be alive growing to such maturity.

But we do not feel exactly like your son er.

f anything we are your helpmeet, to honor love each local church that wishes to be with

The board of fifteen elected men (plus the utive director, Howard Mayes) meets to e and suggest, approve and applaud the servministry of our staff which is led by Mr. es. Ed Lewis, the director of youth minis-, just completed a fine first year. And Jim g, assistant to the director, is a great publicas and ideas man. Bobbette Osborn, Pam Reed Nancy Mayes are ministers in the office.

The board commends the staff for their year inistry. They have been faithful and diligent. believe the relationship of Christian Educaand churches is maturing. Take a look at our ces to each church: Switchboard, *Ac'cent*, ings to help local churches, teacher guides for day School lessons, and our schedule of semi-

Like other wives, we can only do what you port us to do. Thank you for generous offerto help us do more.

For those of you who are "batching" it, we ld like to be your helpmeet in educating stians to evangelize and edify others.

Ve are available for a proposal.

Knute Larson, president
Christian Education Board

1973-74 REPORT OF THE HRISTIAN EDUCATION DEPARTMENT

All pastors can identify with the difficulty of densing a year's ministry into a short report. he same way it is unrealistic and maybe imible to adequately outline the year's work of Christian Education Department ministryn in brief form.

But I will mention a few *new* things and severems that have been growing rapidly. We trust you will be picking up our report in more stic ways–like our monthly section of the *ionary Herald* magazine, and our personal istries in your churches. Through the Chris- education convention, national youth conference, national children's conference, and our area and local church seminar programs we will be expanding rapidly next year.

We could easily take an hour just to report about the TIME program alone. The report shared with our Board members this year outlines the ministry of forty-five of these young people who are receiving Training In Missionary Endeavor. Growing from a small beginning just a few years ago, the TIME program now involves nearly every one of our Brethren Foreign Mission fields and several Home Mission locations.

Publication and writing projects are also being stepped up. Thanks for the continuing good response to things like Pro-teens for Youth Leaders, our *Ac'cent* magazine (which is cosponsored by the Foreign Missionary Society), and the new Precepts course.

You will be hearing more new ways that our department is serving as a support force to workers with boys and girls during the coming conference year.

But I guess most of all this annual report should really be a statement of our accountability to you, the member churches of the conference that called our department into existence. We really are happy about the job you've laid out for us to do.

And looking back on the past conference year we are most grateful for the way you are supporting our team. Our motto is really a serious commitment with us. "We want to help." We intend to help more in direct proportion to the way Brethren churches make it possible through offerings.

In the calendar year 1973, we received by far the largest offering in the history of this board's existence. Inflation made existing projects cost a lot more, too. But much of the increase (we are happy to report) was channeled into meeting our commitment to provide a greatly strengthened department of youth ministry. Children's ministry and adult ministry are two more areas where we need a stronger department.

The statement of operation in your conference packet, projects the serious reality that our expenses during the calendar year 1973 exceeded income by $6,465.74. Offerings are running higher so far in 1974. The decision whether to cut back our staff and ministry or forge ahead will not be made so much by the official action of the Christian Education Board as by the level of support received from Brethren churches during the months immediately ahead. It's hard to generalize one summary statement about offering support. So many churches give so generously. So many churches give almost nothing.

Respectfully submitted,
Howard Mayes
Executive Director
Christian Education Department

STATEMENT OF OPERATION
CHRISTIAN EDUCATION DEPARTMENT
For year ending December 31, 1973

INCOME:

Church offerings	$48,839.72

Consideration		1,950.84
Honorarium—Howard Mayes		705.25
Honorarium—Others		1,268.73
Special offerings		
TIME support	$ 9,385.80	
BSLV enlistments	109.00	
WMC project offering	2,190.58	
SMM offering	1,251.39	
Ministerium scholarship	500.00	
Total offerings		$13,436.77
Supply sales materials:		
Income	$26,905.84	
less: materials cost	23,312.55	
less: materials postage	620.93	
Total sales materials		2,972.36
Service sales		890.68
Filmstrip rentals		428.20
Convention income		4,117.39
Youth conference		41,577.47
Miscellaneous		101.50
Purchase discount		1.92
Interest earned		473.30
ETTA certificates		7.00
The Spokesmen		1,603.22
Total Income		$118,374.35
EXPENSES:		
Salaries		$37,323.40
Housing allowances		4,364.96
Retirement—Dr. Etling		1,200.00
Retirement benefit—Buck Summers		200.00
Office postage		1,553.38
Social Security		1,363.65
Hospitalization		1,835.77
Retirement—B. Osborn		402.00
Office supplies		1,056.75
Office expense		227.33
Rent		3,600.00
Telephone		1,220.52
Equipment maintenance and repairs		818.58
Insurance—office		141.00
Administrative expense		1,260.00
Membership Fees—NSSA		110.00
Misc. expense		297.87
Promotion		1,307.26
Depreciation		2,675.86
Publications		8,070.95
Travel—Howard Mayes		3,369.52
Travel—Buck Summers		715.90
Travel—Ed Lewis		160.60
Travel—Others		291.22
Youth conference honorarium		530.00
Staff—conference expense		65.40
Trophies		296.28
Convention expense		2,731.08
National Achievement Competition		365.86
Youth conference expense		34,835.17
BSLV		89.95
Quiz Team		914.80
TIME		7,696.84
Automobile expense		651.75
PSA		895.85
The Spokesmen		2,200.59
Total Expenses		$124,840.09
Expenses over Income		$ 6,465.74

STATEMENT OF ASSETS AND LIABILITIES

ASSETS:		
Cash	$ 246.97	
Petty cash	6.77	
GROW taxes	13.12	
Restricted funds	80.00	
Retirement fund	471.24	
Quiz Team fund	709.10	
TIME fund	1,099.78	
Scholarship fund	1,075.00	
Total Cash		$ 3,70
Automobile	$ 3,609.25	
less: Accumulated depreciation	895.80	
		2,71
Accounts Receivable	$ 1,678.16	
less: Reserve for bad debts	292.54	
		$ 1,38
Office Equipment	$19,944.20	
less: Equity for other boards	180.00	
less: Accumulated depreciation	18,760.27	
		$ 1,00
Filmstrips	$ 3,510.26	
less: Accumulated depreciation	1,700.00	
		$ 1,81
Inventory		7,71
Total Assets		$18,33
LIABILITIES AND NET WORTH:		
Accounts payable		$ 9,98
Accrued taxes payable		47
Total Liabilities		$10,45
Net Worth	$14,342.28	
Expenses over income	6,465.74	
Total Liabilities and Net Worth		7,87 $18,33

Motion prevailed to extend time for minutes.

Motion prevailed to move our adult ference to Goshen College grounds for day night youth services.

The Committee on Committees re was received (see pages 3 and 4).

Motion prevailed to adjourn.

THIRD SESSION, AUGUST 7

The meeting was called to order by moderator.

Membership Committee reported additional lay delegate now making a of 463 lay and 275 ministerial deleg making a total of 738.

Executive Committee reported year's conference dates will be Augu through 8, 1975, at Winona Lake, Ind

Board of Evangelism report includ report on the GROW program. Motion vailed to accept this report.

BOARD OF EVANGELISM
FINANCIAL REPORT
July 1, 1973 to June 30, 1974

listing below includes offerings from crusade tings; the asterisk indicates where meetings held.

nce on hand July 1, 1973	$10,298.72

LEGHENY DISTRICT

olville, Ohio	$ 211.29
mberland, Md.	7.00
nners, Pa.	214.00
tie, Pa.	336.32
yersdale, Pa. (Grace)	35.00
yersdale, Pa. (Summit Mills)	107.88
rkersburg, W. Va.	160.00
ystown, Pa.	29.00
iontown, Pa.	23.00
shington, Pa.	6.10
sternport, Md.	47.00
otal	$ 1,177.19

T DISTRICT

oona (Juniata)	$ 5.50
nemaugh	505.75
nnstown (First)	56.75
amersville	184.00
rtinsburg	399.00
ger Hill	11.00
otal	$ 1,162.00

RIDA DISTRICT

rt Lauderdale	$ 141.00
rgate	77.00
mpano Beach	45.25
otal	$ 263.25

IANA DISTRICT

rne	$ 72.00
khart	110.00
ora	110.50
rt Wayne (First)	63.59
rt Wayne (Grace)	200.00
shen	77.80
dianapolis	97.00
komo (Indian Hgts.)	116.00
komo (North)	5.00
esburg	276.44
ru	70.00
lney	278.55
uth Bend	15.50
nona Lake	614.09
otal	$ 2,106.63

/A DISTRICT

llas Center	$ 75.00
venport	10.00
naha, Nebr.	2.00
nona, Minn.	47.00
otal	$ 134.00

CHIGAN DISTRICT

to	$ 610.00
ckson	144.20
nsing	3.25
w Troy	42.00
otal	$ 799.45

D-ATLANTIC DISTRICT

gerstown, Md. (Calvary)	$ 277.18
gerstown, Md. (Grace)	500.00
nham, Md.	73.62
rtinsburg, W. Va.	683.40
mple Hills, Md.	115.20
ynesboro, Pa.	534.20
nchester, Va.	585.48
otal	$ 2,769.08

MIDWEST DISTRICT

*Albuquerque, N. Mex. (Heights)	$ 279.33
Arvada, Colo.	34.45
*Beaver City, Nebr.	233.12
*Colorado Springs, Colo.	109.41
*Counselor, N. Mex.	150.00
*Portis, Kans.	422.25
*Taos, N. Mex.	130.92
Total	$ 1,359.48

NORTHERN ATLANTIC DISTRICT

Cherry Hill, N.J. (Mt. Laurel)	$ 17.00
Dillsburg, Pa.	81.20
Elizabethtown, Pa.	167.35
Harrisburg, Pa.	321.51
*Hatboro, Pa.	181.10
Lititz, Pa.	116.01
*Manheim, Pa.	279.30
*Myerstown, Pa.	1,313.68
New Holland, Pa.	148.00
Palmyra, Pa.	69.50
Philadelphia, Pa. (First)	184.50
*Philadelphia, Pa. (Third)	300.00
Wrightsville, Pa.	31.00
York, Pa.	377.75
Total	$ 3,587.90

NOR-CAL DISTRICT

Ripon	$ 57.50
Sacramento	89.00
Total	$ 146.50

NORTHCENTRAL OHIO DISTRICT

Ankenytown	$ 184.75
Ashland (Grace)	225.00
Ashland (Southview)	25.80
Bowling Green	1.00
Columbus (Worthington)	423.75
Danville	27.41
Findlay	29.00
Fremont (Chapel)	14.00
Fremont (Grace)	56.00
*Lexington	431.57
Mansfield (Grace)	228.00
*Mansfield (Woodville)	424.92
Reynoldsburg (East Columbus)	30.50
Total	$ 2,101.70

NORTHEASTERN OHIO DISTRICT

Akron (First)	$ 144.90
Barberton	42.00
Cleveland	213.37
Cuyahoga Falls	59.50
Elyria	29.10
Homerville	162.00
*Middlebranch	231.50
*Minerva	196.00
*Rittman	436.64
Sterling	21.60
Wooster	289.35
Total	$ 1,825.96

NORTHWEST DISTRICT

Grandview, Wash.	$ 49.95
Gresham, Oreg.	15.00
Kenai, Alaska	27.00
Kent, Wash.	20.00
Mabton, Wash.	4.79
Portland, Oreg.	10.00
Sunnyside, Wash.	159.00
Toppenish, Wash.	12.00
Yakima, Wash.	123.11
Total	$ 420.85

SOUTHEAST DISTRICT	
Atlanta, Ga.	$ 53.00
*Buena Vista, Va.	609.89
Covington, Va.	49.75
Hollins, Va.	82.80
Radford, Va.	52.94
*Richmond, Va.	92.98
Roanoke, Va. (Garden City)	100.00
*Roanoke, Va. (Ghent)	301.20
Roanoke, Va.(Patterson Memorial)	128.70
Roanoke, Va. (Wash. Hgts.)	9.00
Telford, Tenn.	17.96
Total	$ 1,498.22
SOUTHERN CALIFORNIA-ARIZONA DISTRICT	
Anaheim, Calif.	$ 36.00
*Beaumont, Calif.	404.42
Bell, Calif.	86.50
Bellflower, Calif.	2.00
Goleta, Calif.	52.60
*Hemet, Calif.	74.50
Lakewood, Calif.	21.00
Long Beach, Calif. (Community)	61.04
Los Angeles, Calif.	49.00
*Montclair, Calif.	194.22
Norwalk, Calif.	115.46
Orange, Calif.	30.00
Phoenix, Ariz. (Grace)	397.50
Phoenix, Ariz. (Northwest)	51.02
Rialto, Calif.	123.50
*Rowland Heights, Calif.	99.61
*San Diego, Calif.	213.60
Santa Maria, Calif.	13.00
Simi Valley, Calif.	29.00
*South Pasadena, Calif.	104.00
Whittier, Calif.	100.34
Total	$ 2,258.31
SOUTHERN OHIO DISTRICT	
*Brookville	$ 655.17
Camden	5.00
*Clayton	528.91
Covington	5.00
Dayton (Basore Rd.)	5.50
Dayton (Huber Hgts.)	15.00
Dayton (North Riverdale)	179.50
Englewood	367.50
Kettering	29.64
Trotwood	20.00
Troy	10.00
Union	12.00
*Vandalia	161.60
Total	$ 1,994.82
HAWAII	$ 4.00
TOTAL CHURCH RECEIPTS	$23,609.34
MISCELLANEOUS RECEIPTS	
Individual donors	$ 28.00
Non-Brethren churches	35.00
Refund from Brown & Bigelow	155.28
Total	$ 218.28
TOTAL RECEIPTS July 1, 1973 to June 30, 1974	$23,827.62
EXPENDITURES	
Salary—Becker Team	$ 8,486.16
Travel expenses—Becker Team	2,275.00
Insurance & hospitalization	960.16
Office (telephone, mailings, supplies, secy.)	892.97
Publicity	1,154.17
Board meeting expenses	1,806.16
BMH Printing	222.26
Director's administrative expenses	634.85
GROW 74	24(
Henry Rempel (S.A. trip, etc.)	1,13
Shaws mobile home	1,00(
Miscellaneous	7
TOTAL EXPENDITURES	$18,88(
TRANSFER OF FUNDS TO BIF	4,00(
Bank balance on hand (7/1/74)	11,24(
TOTAL BIF investment (including interest)	$11,21(

REPORT OF THE MINISTRY OF REV. AND MRS. JOHN BECKER

Number of crusade meetings conducted	
Number of Evangelistic Campaign reports completed and returned	
Public decisions:	
For salvation	161
For rededication	278
Other	58
Total public decisions	
Average attendance in crusade meetings	
Total offerings for crusade meetings	$10,021
Average offering for crusade meetings	286
Additional offering designated for trailer for Beckers	277

Pastor Collitt introduced Rev. and M. John Becker, the evangelistic team. He a presented Dr. Wayne Beaver, our GR coordinator.

GROW COORDINATOR'S REPORT

Dear Friends of GROW (God Reaching World),

Another year has rolled by, and again we'r national conference. What a rich year of bles and fellowship we've had serving in pastoral se nars, preparing and mailing out the monthly c munication to pastors, speaking in churches, supplying your needs for tools of evangelism. moments of fellowship with many of you h been precious.

As you examine the attached financial rep of GROW, and the report of contributions fr the churches, you will agree with us that we h much for which to be thankful. Through y dedicated giving our needs have been met, bills have been paid. We not only express gratitude to our churches and pastors, but for the wonderful cooperation and financial s port of all our national boards. Truly, the p two years have set an outstanding example "the brethren" working together in love and h mony, serving our Lord.

GROW materials on witnessing and follow are being used around the nation, not only Brethren people, but also by those of a num of other denominations. Our Brethren Mission Herald Company has now printed 400,000 of booklets, *What Is the Most Important Quest in Life?*, and are still having difficulty keeping with the demand. Praise the Lord that He

a new awareness of the responsibility and ege of witnessing, resulting in such a number ese booklets being used! When the Lamb's of Life is opened, how many will be regis- in that Book because the little booklet was to explain the plan of salvation?

; we look ahead to the future, may it be an upward look, looking for the soon return r wonderful Lord. Until then, let each one become more and more involved in witness- r Christ until He comes!

In His matchless grace,
Wayne Beaver

GROW 74

Financial Statement
January 1, 1974 to July 31, 1974

ME	
vidual & church offerings	$ 7,247.89
C	276.56
ne Missions	2,000.00
s/Grace Schools	1,500.00
unds	119.41
tal income	$11,143.86
NSES	
rdinator's salary (from OW)	$ 5,685.00
etary's salary	380.30
notion and publicity	312.65
ce expenses and postage	506.39
ne	616.90
el	1,990.26
, Office space	350.00
oll taxes	203.97
ting	1,143.33
rance	322.67
al expenses	$11,511.47
penses over income	$ 367.61
:	
sh on hand (7/31/74)	$ 870.88
ccounts payable (7/31/74)	508.38
nticipated expenses for August, 1974	$ 1,002.55

CHURCH OFFERINGS RECEIVED FOR GROW 74

January 1 to July 15, 1974

n (First), Ohio	$844.35
ville, Ohio	674.00
ster, Pa.	668.00
naugh (Conemaugh), Pa.	589.20
a Lake, Ind.	514.92
nd (Grace), Ohio	300.00
gton, Ohio	281.05
nsburg, W. Va.	265.13
ield (Woodville), Ohio	262.16
er, Ohio	260.00
nytown, Ohio	236.00
Center, Iowa	190.00
stown (Grace), Md.	157.80
Pa.	121.00
town (First), Pa.	115.50
Beach (First), Calif.	103.70
a, Wash.	100.00
naugh (Pike), Pa.	96.00
Calif.	95.50
nsville, Pa.	92.50
town, Pa.	82.00
wer, Calif.	71.25
rsburg, W. Va.	71.00
Sterling, Ohio	65.00
Roanoke (Patterson), Va.	60.50
Barberton, Ohio	56.51
Jenners, Pa.	54.00
Beaumont, Calif.	48.68
Sidney, Ind.	48.00
Indianapolis, Ind.	46.00
Goshen, Ind.	45.00
Rittman, Ohio	42.00
Fort Lauderdale, Fla.	40.50
Clayton, Ohio	40.50
Altoona (Grace), Pa.	36.00
Garwin, Iowa	35.00
Myerstown, Pa.	35.00
North Canton, Ohio	31.00
Harrah, Wash.	30.00
Long Beach (Community), Calif.	28.00
Lititz, Pa.	27.19
Martinsburg, Pa.	25.00
Berne, Ind.	20.00
Cherry Hill, N. J.	20.00
South Bend, Ind.	16.18
Roanoke (Wash. Hgts.), Va.	16.00
Logansport, Ind.	15.00
Meyersdale, Pa.	15.00
Hollidaysburg, Pa.	14.00
San Diego, Calif.	14.00
Santa Maria, Calif.	14.00
Peru, Ind.	13.00
Temple City, Calif.	13.00
Danville, Ohio	10.00
Dayton (Huber Hgts.), Ohio	10.00
Dayton (North Riverdale), Ohio	10.00
Flora, Ind.	10.00
Hagerstown (Gay St.), Md.	10.00
Hatboro, Pa.	10.00
Johnstown (Riverside), Pa.	10.00
Los Angeles, Calif.	10.00
Winona, Minn.	10.00
Alto, Mich.	8.85
Homerville, Ohio	8.00
Waterloo, Iowa	7.00
Middlebranch, Ohio	5.00
Goleta, Calif.	3.00
Camden, Ohio	2.00
Roanoke (Clearbrook), Va.	2.00
Lanham, Md.	1.50
Atlanta, Ga.	1.00

Motion prevailed to adopt report read by Rev. Vernon Harris, new chairman of GROW.

REPORT OF NATIONAL COMMITTEE OF GROW 74

It is the desire of this committee to keep the GROW program growing in our Brethren churches. We must maintain and increase the soul-winning momentum which developed under the able leadership of Dr. Wayne Beaver over the past two years.

The following decisions were made by our committee as it met on August 5, 1974:

1. Even though Dr. Beaver is employed as a full-time faculty member of the college and seminary, we have asked him to continue to serve as the national coordinator of the GROW program. Even though his time will be very limited, he will be able to give valuable guidance and oversight to this important ministry in our Fellowship.

2. The same office quarters will be maintained in the Herald building. A secretary will be there four hours each day to carry on the responsibilities of the office, and give help to those who call.
3. All GROW supplies may be ordered through the Brethren Missionary Herald Company.
4. Members of the GROW committee will assume a greater share of the responsibility for maintaining and promoting GROW. News and information will be mailed regularly to all pastors.
5. All churches are urged to continue their financial support for GROW. Many have this work in their budgets. It is very important that this contribution to Brethren evangelism be maintained.
6. The following men were elected to s officers of the GROW committee coming year:
 Chairman–Vernon Harris
 Secretary–Randy Poyner
 Treasurer–Dean Risser

Keep praying and working so that this for evangelism will not die in our churches.

Respectfully submi
Vernon J. Harris, c

Committee on the Spiritual State Churches had no formal report.

Motion prevailed the adoption of t port from the Board of Ministerial gency and Retirement Benefits o NFBC.

THE BOARD OF MINISTERIAL EMERGENCY AND RETIREMENT BENEFITS OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES, INC.

COMBINED FUND BALANCE SHEET
December 31, 1973

ASSETS

	Total	Ministers Fund	Emergency Fund	Retir Fu
Cash in bank (checking & savings)	$ 14,621	$ 13,801	$ 17,221	(16
Notes receivable (Brethren Investment Foundation)	29,200	12,200		1
Office equipment	51	17	17	
Total Assets	$ 43,872	$ 26,018	$ 17,238	$

LIABILITIES AND FUND BALANCES

Fund Balances (Exhibit "B")	$ 43,872	$ 26,018	$ 17,238	$

ANALYSIS OF CHANGES IN FUND BALANCES
For the year ended December 31, 1973

	Ministers Fund	Emergency Fund	Retir Fu
Fund Balance, December 31, 1972	$ 21,954	$ 12,958	$
Revenue (Exhibit "C")	4,064	4,983	1
Total	$ 26,018	$ 17,941	$ 1
Expenditures (Exhibit "C")		$ 703	$ 1
Total		$ 703	$ 1
Fund Balance, December 31, 1973	$ 26,018	$ 17,238	$

STATEMENT OF CASH RECEIPTS AND CASH DISBURSEMENTS
For the year ended December 31, 1973

	Total	Ministers Fund	Emergency Fund	Retir Fu
CASH RECEIPTS				
Contributions	$ 21,074	$ 3,511	$ 4,831	$ 1
Interest	1,577	553	61	
Expense recovery	122		91	
Total Cash Receipts	$ 22,773	$ 4,064	$ 4,983	$ 1
CASH DISBURSEMENTS				
Retirement payments	$ 18,134			$ 18
Office expense	9		7	
Printing	8		6	
Auditing	192		144	
Honorarium	250		187	
Secretarial service	360		270	
Telephone & postage	118		89	
Total Cash Disbursements	$ 19,071		$ 703	$ 18

of Cash Receipts				
Cash Disbursements	$ 3,702	$ 4,064	$ 4,280	$ (4,642)
er from BIF	9,000		4,000	5,000
er to Ministers Fund	(1,000)	(1,000)		
alance, January 1, 1973	2,919	10,737	8,941	(16,759)
alance, December 31, 1973 ibit "A")	$ 14,621	$ 13,801	$ 17,221	$ (16,401)

esently the board is serving seven widows ighteen elders for a total of twenty-five. The am is being carried on by the participation ly ninety churches. There are only seventy taking advantage of this retirement pro-

ur board would urge every pastor and h to participate in the program. Check with church and pastor and see what they are

otion prevailed to receive the report e Chaplains' Endorsing Agent.

REPORT OF THE
CHAPLAINS' ENDORSING AGENT

ctivity and travel characterize our chaplains is year 1974. Paul Lindberg has been in on a tour of duty; James Dickson is on sea John Schumacher is moving from Fort lton, New York, to Fort Lewis, Washington; Charles Bearinger has moved to Fort Hamil- New York, for advanced study. James Elwell an isolated tour in Alaska.

om all reports, these men, as well as Chap- Lee Burris at Hamilton AFB in California, Emlyn Jones at Fort Riley, Kansas, have had full programs in their chapels, and in person- unseling. In addition, Chaplain Jones has some commuting to Europe for special min- here.

is significant that within a two-year period st five of our Brethren chaplains have been ed for advanced or specialized training. In ast year one has received a promotion in and one received augmentation which im- more years in service than the reserve status. have received expressions of commen- n for excellence in their service and pro- .

e welcome John Schumacher in his brief day and Sunday stopover at national confer- en route to Fort Lewis, Washington. It was a ege to hear him sing in the Sunday evening e. The welcome mat is also out for Chaplain n Jones in his stay with us for the entire nal conference. Hopefully many of our e will meet Chaplain Jones and his wife. We that those who have known them over the will renew their acquaintance. We com- Chaplain Jones upon his speaking appoint- this Thursday at the Warsaw Kiwanis Club. would like to express the thanks of the ains for the prayer support of the Brethren. encouraging to know that so many are hold- ese men up before the throne of grace. How the Lord is to give such fellowship in r. It is satisfying to know that as we pray em, we at home share in the souls saved, in the victories in the chapels, and in the man-to-man counseling that is done. Let us pray especially for men on isolated tours of duty, for this means many months of separation from family and home.

Sincerely in Christ,
Clyde K. Landrum,
Endorsing Agent

Motion prevailed that we proceed with items of tomorrow's business, as they are ready.

Motion prevailed to adopt the report of the Committee on Moderator's Address.

REPORT OF
COMMITTEE ON MODERATOR'S ADDRESS

We wish to commend our moderator for his excellent message.

At his suggestion, we would recommend the following:

1. That each local congregation evaluate themselves.
2. That we be careful that heretical ideas are kept out of our midst.
3. That we seek after harmony and unity as given in Ephesians 4:15, "speaking the truth in love."
4. A continuation of men of reliability and high spiritual standards in position of leadership.
5. That the Resolutions Committee do the following:
 a. Study copies of each of the district conference resolutions
 b. Issue statements as to where we stand on national and world issues
6. That our churches permit the Holy Spirit to instill within our people a love for God and one another.
7. That the admonition of II Corinthians 5:14-15 be our theme: "That because of Christ's constraining love we would not live unto ourselves but unto Him who died and rose again for us."

Respectfully submitted,
Edward Lewis, chm.

Committee on Review of Conference Procedures: The first part of the report was read and a motion prevailed that we open for discussion from the floor.

Motion prevailed that we not reinstitute the reading of conference minutes, but rely upon the taping committee to care for this matter.

A motion was made to refer this matter back to Committee on Review of Conference Procedures for clarification and report back to tomorrow's business session.

A motion prevailed to adjourn.

FOURTH SESSION, AUGUST 8

The meeting was called to order by the moderator.

Membership Committee reported three additional lay delegates and one additional ministerial, making a total of 276 ministerial, 466 lay or a total of 742 delegates.

We continued with the report of the Committee on the Review of Conference Procedures. A motion prevailed that we adopt these recommendations as an operational handbook for our national conference.

RECOMMENDATIONS OF THE COMMITTEE ON THE REVIEW OF CONFERENCE PROCEDURES

1. We recommend that signs be placed in the auditorium for the business sessions, approximately two-thirds of the way back, indicating that delegates will not be recognized beyond these points.

The advantages are:

a. It will assist the moderator in recognizing those desiring to speak
b. It will assist in providing a roving mike
c. It will assist in passing out materials

2. That the Executive Committee study the problem of providing more space for the Credentials Committee, and that in the meantime a mike be provided for the committee at the rear of the auditorium.

3. That the practice be continued of having chairmen of committees on the platform well before the time for the giving of their reports, and that all materials for the delegates be in the packets ahead of time, or be passed out at the door when the delegates enter the building for the business session.

4. That in the listing of the committees on the program for the annual conference, a distinction be made between:

a. Standing committee
b. Special temporary committees
c. Cooperating boards, appointed by conference, and responsible to the conference.

Note: There is at least one that has now become an independent board and should no longer be listed under "committees."

5. That a music committee be established with the director of conference music serving as the chairman. The duties of this committee shall be to assist the director of music in planning the musical program of the conference, encouraging the selection of a denominational-wide cho soloists and musicians, thus assuring the d variety of available talent.

6. That the Nominating Committee pr ballots which can be cut and stacked to fac easy and rapid counting.

Job descriptions of officers and comm of national conference (according to na conference minutes, 1973 *Annual* page 25).

Officers:

Moderator

1. He is the chief executive officer o conference during the year for which elected.
2. He shall preside at all sessions of na conference, except when he is perso involved in a matter, and then he sha fer to the vice moderator.
3. He shall present the annual moder message to the conference on the ge theme of the "Spiritual State o Churches," and the challenge before t
4. He shall serve as an ex officio memb the Executive Committee.

Vice Moderator

1. He shall fulfill the functions of the m ator in his absence or illness, or called upon by the moderator to do s
2. He shall assume the office of moderat the event of the resignation or decea the moderator.
3. He shall present the annual vice mo tor's message to the national confer
4. He shall serve as an ex officio memb the Executive Committee.

Secretary

1. He shall make and keep an accurate ten record of all conference business make the same available for annual p cation in a form approved by the Ed Committee.
2. He shall obtain from the districts a plete list of district nominees for ele to the Executive Committee of the tional Fellowship of Brethren Chur He shall have the list ready for the annual business session of the confer
3. The secretary, assistant secretary, and moderator shall serve as the committ edit the conference minutes (this e nates the "Taping Committee"), and provide printed copies of the minut each business session to the delegat the opening of the succeeding session.

Assistant Secretary

1. He shall assist the secretary in the bus sessions of national conference in rec ing the minutes, in obtaining the nece reports and other related and perti materials, and shall assist the secreta any other way deemed advisable.
2. He shall assume the office of secr upon the incapacity or resignation o secretary.

rer

He shall receive and dispense all funds coming to the Fellowship, and shall establish and maintain a bank account in which said funds are to be kept.

He shall give the necessary reports to the national conference delineating the financial status of the National Fellowship of Brethren Churches.

ician

He shall give an annual report to the national conference known as the "Statistician's Report." Said report is to be based on reports received from the member churches of the National Fellowship of Brethren Churches.

ng Committees:

ive Committee

This committee shall be elected from nominees presented to the conference by the various districts and/or this conference. It shall be constituted of one member from each district of the Fellowship and one additional member for each twenty-five hundred church members or major fraction thereof.

The moderator and vice moderator shall be ex officio members.

This committee shall report its organization to the conference before final adjournment.

It shall be the duty of this committee to make full and complete arrangements for the next general conference, including the preparation of the proposed agenda.

The committee shall organize itself at its first meeting of the conference each year. It shall have a chairman, a vice chairman and an executive secretary, who shall be responsible for keeping the records of the committee.

The committee shall annually select the conference coordinator, who may or may not be the executive secretary named above.

The committee shall select the theme for the next annual session of the conference. It shall also study the possibility of appointing a committee to annually present a theme for the NFBC, and a denominational special emphasis or program for the churches each year.

The committee shall select the time and place of the annual conference and shall submit its findings to the national conference three years prior to the time of the next general conference, for their acceptance or rejection.

The committee shall name the "Endorsing Agent" for the military chaplaincy annually.

The committee shall study conference needs and make recommendations to the conference of items of new business.

al Conference Coordinator

His duties shall be to carry out the desires of the Executive Committee and the moderator, under whose direction he shall serve.

2. The Executive Committee shall select at its first meeting each year, the person to be named their executive coordinator, who may or may not be asked to serve during the ensuing year as the executive secretary for the conference.
3. He shall serve for the ensuing year at a salary fixed by the Executive Committee each year.
4. He shall care for the correspondence of the year with those persons asked by the Executive Committee to serve as speakers and musicians for the conference of the following year.
5. He shall provide the printed programs in sufficient quantity to insure each delegate having copies of the printed program.
6. The program shall include the national conference program, the program of the Christian Education Department, the WMC program, and the program of the Grace Brethren Men's organization, the program of the National Fellowship of Brethren Ministers. The aforementioned will supply to the coordinator a copy of the program for the sessions.
7. He shall confirm the names of the participants who shall read Scripture, and lead in prayer at each session, as chosen by the Executive Committee.
8. He shall include in the program the names of the participants in the musical program according to the instructions of the director of music.
9. He shall coordinate the daily schedule of meetings in keeping with the approved program of the conference, and see that each participant is on the platform at the proper moment.

Conference Membership Committee

1. This committee shall consist of six members, two to be elected each year for three-year terms.
2. This committee shall effect its own organization and report the same to the conference.
3. It shall be the duty of this committee to act as a committee on credentials, and to provide a place at which credentials and delegates' fees shall be received as directed by the conference.
4. This committee shall have no authority to withhold any properly executed credentials from the conference.

Committee on Committees

1. This committee shall consist of three members elected by conference.
2. It shall be the duty of this committee to recommend to conference nominees for such committees as conference shall request.

Committee on Finances

1. This committee shall consist of three members: the conference treasurer and

two others elected by conference.
2. It shall be the duty of this committee to pass on all conference expenditures, and present a financial statement to conference each year.

Auditing Committee
1. This committee shall consist of three members elected by the conference.
2. It shall be the duty of this committee to audit the books of the conference, conference committees and boards and report its findings to the conference annually.

Committee on Spiritual State
1. This committee shall consist of the moderator of each district of the NFBC with the moderator of national conference who shall act as chairman.
2. It shall be the duty of this committee to study the general state of the denomination, its needs and its prospects; to receive and consider memorials from district conferences or local churches; and to formulate and transmit through the moderator, an address or message to the conference, covering such subjects as they may deem proper, with recommendation based upon information received, as to the needs of the denomination.

Committee on Rules and Organization
1. This committee shall consist of three members elected by conference.
2. It shall be the duty of this committee to prepare for and conduct the regular election of officers and committees; and to report at any time such rules or bylaws as the moderator may request or the conference may direct.

Nominating Committee
1. This committee shall consist of five members elected by conference.
2. It shall be the duty of this committee to present nominees to the conference for the election of all officers listed in Article 4, Section A, and for the Committee on Committees. This committee shall provide ballots for this election.

Special Committees:

Moderator's Address
1. This committee shall carefully analyze the conference moderator's address and bring in a report of the same to the conference as early as possible. The said report shall include any commendations or criticisms felt necessary by the committee. It shall also include any recommendations, with suggested methods for implementation, that ought to be made to the conference arising from the moderator's address.

Resolutions
1. A Resolutions Committee consisting of three members shall be appointed annually to prepare resolutions for presentation to conference.
2. Resolutions shall be directed toward subjects that have bearing upon our position as Christians and as Brethren in a secular world.
3. As a general rule, the operation and tries of our churches and church- organizations shall not be the subje ter of resolutions. Action concernin things will be better accomplished t direct motions on the floor of conf
4. Resolutions shall deal with importan tions and policies. It shall not be t of this committee to generally eval express commendation to pers agencies within the Fellowship.
5. The Resolutions Committee shall n through resolutions to effect soluti divisive problems or establish polic the conference.
6. The Resolutions Committee shall b able during the conference busine sions to draw up summary statemen cerning subjects that may be refer them.

Pastorless Churches and Available Men
1. This committee is responsible for the liaison between the churches Fellowship seeking pastors, and m seeking churches in which to serve.
2. This committee shall seek to mai current list of available men and pa churches. These lists shall be mad able to men and churches as the c tee deems advisable.

Hospitality
1. To maintain a hospitality booth vicinity of the main conference cen
2. To function as hosts and hostesses national conference sessions.
3. To serve as a clearing house of gen formation concerning conference ings.
4. To provide printed information rel activities, lodging, restaurants, et are available in the immediate vicini

Publicity
1. The purpose of the Publicity Comm to work with the conference coor in preparing and distributing infor regarding national conference s This is accomplished prior to nation ference as well as distributing n leases during and following the con sessions.
2. The general means of releasing publ by direct mail to pastors and ch This information includes the tin place of conference; housing possi and a program of the conference s The *Herald* magazine is also used a rect channel of news distribution p and following national conference. the conference sessions the Publicit mittee generally prints the "Con Herald" to keep delegates inform activities. News releases to the loca are distributed prior to and during ence sessions.

tee on Directory of Brethren Churches Ministers

This committee shall report to the conference about the possibility of the publication of a Directory of Brethren Churches nd Ministers.

of Conference Procedures

This committee shall review our procedures, and prepare job descriptions for ll officers and committees, and shall institute these procedures.

notion was made by the Rules and zation Committee that tomorrow we for consideration the following ment: Article 5, Secion A, Number ete "prepare for and conduct the election of officers and committees, This motion carried.

following motion made by the Ex- Committee was passed: That this ence request the Southern Cali--Arizona District Ministerium to committees and appoint a coordito make necessary plans to host the onference.

notion prevailed that we authorize ethren Missionary Herald Company into print the operational manual of BC at the expense of the national nce. Copies will be sent to each and minister in the Fellowship.

ion was made that we adopt the re- the Committee on Resolutions.

notion prevailed that we amend the in Article I, No. 2, Line 8 by removword "most."

ion prevailed to refer paragraph No. to the Resolutions Committee for and report back to conference to-v.

notion prevailed to amend resolu- o include a resolution concerning ition on tax-related legislation.

ion prevailed we adopt the report of tions Committee as amended.

ion prevailed that we accept the re- Pastorless Churches and Available

ORT ON PASTORLESS CHURCHES AND AVAILABLE MEN

ation and Function:

he committee is comprised of the moder- all sixteen districts of the NFBC and a n appointed by the Committee on Com-

he committee serves as a liaison between pastorless churches and available men, but not in advisory capacity.

C. The names of churches and ordained or licensed Brethren ministers are listed only when properly authorized by the individual or church.

D. Churches and pastors are invited to avail themselves of this free service.

Activities:

A. One letter was sent to the moderators of the sixteen districts in December with the names of seminary graduates for the school year of 73-74. A resume was included on each graduate for the use of the moderator and his district churches.

B. During the past year the following services were rendered:

1. A total of 18 churches asked to be included on the list of Pastorless Churches.
2. A total of 36 men asked to be placed on the Available Men list.
3. A monthly letter was sent to each church and to every man whose name appeared on the list for the purpose of keeping both lists up to date and correct.

C. At the present time there are 7 churches seeking pastors and 11 men seeking churches. These lists do not indicate a true computation because some churches and men have not listed with this committee.

D. The total cost for the postage and materials used was $43.15.

Churches listed since September 1973	18
Available men listed since September 1973	36
Churches on list at present (Aug. 1, 1974)	7
Available men on list at present (Aug. 1, 1974)	11

Respectfully submitted,
C. Lee Jenkins, chm.

Motion prevailed that we adopt the report of the Auditing Committee.

AUDITING COMMITTEE REPORT

The financial records of the treasurer of the National Fellowship of Brethren Churches and the financial secretary-treasurer of the Women's Missionary Council have been audited and found to be in proper order to the best of our knowledge.

The audit for SMM has not been fully completed due to the need of further information. We will complete this audit at the earliest possible date.

We have received audits for our files from the following organizations: Christian Education, Board of Evangelism, GROW 73, and Board of Ministerial Emergency and Retirement.

Respectfully submitted,
Michael D. Alexander, chm.

The Name Change Committee proposed a motion that this conference approve the recommendation to add "Grace" to the name of our Fellowship. The recommenda-

tion was adopted.

REPORT OF THE COMMITTEE ON CLARIFICATION OF OFFICIAL NAME OF NFBC

This committee was active in seeking to carry out its commission by the 1973 conference in Gettysburg. Our responsibility was to study the possibility of adding "Grace" to the name of our National Fellowship.

This action was prompted by those who realize that we have an identification problem. Most of our friends call us "Grace Brethren," and rightly so, because of Grace College and Seminary, and the fact that many of our churches use the name "Grace." The name "National Fellowship of Brethren Churches" does not mean any more to the average person than would the name "National Fellowship of Baptist Churches." Our particular group is not identified by our current name.

Every time this matter came up in the past it was thwarted with the explanation, "We can't do that because of our relationship with the Ashland Brethren." It seems to many of us that we should now take the necessary steps to clarify this whole issue.

Our committee feels this action should be taken by this conference because:

1. Letters have been written to all the ministers in our Fellowship explaining the issues involved.
2. Each district ministerium was asked to consider this matter and report back to Chairman Vernon Harris. Favorable reports have been received from all sixteen districts.
3. This action would not affect the names of local churches. They may or may not include the word "Grace" in their names.
4. We do not know of any problems that this would create with the Ashland Brethren.
5. At the present time, we, along with the Ashland Brethren, are operating under the original 1883 Ohio Charter.
6. Our National Fellowship, as it now exists, is not incorporated, and, therefore, does not have its own charter. This leaves us free to call ourselves "Grace Brethren" if we so desire.
7. All of the boards in our Fellowship are independent boards operating under their own corporations. The Christian Education Board, which is a creature of this conference, is also incorporated.
8. No changes have been made in our basic doctrine, practice, or form of congregational government.
9. These basic factors were perpetuated right through the 1937-39 controversy. Following the break with Ashland, we recommitted ourselves to the independence which characterized the Brethren Church from 1882 on.

Because of these factors, this committee recommends that this conference approve the addition of the word "Grace" to the nam Fellowship.

Because of the widespread interest in ing rather than lengthening our name, we mend that this conference consider the ad ty of dropping the word "National" fr name.

Instead of NATIONAL FELLOWSH GRACE BRETHREN CHURCHES, it co FELLOWSHIP OF GRACE BRET CHURCHES.

We also recommend that this confere action to study and further clarify the fo issues which were raised in the district mi reports to this committee:

1. Our relationship with the Ashlan ren Church.
2. Our original charter.
3. The advisability of getting reest under a totally new charter syst thus becoming a totally independ lowship.
 a. Should our conference b porated?
 b. Can gifts to it now be tax ible?
 c. What steps must be taken carry out the ministries of t ference in the future?

These are questions which must be an but they are beyond the commission of th mittee. Legal counsel will have to be c to determine the direction we must take.

Respectfully submitt
Vernon J. Harris, chm
Dr. Herman A. Hoyt
John W. Mayes

A motion prevailed that we recei report of the Name Change Com This report is to be referred to the and Organization Committee and th to make a report tomorrow.

Motion prevailed to extend time minutes.

Motion prevailed to adopt the fol resolution:

RESOLUTION, 1974

WHEREAS the National Fellowship o ren Churches is currently engaged in a stu the feasibility of including the word GR its name, and

WHEREAS there is a sincere desire t lish for our Fellowship a proper identity clarify our relationship with other grou also have come from the basic organizatio Brethren Church established about 1882,

WHEREAS we seek protection fr liability that could wrongly come upon other Brethren groups, and

WHEREAS we do not in any way jeopardize our rightful claim to true B origin and continuity, and

HEREAS in 1939 both our conference and Ashland conference took action to fully nize and protect the fact that both groups independent and side by side under that er of the Brethren Church in 1883, and

HEREAS the prime element in the basic er of the Brethren Church in about 1883 stated to be a firm commitment to the e principle of congregational government, fore

E, the delegates of the 85th conference of FBC, reaffirm and commit ourselves to per-te that which our Brethren fathers began, ly, that we are a true continuation of this ular Brethren movement and that we hold ly to that same unique principle of congre-al government without mitigation.

lotion prevailed to adjourn.

TH SESSION, AUGUST 9

he meeting was called to order by the erator.

motion prevailed that we adopt the rt of the Publicity Committee.

REPORT OF THE PUBLICITY COMMITTEE

he Publicity Committee this year has ed through a number of different channels esent to the members of the National Fel-ip of Brethren Churches information re-ng the 85th Annual Conference.

ublicity and information reached the hes through the pages of the *Brethren Mis-y Herald* early in the year. Attention was l to the matter of housing plans and dates of Christian Education and the Annual Confer-. This information continued with costs and er dates being supplied.

ith the aid of the conference coordinator, programs were printed and mailed in late . About 45,000 of these bulletin inserts supplied to all of our churches. The full erence program was ready and sent by first mail to all churches in late June.

erry White has assisted this committee by ying pictures and stories to the local news-, *The Warsaw Times Union.* Articles ap-d in both the Friday and Saturday issues. ier articles are to appear in the paper this

lso during the conference week, the "Con-ce Herald" has appeared daily through the eration of the Brethren Missionary Herald pany.

ur thanks to all who have helped spread the about the conference, especially the pastors are the local publicity people.

Respectfully submitted,
Charles Turner, chm.
Harold Etling
Bruce Brickel

Motion was made that the following amendment to the Manual of Procedure be adopted: that the name "Fellowship of Grace Brethren Churches" be substituted for "National Fellowship of Brethren Churches" whenever it occurs.

Substitute motion was made to postpone and refer the decision about a name change to a new committee appointed by the Executive Committee. This committee is to include legal advisers and at least one member from this year's name committee and bring back proposals. The motion passed.

Motion prevailed to adopt the following amended Resolutions Committee report.

REPORT OF THE RESOLUTIONS COMMITTEE

PREFACE

The Resolutions Committee is grateful for the recommendations of the Committee on the Review of Conference Procedures which have been presented to this conference. The recommendations that apply to the Resolutions Committee are radical in their alteration of the direction this committee has formerly gone. Instead of appraising and commending the ministries within the NFBC, this committee is now directed to state for the NFBC, "our position as Christians and as Brethren in a secular world," on important issues and policies.

We agree that this should be the purpose of this committee. We also confess our inability to determine during this week what the position of the NFBC is on most of the important issues of the day. Consequently, we submit this tentative list of resolutions for your consideration, and trust that next year's committee–operating under the new instructions–will far exceed this humble beginning.

RESOLUTIONS

We the delegates of the 85th Annual Conference of the National Fellowship of Brethren Churches assembled at Winona Lake, Indiana, August 2-9, 1974, hereby affirm the following resolutions:

Article I–Concerning Our Faith

1. We reaffirm our commitment to the Holy Bible as the written Word of God, and to the published "Statement of Faith of the National Fellowship of Brethren Churches" as an accurate expression of what we believe the Bible teaches about the subjects included in that statement. We commend every Christian to the Word of God for his daily spiritual sustenance, and for the guidance of God in all of the affairs of his life.

2. We reaffirm our opposition to all forms of professing Christianity that depart from dependence on the Bible for their norms of faith and practice. This includes ecumenical movements, such as the National Council of Churches and the

World Council of Churches, that place humanistic values of external unity above the Biblical value of doctrinal integrity. This also includes charismatic movements (whether Roman Catholic or Protestant) that place a higher premium on the subjective personal experience of the believer than on the objective spiritual truth of the Scriptures. Thus making the evidence of the baptism of the Holy Spirit the experience of speaking in tongues rather than the promise of God to those who believe in Christ. We reject the resulting stratification of Christians into higher and lower levels on the basis of the subjective experience. We affirm our belief that the Christian response to the Scriptures is not a reliance upon personal experience, but faith in God's promises and obedience to the commandments of Christ by the enabling power of the indwelling Holy Spirit.

3. We reaffirm our historic Brethren position in regard to warfare. We believe that the mission of the church is to save lives, not to destroy them. We are opposed to Christians engaging in the taking of human life through carnal strife.

Article II—Contemporary Issues

1. The Christian and National Politics:

a. We resolve that we regret, with the majority of our fellow-citizens, the ebb of morality currently being exposed at all levels of leadership in our national government. Without passing judgment on who the guilty are, or on what they are guilty of, we assert that any standard of personal or group conduct that falls short of the standard of the Bible is unacceptable to our Fellowship. We call upon any and all leaders who know they are guilty of such conduct to repent of their wrongdoing and set their affairs in order.

b. We urge the leaders in the legislature, the judiciary, and the executive branches of our national government to place the welfare of our nation above personal and party interests, and to seek truth and justice rather than partisan advantage or vindication in resolving the internal conflicts that currently strain the fabric of our national structures.

c. We affirm that the Christian's first loyalty is to Jesus Christ as Lord, rather than to any government, political party, or human leader. Consequently, each Christian must keep this balance in mind, and must keep the channel of communication open to his neighbor so that his political views do not become a barrier to his sharing the gospel of Christ.

2. The Christian and Abortion: We resolve to affirm the sanctity of life as created and propagated by God, and assert that the Bible is opposed to all arbitrary taking of life at any stage of its development after conception. God gives life, and God withholds life. Jurisdiction in this province has not been delegated to man.

3. The Christian and Women's Liberation Movements: We resolve to affirm that man and woman together are created in the image of God, and that neither is superior nor inferior to the other as a person before Him. We also affir in the present age God has established a tional order which must be followed for s social relationships in the home, the churc the nation. This order is specified in I Corin 11:3, "the head of every man is Christ; a head of the woman is the man . . ." We exh Christians to take their standard from the not from contemporary society. We ur Christian women to honor the position of ship God has given to men, and all Christia to recognize that their qualification to le pends upon their being led by Christ.

4. The Christian and Holiness of Life: solve to affirm that the Christian is calle new kind of life that is separated from the ing world order unto God. We exhort all tians to, "Love not the world . . . (becaus lust of the flesh, and the lust of the eyes, a pride of life, is not of the Father, but is world . . ." (I John 2:15-17). We asser Christians should be modest in their dress, tive in their entertainment, and discreet i conduct as children of God. We decry the promise of Christian morality in modern so and remind all believers that our Lord taugh the broad road followed by the majority le destruction, while only the narrow way of ence to Christ leads to life.

5. The Christian and Love: We resolve firm that the mark of the Christian is love 13:34-35). This mark is not a sentimental tion, but an act of giving one's life for the b of another. We exhort all Christians to give lives in living sacrifice to God, and by exte to the children of God in the church, and world of people God loves by sharing with the message of God's love expressed in Christ. This message is not expressed in only, but also in deeds performed to supp needs of other people (James 2:15-17). We a that in gospel witness, in controversy, or in cism, the truth must be spoken in love, an these two qualities of truth and love are a complementary and interdependent. In co to the world that cannot know this kind o that comes only from God, we assert that Christian should make this love the goal life in Christ, and the controlling guide in his thoughts and actions.

6. Legislation on Tax Exemption: We r to protest two legislative bills now befor congress that, if passed, would remove th exempt status of religious organizations by ary 1, 1976. We urge Christians to write to United States senators asking them to oppo number S-3657 sponsored by Mike Man and to write to their United States repre tives asking them to oppose bill n HR-15230 sponsored by Wilbur Mills.

Respectfully submitted
Russell Ogden, chm.
William Snell
Merlin Berkey

Recommendations by the Exec Committee proposed that the 1976 co

be held in California. The dates are to ıgust 6-13.

ı amended motion prevailed to make lates subject to confirmation by the ıern California-Arizona District.

ıe Executive Committee also made nmendation that the 1977 conference eld in Winona Lake, Indiana, August).

otion prevailed that delegate fees be l from 30 to 40 cents per member.

ıe following report by the Committee Directory of Brethren Ministers and ches recommended that this project ɔe undertaken and that responsibility ıe committee be removed from the ıal of Procedure. Motion prevailed to ɔt this report.

REPORT OF THE COMMITTEE ON DIRECTORY OF BRETHREN CHURCHES AND MINISTERS

ıe purpose of our committee was to study ɔssibility of printing a directory of Brethren hes and Ministers. This would include a history of each church. The ministerial in- tion was projected as a biographical sketch h person.

ır study reveals that if we were to use a ory of the page size of our *Annual* and e one-half page to each church and each er, this would result in a book 375 pages in . It would be necessary to bind the book se of the size. If 2,000 copies were printed ing pictures, the printing would be about 0. With a printing of 10,000 copies, print- sts would be about $10,000.

would be necessary to gather this material, t and set the composition. Gathering this material from so many different persons rganizations would be a task spread over a ɔeriod of time. If there were many who did ubmit the material, the value of the book be diminished.

is the recommendation of this committee since the project is possible but not prac- the project not be undertaken. The commit- rther recommends that the responsibilities e committee be removed from the hand-

Respectfully submitted,
Charles Turner, chm.
Warren Tamkin
Ralph Burns
Ralph Colburn
Tom Inman

otion prevailed that an additional re- of Committee on Committees be ac- d.

otion prevailed that these persons be ed.

Motion prevailed to adopt the report of the Hospitality Committee.

REPORT FROM THE HOSPITALITY COMMITTEE

The 1974 Hospitality Committee composed of Rev. and Mrs. Bill Smith, Mr. and Mrs. Jim Shipley, Dr. and Mrs. Harold Etling, Professor and Mrs. Ron Henry, organized and provided the following services to the national conference.

1. Established a general information center for the dissemination of pertinent daily information as well as functioning as a ticket booth for various organizations.

2. Prepared and printed needed information regarding restaurants, mail, emergency telephone, recreational facilities, and so forth.

3. Provided a conference phone to aid in communicating with registered delegates.

4. Assisted in establishing a card system which facilitated in supplying information regarding the whereabouts of registered delegates.

5. Hired a full-time person to handle the booth throughout the day and evening, thus providing continuity to the services afforded by the hospitality booth.

The Hospitality Committee would make the following recommendations for consideration for the future:

1. Urge and recommend the continuation of a card system similar as to what was employed this year. On the card would be the name and address locally, as well as, if possible, the telephone number. This greatly facilitated personnel in the booth in giving the needed information as to locations to those who requested such information.

2. Due to the location of the booth in the Rodeheaver Auditorium, there was often a bottleneck in front of the booth after services. This was caused primarily by the fact that the doors opening out partially blocked access to the booth itself. Therefore, the committee would suggest a consideration being given to a possible other location for the booth. If this would be deemed inadvisable, it would be suggested that a different method would be employed for selling tickets since this further contributed to the congestion after the services.

3. The committee would suggest the need for a better system of mail distribution. Often there were individuals who stopped by the booth requesting mail when there was none available.

4. The committee would suggest the establishment of a refreshment center near or within the confines of the Rodeheaver Auditorium. In particular, the committee would suggest the use of the orange bowl that would be provided by the local McDonalds for the cost of the syrup alone. The committee further suggests that this refreshment center would provide the orange drink free to the delegates of the conference.

5. The committee recommends the continuation of hiring one person to be in charge of the hospitality booth throughout the duration of the conference. This does provide continuity as well as an element of expertise relative to the various

happenings of the conference.

The Hospitality Committee of the 1974 national conference appreciated the opportunity of being of assistance to the registered delegates and in turn we trust that the services provided were helpful to those in attendance.

Respectfully submitted,
Ron and Willa Henry, cochm.

There was a recommendation from the Rules and Organization Committee that the document formerly known as the "Manual of Procedure" be herein after known as the "Constitution." And the recommendations of the Review of Conference Procedures Committee (adopt this conference) be known as the "M of Procedure." The Executive Com should arrange for the printing and bution to the churches and pastors o documents. Motion passed to ado recommendation.

There was an installation of ne ficers.

Motion prevailed to adjourn the Conference of the National Fellows Brethren Churches *sine die.*

National Organizations

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH, INCORPORATED

P. O. Box 588, Winona Lake, Indiana 46590

Staff

gn Secy.—Rev. John W. Zielasko
nistrative Asst.—Rev. Raymond W. ompson
ecy.—Mr. Michael D. Alexander
of Audio-Visuals—Rev. Gordon L. stin
Secy.—Mrs. Marcia Wardell
ials Secy.—Rev. Edward D. Bowman
Fin. Secy.—Miss Georgia Eikenberry
tionist-Secy.—Mrs. Ella Male
Secy.—Miss Mary Jane Witter
to Dir. of Audio-Visuals—Mr. John rtoft

Board of Trustees

(Term Ending 1975)

Homer A. Kent, Sr.
van F. Moomaw, R. R. 3, Wooster, io 44691
George O. Peek
Bernard N. Schneider

(Term Ending 1976)

loyd E. Fish, R. R. 8, Warsaw, Ind. 580
Wesley Haller
Glenn F. O'Neal
Scott L. Weaver

(Term Ending 1977)

Kenneth B. Ashman
Dean Fetterhoff
Herman J. Schumacher, Box 277, nona Lake, Ind. 46590
ohn C. Whitcomb, Jr.

Officers of the Board

res.—Rev. John C. Whitcomb, Jr.
Vice Pres.—Rev. Wesley Haller
Secy.—Rev. Kenneth B. Ashman
Treas.—Rev. Homer A. Kent, Sr.

Foreign Missionary Directory

Africa—

Balzer, Mr. and Mrs. Albert W., B.P. 13, Bozoum via Bangui, Central African Republic.
Biancheri, Mr. Paul, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Cochran, Miss Rosella, B.P. 13, Bozoum via Bangui, Central African Republic.
Daiber, Mr. Richard, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Garber, Rev. and Mrs. Martin M., B.P. 13, Bozoum via Bangui, Central African Republic.
Goodman, Rev. and Mrs. Marvin L., B.P. 13, Bozoum via Bangui, Central African Republic.
Habegger, Miss Mary Ann, Medical Center, Boguila via Bangui, Central African Republic.
Hocking, Rev. and Mrs. Donald G., B.P. 240, Bangui, Central African Republic.
Hull, Miss Margaret, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Hunt, Mr. and Mrs. James F., B.P. 13, Baibokoum, Chad, Africa.
Jones, Miss Gail, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Kent, Miss Ruth, B.P. 13, Bozoum via Bangui, Central African Republic.
Kliever, Dr. and Mrs. J. P., B.P. 13, Baibokoum, Chad, Africa.
Leycuras, Mr. Alain, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Mensinger, Miss Carol, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Miller, Rev. and Mrs. Donald F., B.P. 13, Bozoum via Bangui, Central African Republic.
Mishler, Miss Marie, B.P. 13, Bozoum via Bangui, Central African Republic.
Paden, Rev. R. Bruce, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Peters, Mr. and Mrs. F. George, B.P. 13, Bozoum via Bangui, Central African Republic.
Pfahler, Dr. and Mrs. Larry L., Medical Center, Boguila via Bangui, Central African Republic.
Shultzman, Mr. and Mrs. Terrence D., B.P. 13, Bozoum via Bangui, Central African Republic.
Snyder, Rev. and Mrs. Roy B., B.P. 240, Bangui, Central African Republic.
Steudler, Mr. and Mrs. Jean-Louis, Mission Evangelique, Yaloke via Bangui, Central African Republic.
Thurston, Miss Marian, Mission a N'Zoro, Bocaranga via Bangui, Central African Republic.
Tschetter, Miss Evelyn, Medical Center, Boguila via Bangui, Central African Republic.

Walker, Dr. and Mrs. William L., Medical Center, Boguila via Bangui, Central African Republic.
Williams, Rev. and Mrs. Robert S., Batangafo via Bangui, Central African Republic.

Argentina—

Hoyt, Rev. and Mrs. Solon W., Estanislao del Campo, 1377, Villa Sarmiento - Haedo, F.C.D.F.S., Argentina, S. A.
Maconaghy, Rev. and Mrs. Hill, Quintana 353, Adrogue, F.C.G.R., Bs. As., Argentina, S. A.

Brazil—

Altig, Rev. and Mrs. J. Keith, Caixa Postal 368, Belem, Para, Brazil 66.000.
Bearinger, Rev. and Mrs. Ernest H., Caixa Postal 368, Belem, Para, Brazil 66.000.
Burk, Rev. and Mrs. Bill, Sao Miguel do Guama, Para, Brazil 68.660.
Farner, Rev. and Mrs. Timothy H., Caixa Postal 861, Belem, Para, Brazil 66.000.
Hodgdon, Rev. and Mrs. Earle C., Caixa Postal 861, Belem, Para, Brazil 66.000.
Johnson, Rev. and Mrs. George A., Caixa Postal 861, Belem, Para, Brazil 66.000.
Miller, Rev. and Mrs. Edward D., Caixa Postal 368, Belem, Para, Brazil 66.000.
Schwartz, Rev. and Mrs. Ralph R., Caixa Postal 861, Belem, Para, Brazil 66.000.
Wallace, Rev. and Mrs. George K., Caixa Postal 861, Belem, Para, Brazil 66.000.

Europe—

DeArmey, Mr. and Mrs. Larry A., 3 rue de Normandie, 71000 - Macon, France (After June 1, 1975).
Hammers, Mr. and Mrs. Daniel L., Residence "Les Perrieres," Bat. C., Apt. 28, 71700 - Tournus, France.
Julien, Rev. and Mrs. Thomas T., Chateau de St. Albain, 71260 - Lugny, France.
Peugh, Rev. and Mrs. Roger D., 7 Stuttgart (80) Mohringen, Ganzenstr. 13, Germany.
Shargel, Mr. and Mrs. David W., 7, avenue Nicephore Niepce, 71100 - Chalon/Saone, France.

Hawaii—

Coffman, Rev. and Mrs. Clifford L., 98-426 Ponohale St., Aiea, Hawaii 96701.
Tresise, Rev. and Mrs. Foster R., 95-303 Waioni St., Wahiawa, Hawaii 96786.

Mexico—

Churchill, Rev. and Mrs. Jack B., 2758 Caulfield Dr., San Diego, Calif. 92154.
Dowdy, Rev. and Mrs. James P., 5864 Teal Ln., El Paso, Texas 79924.
Guerena, Rev. and Mrs. Phillip, Apartado 8-961, Mexico 8, D.F., Mexico.
Haag, Rev. and Mrs. Walter E., 425 Sunset Ln., San Ysidro, Calif. 92073

Language Study in Canada *(Until May 1975)*

Austin, Mr. and Mrs. Gary L., 2800 rue Mesy, Apt. 5, Sherbrooke, Quebec, Canada. J1L - 1A5.

In the United States—

Bickel, Miss Florence, 105 Seminary Dr., Lake, Ind. 46590.
Byron, Miss Grace, Alfran Nursing Home E. Center St., Warsaw, Ind. 46580.
Cripe, Miss Mary, 1520 Teresa, Modesto 95350.
DeArmey, Mr. and Mrs. Larry A., Box 5 nona Lake, Ind. 46590 (Until June 1,
Dowdy, Rev. and Mrs. J. Paul, Box 588, Lake, Ind. 46590.
Foster, Mrs. Rose, c/o Mrs. W. A. Ogden, Warsaw, Ind. 46580.
Hulse, Miss Barbara, Box 588, Winona Lak 46590.
Kennedy, Mrs. Minnie, 105 Seminary D nona Lake, Ind. 46590.
Mensinger, Rev. and Mrs. Edward B., R Box 192, Three Oaks, Mich. 49128.
Miller, Miss Lois, 1007 Second St., Juni toona, Pa. 16601.
Nielsen, Miss Johanna, 1819 Pine Ave. Beach, Calif. 90806.
Park, Miss Kwang Ja, Box 588, Winona Ind. 46590.
Sheely, Miss Lila, Box 588, Winona Lak 46590.
Sheldon, Mrs. Hattie, 510 Rose Ave., Beach, Calif. 90812.
Sickel, Mrs. Loree, 6070 Lewis Ave., Long Calif. 90807.
Snyder, Miss Ruth, 211 Second St., Cone Pa. 15909.
Taber, Dr. and Mrs. Floyd W., 101 4th nona Lake, Ind. 46590.
Tyson, Miss Elizabeth, 105 Seminary Dr., Lake, Ind. 46590.
Wilson, Miss Lois, 16-B Lenape Dr., Whitin 08759.

FINANCIAL STATEMENT
BALANCE SHEET
December 31, 1973

Assets:	
General Fund—	
Cash on hand and in banks	$2
Accounts receivable	
Deposits and advances	
Notes receivable	
Prepaid insurance	
Inventories	
Real estate (missionary residences in USA, etc.)	
Land (in Florida)	
Office equipment, less depreciation	
Audio-visual equipment, less depreciation	
Total general fund assets	$3
Restricted Gifts Fund—	
Cash on hand and in banks	$
Investments	
Total restricted gifts fund assets	$
Annuity Fund—	
Cash on hand and in banks	$
Savings account	
Notes receivable	1
Marketable securities (at cost)	

ed interest receivable	231
state, net	26,000
l annuity fund assets	$264,725
al assets (all funds)	$704,028
ities and Net Worth:	
al Fund—	
payable	$ 66,102
ge	15,325
ed interest payable	992
funds for investment	2,500
ment trust funds	1,477
nary outfit funds	10,922
l general fund liabilities	
net worth	$360,255
cted Gifts Fund—	
orth	$ 70,243
Agency Brethren	8,805
l restricted gifts fund	$ 79,048
ty Fund—	
ty payments payable	$ 1,213
ties in force	238,880
orth	24,632
l annuity fund	$264,725
al liabilities and t worth (all funds)	$704,028

INCOME AND EXPENSE STATEMENT
For the calendar year ending December 31, 1973

Income—	
Gifts	$884,921
Interest and misc.	3,210
Total income	$888,131
Expenses—	
Administrational	$ 84,763
Promotional	88,991
Missionary and field	620,561
Other	5,651
Annuity fund net expenses	414
Total expenses	$800,380
Total income over expenses	$ 87,751

(The audit report may be examined at the Foreign Missions Office.)

HE BRETHREN HOME MISSIONS COUNCIL, INCORPORATED

P. O. Box 587, Winona Lake, Indiana 46590

Officers and Staff

-Rev. Richard P. DeArmey, 161 N. evor Ave., Anaheim, Calif. 92806
es.–Rev. John Mayes, 8814 Highland e., Whittier, Calif. 90605
. Secy.–Dr. Lester E. Pifer, 505 hool Ave., Winona Lake, Ind. 46590
.–Mr. Harry Shipley, 60 W. Oak St., st Alexandria, Ohio 45381
ern Field Secy.–Rev. Robert W. ompson, Box 14759, Long Beach, lif. 90814
Coordinator–Mr. Frank J. Poland, x 587, Winona Lake, Ind. 46590
untant–Mr. David Grant, 1309 St. ry's Dr., Warsaw, Ind. 46580
e Secy.–Mrs. Charles Orlando, 204 th St., Winona Lake, Ind. 46590
Office Secy.–Mrs. Thomas Hammers, 4 Chestnut Ave., Winona Lake, Ind. 590
keeper–Miss Louise Blankenship, 307 th St., Winona Lake, Ind. 46590
otionist–Mrs. H. Myron Jones, 100 n St., Winona Lake, Ind. 46590

Brethren Architectural Service

Architect & Professional Engineer–Rev. Ralph C. Hall, R. R. 8, Warsaw, Ind. 46580
Architect–Rev. Raymond Clouse, R. R. 6, Warsaw, Ind. 46580
Architect–Mr. Richard VanderMeulen, R. R. 3, Warsaw, Ind. 46580
Architectural Draftsman–Mr. Roy Gronning, Box 587, Winona Lake, Ind. 46590
Secy.–Mrs. Kenneth Herman, 107 Fifth St., Winona Lake, Ind. 46590

Brethren Construction Company

Mr. Donald Sellers (Leave of Absence), R. R. 1, Box 224, Hardy, Va. 24101
Mr. Wilmer Witt, Supt., Box 587, Winona Lake, Ind. 46590
Mr. Jerald D. Baker, Box 587, Winona Lake, Ind. 46590

Board of Directors

(Term Ending 1975)

Rev. James Custer, 2515 Carriage Ln., Powell, Ohio 43065
Rev. Paul E. Dick, 649 Berryville Ave., Winchester, Va. 22601
Mr. Williard Smith, 400 Queen St., Minerva, Ohio 44657
Rev. Kenneth L. Teague, 10 E. Luray Ave., Alexandria, Va. 22301
Mr. Homer Waller, 1508 E. Harrison, Sunnyside, Wash. 98944

(Term Ending 1976)

Rev. Gordon W. Bracker, 121 Oregon St., Osceola, Ind. 46561
Rev. Richard P. DeArmey, 161 N. Trevor Ave., Anaheim, Calif. 92806
Mr. Ora Skiles, 3513 Toomes Rd., Modesto, Calif. 95351
Mr. Edison K. Yoder, 2349 N.E. 28th St., Pompano Beach, Fla. 33064

(Term Ending 1977)

Rev. John Mayes, 8814 Highland Ave., Whittier, Calif. 90605
Mr. Vernon W. Schrock, 226 Hammond Ave., Waterloo, Iowa 50702
Mr. Harry Shipley, 60 W. Oak St., West Alexandria, Ohio 45381
Rev. George Wilhelm, R. R. 1, Cool Creek Rd., Wrightsville, Pa. 17368
Rev. Gene Witzky, 170 N.E. 27th St., Pompano Beach, Fla. 33064

Home Missionary Directory

Akron, Ohio–Fairlawn Brethren Church. Pastor, Rev. James Kennedy.
Albuquerque, N. Mex.–Grace Brethren Church. Pastor, Rev. Donald Jentes.
Albuquerque, N. Mex.–Heights Grace Brethren Church. Pastor, Rev. Victor Rogers.
Anderson, S.C.–Grace Brethren Church. Pastor, Rev. Marion Thomas.
Armagh, Pa.–Valley Grace Brethren Church, Pastor, Rev. David Plaster.
Arvada, Colo.–Grace Brethren Church. Pastor, Rev. John Aeby.
Beaverton, Oreg.–Grace Brethren Church. Pastor, Rev. James Willett.
Bethlehem, Pa.–Lehigh Valley Grace Brethren Church. Pastor, Rev. Ronald Guiles.
Bowling Green, Ohio–Grace Brethren Church. Pastor, Rev. Edward Scofield.
Chico, Calif.–Grace Brethren Church. Rev. Lloyd Woolman.
Clayhole, Ky.–Clayhole Brethren Church. Rev. Richard Boggs.
Colorado Springs, Colo.–Grace Brethren Pastor, Rev. Thomas Inman.
Coolville, Ohio–Grace Brethren Church. Rev. Donald Marken.
Counselor, N. Mex.–Brethren Navajo Missionaries: Rev. and Mrs. Larry W Miss Angie Garber, Mrs. Betty Masin and Mrs. Robert Lathrop, Mr. Lee Miss Elaine Marpel, Mr. and Mrs. Camp, Miss Dianna Schaad, Rev. and M Lesko, Miss Barbara Cellar, Mr. and Mr Trujillo, Miss Rhoda Leistner, Mr. a Dale Winkler, Miss Karen Beichler.
Cumberland, Md.–Grace Brethren Chur tor, Rev. Michael Funderburg.
Cypress, Calif.–Grace Brethren Church. Dr. Charles Mayes.
Davenport, Iowa–Grace Brethren Church. Rev. Ronald Weimer.
Dillsburg, Pa.–Hope Grace Brethren Chur tor, Rev. Kenneth Wilt.
Dryhill, Ky.–Brethren Chapel. Pastor, Re Sholly.
Goleta (Santa Barbara), Calif.–Grace B Church. Pastor, Rev. Dale Hostetler.
Gresham, Oreg.–Grace Brethren Church. Rev. Roy Polman.
Hemet, Calif.–Grace Brethren Church. Rev. James Ament.
Hope, N.J.–Grace Brethren Church.
Jackson, Mich.–Grace Brethren Church. Rev. Gilbert Hawkins.
Jewish Mission–Western: Miss Isobel Fra N. Kings Rd., P.O. Box 48743, Los A Calif. 90048.
Kenai, Alaska–Grace Brethren Church. Rev. Edward Jackson.
Longview, Texas–Grace Brethren Church. Dr. Raymond Gingrich.
Montclair, Calif.–Montclair Grace B Church. Pastor, Rev. Allen Herr.
Mt. Laurel, N.J.–Grace Brethren Church. Rev. Robert Spicer.
North Kokomo, Ind.–North Kokomo Brethren Church. Pastor, Rev. Richa
Omaha, Nebr.–Grace Brethren Bible Chur tor, Rev. Jerry Classen.
Opportunity, Wash.–Opportunity Grace ren Church. Pastor, Rev. Duane Jorgen
Orlando, Fla.–Grace Brethren Church. Rev. John Diaz.
Ormond Beach, Fla.–Grace Brethren Pastor, Rev. Gary Cole.
Pittsburgh, Pa.–Bon Meade Grace B Church. Pastor, Rev. Roger Mayes.
Richland, Wash.–Grace Brethren Church. Rev. Llewellyn Ingwaldson.
Richmond, Va.–Grace Brethren Church. Rev. Ron Thompson.
Rowland Heights, Calif.–Hillside B Church of Rowland Heights. Pasto Harold Painter.
Sacramento, Calif.–Grace Brethren Chur tor, Rev. Richard Cron.

Jose, Calif.–Grace Brethren Church. Pastor, ev. Fenton McDonald.
Ana, Calif.–Maranatha Grace Brethren hurch. Pastor, Rev. Javier Peraza.
on, Ariz.–Silverbell Grace Brethren Church. astor, Rev. Kenneth Curtis.
Covina, Calif.–West Covina Brethren hurch. Pastor, Rev. Philip Teran.
Palm Beach, Fla.–Grace Brethren Church. astor, Rev. Larry Sowers.
na, Minn.–Grace Brethren Church. Pastor, ev. John Hartman.

FINANCIAL STATEMENT

Statement of Financial Condition
March 31, 1974

ASSETS

ent		
on hand and in bank	$	50,955.84
ounts receivable		5,258.91
es receivable		2,317.08
al	$	58,531.83
r		
es receivable	$	159,278.34
olving building fund		2,475.78
ewood escrow		148,962.20
tingent note receivable		18,500.00
al	$	329,216.32
ilities		
ilities—general	$	222,070.93
ilities—Missions Building		118,990.90
al	$	341,061.83
erty and Equipment		
ce equipment	$	8,269.55
tographic equipment		6,383.80
icles		26,625.15
ion property		319,588.53
er property		5,830.00
al	$	366,697.03
tal assets	$	1,095,507.01

LIABILITIES AND NET WORTH

ent		
ounts payable	$	6,213.52
es payable		37,809.80
er		1,366.65
al	$	45,389.97
r		
ewood escrow	$	148,962.20
tingent note		18,500.00
al	$	167,462.20
ilities		
ilities—general	$	222,070.93
ilities—Missions Building		118,990.90
al	$	341,061.83
-Term		
es payable	$	249,368.85
al	$	249,368.85
Worth		
ained earnings	$	292,224.16
al liabilities and net worth	$	1,095,507.01

INCOME

Contributions—Offerings	$	482,677.70
Interest		47,636.71
BHMC related services		12,300.29
Rental		1,200.00
Miscellaneous		4,639.25
Total Income	$	548,453.95

EXPENSES

Direct assistance to mission points		
Churches, Navajo Mission, Jewish	$	289,259.86
Workshops		5,950.98
Contributions		3,835.21
Travel		13,745.40
Mission property expenses and losses		38,806.68
Miscellaneous		1,126.92
Total	$	352,725.05
Administrative expense		
Office salaries	$	71,638.97
Office expenses		31,953.59
Payroll taxes		2,693.93
Insurance		2,293.40
Retirement		2,206.00
Directors' expense		3,498.15
Professional services		1,461.57
Depreciation		4,285.74
Miscellaneous		298.84
Total	$	120,330.19
Promotional expense		
Literature	$	13,124.17
Thanksgiving material		5,343.90
Other		10,620.44
Total	$	29,088.51
Interest expense		
Annuities and notes	$	27,752.75
Other		4,992.59
Total	$	32,745.34
Total Expenses	$	534,889.09
Net Income	$	13,564.86

Books audited by Allan M. Ramsey, Public Accountant, as of March 31, 1974.

BRETHREN INVESTMENT FOUNDATION, INCORPORATED

P. O. Box 587, Winona Lake, Indiana 46590

The Brethren Investment Foundation has the same officiary as The Brethren Home Missions Council, Inc., Winona Lake, Indiana.

Exec. Secy.—Dr. Lester E. Pifer, 505 School Ave., Winona Lake, Ind. 46590
Fin. Secy.—Mr. Walter R. Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590
Fin. Secy. Emeritus—Mr. Elmer Tamkin, Friendship Village, 600 Park Ln., Waterloo, Iowa 50702
Secy.—Mrs. Florence Figert, R. R. 8, Warsaw, Ind. 46580
Bookkeeper—Mrs. Wanita Ogden, 308 Sixth St., Winona Lake, Ind. 46590

OFFICERS

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Rev. John W. Mayes—V. Pres.
Dr. Lester E. Pifer—Exec. Secy.
Mr. Walter R. Fretz—Fin. Secy.
Mr. Elmer Tamkin—Fin. Secy. Emeritus
Rev. R. W. Thompson—Western Field Secy.
Mr. Harry H. Shipley—Treas.

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Mr. Harry Shipley—Treas.
Mr. Ora Skiles
Mr. Williard Smith
Rev. Kenneth Teague
Mr. Homer Waller
Rev. George Wilhelm
Rev. Gene Witzky
Mr. Edison Yoder

STATEMENT OF FINANCIAL CONDITION
May 31, 1974

ASSETS

Loans receivable—churches	$5,932,
Loans receivable—individuals	15,
Loans receivable—organizations	1,070,
U.S. Government obligations, at amortized cost	1,491,
Certificates of deposits and savings accounts	876,
Cash on hand and in bank	8,
Property—Grandview duplex, at cost	13,
Office equipment, at cost, less depreciation of $16,786.06	22,
Other assets	
Total assets	$9,429,

LIABILITIES

Savings accounts	$9,157,
Estimated federal income tax	28,
Other liabilities	
Total liabilities	$9,186,

NET WORTH

Undivided profits	$ 243,
Total liabilities and net worth	$9,429,

STATEMENT OF OPERATIONS

Operating Income	
Interest received on loans	414,
Interest received on investments and bank deposits	162,
Other income	2,
Total operating income	$ 578,
Operating Expense	
Interest paid on customer deposits	$ 427,
Salaries and retirement pay	30,
Office expenses	18,
Directors' expense	3,
Travel expense	6,
Promotional	4,
Payroll taxes	1,
Professional services	2,
Contributions	3,
Depreciation	3,
Miscellaneous	
Total operating expenses	$ 501,
Income before federal income tax	$ 76,
Federal income tax	29,
NET INCOME	$ 47,

(Books audited by Certified Public Acco firm of Dahms & Yarian, Warsaw, Ind.)

GRACE SCHOOLS

P. O. Box 397, Winona Lake, Indiana 46590

Dr. Herman A. Hoyt
s.–Dr. Homer A. Kent, Jr.
of Seminary–Dr. Homer A. Kent, Jr.
Academic Dean of College–Dr.
ce A. Yoder
ar of Seminary–Dr. John J. Davis
ar of College–Mr. Ronald O. Henry
or of Business Affairs–Mr. Paul E.
ppell
of Students–Rev. Arnold R. Krieg-
n
ate Dean of Students–Mrs. Miriam
ouse
or of Development–Rev. Richard G.
sner
in and Director of Christian Service
ev. Lee Jenkins

Officers of the Corporation

Pres.–Dr. Herman A. Hoyt
. Pres.–Dr. Homer A. Kent, Jr.
cy.-Treas.–Mr. Paul E. Chappell
t. Secy.–Rev. Clyde K. Landrum

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Secretary–Dr. Vance A. Yoder
Mr. Paul E. Chappell
Dr. Homer A. Kent, Jr.
Rev. Arnold R. Kriegbaum
Rev. Richard G. Messner

Executive Committee of the Board of Trustees

of the Board–Dr. Kenneth B.
man
m. of the Board–Rev. Richard E.
nt
of the Board–Mr. Richard Holmes
of the Corporation–Dr. Herman A.
t
ers-at-large–Dr. Glenn W. Baker,
. Paul Dick, Rev. F. Thomas Inman

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(Term Ending 1975)

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Mr. Glenn C. Messner, 624 W. Main St., Ashland, Ohio 44805

(Term Ending 1976)

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Rev. Jerry R. Young, R. R. 3, Manheim, Pa. 17545

(Term Ending 1977)

Dr. Kenneth B. Ashman, 3375 Lakeview Dr., Wooster, Ohio 44691
Dr. Glenn W. Baker, R. R. 1, Box 170-M, Brownsburg, Ind. 46112
Dr. R. Douglas Cassel, 404 Royal Ter., Hummelstown, Pa. 17036

Dr. Raymond E. Gingrich, Sr., 2311 Kentucky Dr., Longview, Texas 75601
Rev. Sam Horney, 1217 Vista Ave., Sunnyside, Wash. 98944
Mr. Richard A. Kriegbaum, 815 Michigan St., Wheaton, Ill. 60187
Rev. R. Paul Miller, Jr., 602 Faith Ter., Maitland, Fla. 32751
Dr. Larry W. Poland, 3296 N. Broadmoor Blvd., San Bernardino, Calif. 92404
Rev. Larry A. Wedertz, Brethren Navajo Mission, Counselor, N. Mex. 87018

Faculty and Administration Staff

C=College, S=Seminary
CS=Both College and Seminary

Anderson, Ethel (Mrs.) (C) Part-time Instr. in Mathematics
Arend, Robert L. (C) (On Leave) Instr. in English
Arp, William E. (C) Teaching Fellow in Greek
Ashman, Charles (S) Asst. Prof. of Practical Theology
Battenfield, James R. (S) Asst. Prof. in Old Testament and Hebrew
Beaver, S. Wayne (Dr.) (CS) Instr. in Missions and Evangelism
Bess, S. Herbert (Dr.) (S) Prof. of Old Testament and Hebrew
Boyer, James L. (Dr.) (CS) Prof. of Greek and New Testament
Caraway, Daniel G. (CS) Student Aid Officer
Castro, Juan A. (C) Teaching Fellow in Mathematics
Chappell, Paul E. (CS) Dir. of Business Affairs
Coleman, Mary (Mrs.) (CS) School Nurse
Coverstone, Jean (Mrs.) (C) Asst. Prof. of Art
Cramer, Don R. J. (CS) Dir. of Information Services
Davis, Arthur W. (C) Instr. in Art
Davis, John J. (Dr.) (CS) Registrar (S), Dir. of Admissions (S), Prof. of Old Testament and Archaeology
Deane, Vilas E. (C) (On Leave) Asst. Prof. of Mathematics
Dearborn, Stephen C. (Dr.) (C) Chm., Div. of Religion and Philosophy, Prof. of Bible
Derr, Agnes (Mrs.) (CS) Secy. to the President
DeYoung, Donald B. (Dr.) (C) Asst. Prof. of Physics
Diehl, David L. (C) Part-time Instr. in Physical Education
Dilling, Richard A. (C) (On Leave) Asst. Prof. of Mathematics and Physical Science
Fath, David Kellogg (C) Teaching Fellow in Business
Faunce, Gayle D. (C) Teaching Fellow in Psychology
Felts, Verna May (Mrs.) (C) Assoc. Prof. of Music (Piano)
Felts, W. Roland (C) Asst. Prof. of Music (Voice)
Fields, Weston (C) Teaching Fellow in Greek
Fink, Mary Lou (Mrs.) (C) Assoc. Prof. of Education
Fink, Paul R. (Dr.) (S) Prof. of Homil Practical Theology
Fish, Lloyd E. (Dr.) (C) Prof. of Psychol of Testing
Fowler, Donald (C) Teaching Fellow in
Franks, Gerald R. (C) Artist in Resider Prof. of Music (Instrumental)
French, Ivan (S) Instr. in Theology an History
Grill, E. Michael (C) Part-time Instr. in ogy
Grill, Stephen A. (C) Asst. Prof. of Spee
Grisso, Orville L. (Dr.) (C) Assoc. Prof cation
Gsell, Ray A. (Dr.) (C) Asst. Prof. of C
Hahnlen, Lee W. (C) Teaching Fellow in phy
Hahnlen, Sharon (Mrs.) (C) Part-time German
Hamilton, Benjamin A. (Dr.) (CS) Asst.
Hamilton, Mabel C. (Mrs.) (CS) Librarian
Hammers, Thomas E. (CS) Alumni Co
Henry, Ronald (C) Registrar, Dir. of A (C), Assoc. Prof. of History
Hoke, Samuel (C) Part-time Instr. in Bus
Hobert, Susan (Mrs.) (C) Part-time Instr. (Piano)
Hoskins, Philip L. (C) Asst. Prof. of Phys cation
Hoyt, Herman A. (Dr.) (CS) Pres., Prof. tian Theology
Hudson, Elliott A. (C) Teaching Fellow ness
Humberd, Jesse D. (Dr.) (C) Chm., Div. ral Sciences, Prof. of Science and Ma
Ibach, Robert, Jr. (CS) Library Asst Seminary, Asst. Prof. of Old Testa Archaeology
Jenkins, Lee (CS) Chaplain; Dir. of Chri vice
Jones, Philip B. (C) Asst. Prof. of Spanis
Kammerer, Glen M. (C) Dir. of Athletic Prof. of Physical Education
Kantenwein, Lee L. (S) Asst. to the Student Affairs, Instr. in Homiletics
Katip, William (C) Admissions and I Counselor
Kent, Beverly J. (Mrs.) (C) Spec. Instr. (Voice)
Kent, Homer A., Jr. (Dr.) (S) V. Pres. the Seminary, Prof. of New Testa Greek
Kim, David (C) Teaching Fellow in Phy cation
Kozel, Nicholas G. (C) Teaching Fellow (Woodwinds)
Kriegbaum, Arnold R. (C) Dean of Assoc. Prof. of Bible
Lovelady, Edgar J. (Dr.) (C) Chm., Div guages and Literature, Prof. of Englis
Male, E. William (Dr.) (CS) Prof. of Chr ucation
Mathisen, Robert R. (C) Asst. Prof. of H
Melton, Dewey (C) Field Representative
Messner, Richard G. (CS) Dir. of Develo
Messner, Yvonne J. (Mrs.) (C) Assoc. Physical Education
Moore, Leslie (C) Dir. of Campus Housi
Moser, Arthur L. (M.D.) School Physicia

Leslie (CS) Controller
Donald E. (CS) Chm., Div. of Fine Arts,
. of Music
)onald E. (C) Part-time Instr. in Fine Arts
Robert (CS) Asst. to the Dir. of Business
airs, Dir. of Rental Properties
, Paulette G. (Mrs.) (C) Asst. Prof. of
lish
, James A. (CS) Asst. to the Registrars
, Terry L. (C) Instr. in Physical Education
Charles R. (Dr.) (CS) Prof. of Theology,
Testament and Greek
Eleanor (Mrs.) (C) Part-time Instr. in
lish
R. Wayne (C) Chm., Div. of Social
nces, Prof. of History
Karl (C) Teaching Fellow in Art
K Marie (Dr.) (C) Part-time Instr. in
ic (Strings)
ohn H. (C) Assoc. Prof. of Bible
, Gary D. (Dr.) (C) Assoc. Prof. of Biology
Kenneth N. (C) Asst. Prof. of American
ory and Sociology
on, Earl J. (C) Dir. of Food Services
on, Viscount (C) Teaching Fellow in Music
no)
Dorothy M. (Mrs.) (C) Assoc. Prof. of
nch
, Thomas A. (C) Part-time Instr. in Busi-
se, Miriam M. (Mrs.) (C) Assoc. Dean of
dents, Asst. Prof. of Guidance and Coun-
ng
se, Norman H. (Dr.) (C) Chm., Div. of Ed-
tion and Psychology, Prof. of Education
mb, John C. (Dr.) (S) Dir. of Postgraduate
dies, Prof. of Old Testament
mb, Norma (Mrs.) (C) Part-time Instr. in

Terry D. (C) Asst. Prof. of Journalism
, Harold (CS) Dir. of Physical Plant
Marilyn J. (Mrs.) (C) Part-time Instr. in
cation, Dir. of Education Resource Center
Vance A. (Dr.) (C) Acting Academic
n, Assoc. Prof. of Music
Lester (C) Part-time Instr. in Business
Stephen (Dr.) (C) Asst. Prof. of Speech
, Mervin (Dr.) (C) Asst. Prof. of Speech

Staff

n, Joyce (Miss), Finance Office
Norma (Mrs.), Secy. to Chaplain
ge, Susan (Mrs.), Secy. to Seminary Facul-

y, Lois (Mrs.), Secy. to Registrars
an, Irene (Mrs.), Food Service
an, Neal, Maintenance
ll, Marjorie (Mrs.), Library Clerk
n, Mary (Mrs.), College Nurse
, Janet (Mrs.), Mail Clerk
nond, Thomas, Maintenance
Florence (Mrs.), Food Service Mgr. (C)
William, Finance Office
ach, Shirley (Mrs.), Secy. to V. Pres. and
n of Seminary
ger, Marie (Mrs.), Food Service
, Melissa (Mrs.), Library Clerk
Gonsior, Judy (Mrs.), Secy. to Academic Dean of College
Hammer, Meredith (Miss), Secy. to Prof. Ogden
Hicks, Retha (Mrs.), Secy. to Financial Aid Director
Hill, Linda (Mrs.), Secy. to Dir. of Development
Hooven, John
Howell, Philip, Food Service–Head Cook
Howie, Terry, Maintenance
Hoyt, Alice (Mrs.), Library Clerk
Humberd, Marie (Mrs.), Food Service
Kantenwein, Phyllis (Mrs.), Mail Clerk
Kurtz, Paul, Maintenance
Martin, Dale, Maintenance
Maxson, Lois (Mrs.), Secy. to Alumni Coordinator
Meadors, Gloria (Mrs.), Secy. to Asst. Business Mgr.
Miley, Catherine (Mrs.), Printing
Miley, Richard, Maintenance
Moore, Elizabeth (Mrs.), Head Resident
Nicholls, Sherry (Mrs.), Secy. to Asst. Seminary Dean
Perry, Martha (Mrs.), Secy. to Dean of Students
Poland, Alta (Mrs.), Secy. to Business Mgr.
Ringler, Ernest, Supv. of Grounds and Services Dept.
Robinson, Ethel (Mrs.), Secy. to Food Service Dir.
Ross, Phyllis (Mrs.), Secy. to Seminary Registrar
Schoepf, Lela (Mrs.), Secy. to Assoc. Prof. of Education
Skiles, Loni (Mrs.), Secy. to Dir. of Athletics
Snyder, Ruth (Mrs.), Food Service
Suderman, John, Parking Attendant
Suk, William, Maintenance
Thurston, Genevieve (Mrs.), Food Service
Vulgamore, Betty (Mrs.), Secy. to Seminary Faculty
Wingfield, Joyce (Mrs.), Finance Office
Winstead, Phyllis (Mrs.), Switchboard Operator
Zemek, Judy (Mrs.), Finance Office
Zuber, Diane (Mrs.), Food Service

1974-1976 Grace Seminary Alumni Association Officers

Pres.–S. Wayne Beaver
V. Pres.–Robert Ibach, Jr.
Secy.–Thomas E. Hammers
Fin. Secy.–James H. Morrison
Ex officio member–Charles W. Turner

1974-1976 Grace College Alumni Association Officers

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V. Pres.–David W. Miller
Secy.–Donna Grady Miller
Fin. Secy.–John Zielasko
Ex officio member–William E. Darr

STATEMENT OF CURRENT INCOME AND EXPENSE

July 1, 1973 to June 30, 1974

	Total—6-30-74
CURRENT INCOME	
Educational and General—	
Student graduate tuition and fees	$ 1,228,765
Educational organized activities	81,123
Gifts and bequests	249,497
Endowment income	6,239
Other income	54,811
Total educational and general	$ 1,620,435
Auxiliary enterprises	684,353
Sale of assets	3,460
Total current income	$ 2,308,248
CURRENT EXPENSES	
Educational and General—	
General administrative	$ 136,984
Student services	117,178
Development and public relations	125,250
General institutional expense	105,542
Instructional and departmental	648,964
Educational organized activities	112,507
Library	86,518
Operation and maintenance of physical plant	144,220
Total educational and general	$ 1,477,163
Student aid	77,284
Auxiliary enterprises	613,104
Transfers	120,505
Total current expense	$ 2,288,056
Excess income over expense General fund	$ 20,192

BALANCE SHEET

June 30, 1974

ASSETS	
Current Funds—	
A. General—	
Cash	$ 1,852
Investments	85,000
Accounts receivable	147,994
Inventories	18,187
Other	60
Total general fund	$ 253,093
B. Restricted—	
Cash	$ 10,508
Investments	95,000
Inter-fund receivable	345
Total restricted fund	105,853
Total current fund	$ 358,946
LIABILITIES	
I. Current Funds	
A. General—	
Accounts payable and accurals	$ 55,953
Contracts payable	2,549
Room deposits	12,360
Deferred income and advances	
Surplus	1
Total general fund	$ 2
Restricted—	
Accrued expenses	$
Fund balance	
Total restricted fund	$ 1
Total current fund	$
ASSETS	
II. Loan Funds—	
Cash	$
Investments	
Loans receivables	
Total loan funds	$
III. Endowment and trust fund—	
Cash	$
Investments	
Notes receivables	
Total endowment and trust fund	$
IV. Annuity Fund—	
Cash	$
Investments	
Notes receivable	
Total annuity fund	$
V. Plant Fund—	
Cash	$
Bond sinking fund	
Other investments	
Investment in plant	4,
Total plant funds	$ 4,
VI. Agency Fund—	
Cash	$
LIABILITIES	
II. Loan Funds—	
President's fund	$
Tri-Kappa	
Pre-ministerial	
Faculty—educational	
United student aid	
National defense student loan	
Total loan fund	$
III. Endowment and Trust Fund—	
Endowment fund balance	$
Trust fund balance	
Total endowment and trust fund	$
IV. Annuity Fund—	
Fund balance	$
V. Plant Fund—	
Unexpended balance	$
Investment in plant	
Notes payable	
Mortgages payable	1,
Bonds payable	
Net investment in plant	3,
Total plant fund	$ 4,
VI. Agency Fund—	
Agency deposits	$

THE BRETHREN MISSIONARY HERALD COMPANY, INCORPORATED

P. O. Box 544, Winona Lake, Indiana 46590

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es Turner, Thomas Hammers, and one pointed by the Christian Education epartment

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Manager–Bruce Brickel
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FINANCIAL STATEMENT
January 1, 1973 to January 31, 1973

ASSETS

Current Assets	
Cash on hand and in banks	$ 7,080.21
Accounts receivable	57,474.62
Notes receivable	13,500.00
Inventory merchandise	131,060.09
Inventory supplies	5,631.39
Total current assets	$214,746.31
Non-current Assets	
Land	$ 5,000.00
Buildings	218,769.98
Furniture, fixtures and office equipment	71,000.71
Print shop equipment	40,271.75
Auto and truck	6,931.90
	$341,974.34
Allowed for depreciation	133,529.65
Total non-current assets	208,444.69
Total assets	$423,191.00

LIABILITIES AND NET WORTH

Current Liabilities	
Accounts payable	$ 2,532.46
Notes payable	63,480.73
Total current liabilities	$ 66,013.19
Non-current Liabilities	
Annuities	$ 11,500.00
Net Worth	345,677.81
Total non-current liabilities	357,177.81
Total liabilities and net worth	$423,191.00

CONDENSED OPERATING STATEMENT

Income	
Merchandise sales	$557,452.30
Subscriptions	56,332.07
Cooperating boards	34,886.35
Total income	$648,720.72
Cost	
Purchases	$311,582.68
Outside work	61,234.51
Salaries	170,811.60
Consideration to Christian Education Department	1,950.84
Operating expenses	104,824.83
Free literature	10,397.65
Total cost	$660,802.11
Business loss	$ 12,081.39
Publication offering	$ 40,000.21
Expenses	8,126.50
Offering net gain	$ 31,873.71
Net gain	$ 19,792.32

Note—The books of the Brethren Missionary Herald Company are open for inspection by any member of the corporation.

Due to an adjustment to correct 12-31-72 inventory, the net gain for 1972 was reduced from $41,861.57 to $33,361.07.

THE BRETHREN WOMEN'S MISSIONARY COUNCIL

Theme for 1974-75
"Reflecting God's Blessings"
(I Peter 4:10 Living Bible)

WMC Officiary

Pres.—Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964
1st V. Pres.—Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405
2nd V. Pres.—Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590
Secy.—Mrs. George Christie, 910 S. 27th Ave., Yakima, Wash. 98902
Asst. Secy.—Mrs. Thomas Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910
Fin. Secy.-Treas.—Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590
Asst. to Fin. Secy.-Treas.—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580
Lit. Secy.—Mrs. Charles Koontz, R. R. 8, Warsaw, Ind. 46580
Editor—Mrs. Dan Pacheco, 413 Hwy., Winona Lake, Ind. 46590
Prayer Chm.—Mrs. Richard Seller Janis Dr., Columbus, Ohio 4322
SMM Patroness—Mrs. Jerry Franks 3, Warsaw, Ind. 46580
Asst. SMM Patroness—Mrs. Glenn 601 Essex St., Akron, Ohio 443

District Presidents

Allegheny—Mrs. Robert Clinto Maple Ave., Grafton, W. Va. 263
East—Mrs. Ida Mae Anthony, 226 M Conemaugh, Pa. 15909
Florida—Mrs. Jerry Kurtz, 621 N St., Pompano Beach, Fla. 33060
Indiana—Mrs. Earle Peer, 417 W. W Berne, Ind. 46711
Iowa—Mrs. Leonard Rousselow, Canfield, Jessup, Iowa 50648
Michigan—Mrs. Lavina Stahl, R. R. port, Mich. 49325
Mid-Atlantic—Mrs. Frank Allen, Howard, Hagerstown, Md. 2174
Midwest—Mrs. Thomas Inman, 224 wood Dr., Colorado Springs 80910
No. Atlantic—Mrs. Robert Spice Mildred Ave., Somerdale, N.J. 08
Nor-Cal—Mrs. George Ehrhardt Larry Way, North Highlands 95660
Northcentral Ohio—Mrs. Dean Ris Holliday Hill, Lexington, Ohio 4
Northeastern Ohio—Mrs. Williard 400 Queen St., Minerva, Ohio 44
Northwest—Mrs. George Christie, 27th Ave., Yakima, Wash. 98902
So. Calif.-Ariz.—Mrs. Sandy Crawfor Cortese Dr., Los Alamitos, Calif.
Southeast—Mrs. Daniel Eshelman Maplelawn Ave., N.W., Roano 24012
So. Ohio—Mrs. Everett Caes, 463 Ave., Vandalia, Ohio 45377

Note: Hawaii is not an official district, have these local presidents:

Waimalu Grace Brethren—Mrs. Ea ner, 4316 Likini St., Honolulu, 96818
Waipio Grace Brethren—Mrs. Bern lock, 1465 Hooli Circle, Pear Hawaii 96782

ber of councils as of July 1974	267
ber of councils reporting uly 1974	244
ber of members reported f July 1974	4,284

FINANCIAL REPORT 1973-74

e on hand—July 1, 1973	$ 9,161.73
IPTS:	
ion and Publication	9,510.16
missions	6,018.06
Schools and tian Education	5,866.61
n missions	5,882.36
offering	7,644.95
ıary birthday	6,663.41
ıary residence	1,296.54
missions specials	3,442.51
n-missions specials	6,821.40
Schools specials	418.67
an Education rtment specials	1,056.95
74	468.34
Girl-of-the-Year arship	694.25
tal receipts	$55,784.21
RSEMENTS:	
ion and Publication nse	$ 9,238.58
missions	6,018.06
Schools and tian Education	5,866.61
n missions	5,882.36
offering	7,644.95
ıary birthday	5,543.14
ıary residence	1,885.25
missions specials	3,442.51
n-missions specials	6,821.40
Schools specials	418.67
an Education rtment specials	1,056.95
74	468.34
Girl-of-the-Year arship	694.25
tal disbursements	$54,981.07
e on hand—July 15, 1974	$ 9,964.87

OCAL COUNCILS 1974-75

PERSONAL OBJECTIVES

N REGULAR BIBLE READING AND *First choice*—the entire Bible. *Second* regular Bible reading of own choosing.

N PRAYER. Each WMC woman a prayer , using Brethren mission prayer booklet, for Brethren Student Life Volunteers and th in her district who have made decisions time service, and for the decisions result- n GROW emphasis.

N PERSONAL WORK. a. Every member a and soul winner. b. Encourage each to be active in evangelism: assist willingly M, VBS, Sunday School, children's Bible , Missionary Helpers Club, church-sponsored youth activities, and/or *church-sponsored* home Bible study groups. c. That each woman in each council be urged to show increased interest in the SMM in all possible ways, such as prayer, work projects, financial help, and willingness to serve as patroness, assistant, mini-maxi program, or in any other capacity.

4. IN STEWARDSHIP. Each WMC member give regularly to WMC her time, talents and money as the Lord leads and prospers her.

FAMILY OBJECTIVE

IN FAMILY WORSHIP. Establishment of regular family devotions in every home, meeting with as many members as possible.

COUNCIL OBJECTIVES

1. IN PRAYER. Each council observe a special time of prayer on the 15th day of each month (small groups, prayer chains, and so forth), using the prayer helps provided by our Fellowship and sent to pastors.

2. IN MONTHLY MEETINGS. A minimum of twelve meetings, using the Brethren WMC programs in the packet.

3. IN DISTRICT PROJECTS AND RALLIES. Each council should be represented at rallies and take part in district projects. This promotes individual growth and enthusiasm for the local WMC work.

4. IN OFFERINGS. (Please send all money to the national WMC financial secretary-treasurer, Miss Joyce Ashman, *using the proper offering slip* from the treasurer's sheet in the program packet. MAKE CHECKS PAYABLE TO BRETHREN NATIONAL WMC). a. September, October, November—HOME MISSIONS—send before December 20. Goal: $5,500—to remodel the Dryhill, Kentucky, chapel and/or facilities. b. December, January, February—GRACE SCHOOLS—send before March 10. Goal: $5,500—to purchase seven special teaching desks and chairs and four overhead projectors for the Seminary professors, and air-condition two small classrooms. c. March, April, May—FOREIGN MISSIONS—send before June 10. Goal: $5,500—to be used toward the central heating of the Chateau in France. d. June, July, August—WMC OPERATION AND PUBLICATION EXPENSES—send before September 10. Goal: $5,500. e. THANK OFFERING for Brethren Jewish Missions. Send anytime before June 10. We suggest a penny-a-day-per-member offering. f. SMM OFFERING—(SMM Girl-of-the-Year scholarship and sponsorship of Director of Girls ministries under the Christian Education Department. We suggest a *minimum* goal of a dollar-a-year-per-member). Send before April 30. g. BIRTHDAY OFFERING to be received during the year toward the support of WMC Birthday Missionaries. (We suggest a minimum goal of a dollar-a-year-per-member). Send before June 10.

BIRTHDAY MISSIONARIES for 1974-75 are:

1. Mrs. Jack (Miriam) Churchill–Mexico
2. Mrs. Dan (Sherry) Hammers–France
3. Mrs. Minnie Kennedy–retired–C.A.R.
4. Mrs. Jake (Freda) Kliever–Chad
5. Miss Carol Mensinger–C.A.R.
6. Mrs. Hill (Dorothy) McConaghy–Argentina

DISTRICT OBJECTIVES

DISTRICT WORK

1. Each district is encouraged to honor, with an award, those reading the entire Bible within a year.

2. Each district is encouraged to recognize the SMM at a district WMC program.

3. Each district is encouraged to use BRETHREN talent when available and support BRETHREN works.

4. Each district is encouraged to send its district newspaper to district presidents, district editors and national officers.

DISTRICT OFFERINGS AND EXPENSES

1. Each district shall sponsor at least one project, said project to be cleared through the national first vice president to avoid duplication. The project may be kept within the district.

2. Each district shall contribute an annual free will offering to be used toward the furnishing and repair of the Brethren Foreign Missionary residences at Winona Lake, Indiana. This offering shall be sent to the national WMC financial secretary-treasurer, Miss Joyce Ashman, by June 30, and used as the committee in charge sees the need.

3. All district offerings for national Brethren works shall be sent to the national WMC financial secretary-treasurer, Miss Joyce Ashman.

4. Each district should pay the district president's expenses, wholly or in part, to national conference.

5. Each district shall give financial assistance, if possible, that its district SMM patroness may attend national conference.

6. Each district shall contribute annually to the national Operation and Publication Expenses. This offering shall be sent to the national WMC financial secretary-treasurer, Miss Joyce Ashman, by January 30.

DISTRICT PRESIDENT

1. Each district president shall promote the organization of a WMC in every Brethren church in her district.

2. Each district president shall stress the importance of using the Brethren WMC program packets and achieving our objective and recommendations in the local council to foster unity among us.

3. The retiring district president is to four-minute achievement report which is presented by the new president or represe at the national board meeting.

4. Each district president will receive th annual statistical reports and will compile trict statistical report to be sent to the n secretary by July 10.

5. The district president shall represe district on the national WMC board at n conference. If she is unable to attend, a re tative should be sent in her place.

RECOMMENDATIONS

FOR LOCAL COUNCILS

1. That a membership renewal and co tion service be held annually (preferably fall), to reconsecrate members and to rec new members.

2. To purchase and encourage the rea the following books, which may be pur from the Brethren Missionary Herald Cor Box 544, Winona Lake, Indiana 46590:

a. *The Fragrance of Beauty*–Joyce L (Victor Books, SP, 1973–95 cents).

b. *The Christian Family*–Larry Chris (Bethany Fellowship, 1970–$2.25, paper).

c. *Daktar, Diplomat in Bangladesh*–Vi son, M.D., with Jeanette Lockerbi (M 1973–$3.95, paper).

d. *Cameos, Women Fashioned by God*– Kooiman (Tyndale, 1968–$1.95).

3. That good, usable clothing be sent following missions (each council being r sible for the entire expense):

a. DRYHILL, KENTUCKY–Adult an dren's clothing. Send parcel post to: Pastc Sholly, Brethren Chapel, R. R. 3, Box 13 den, KY 41749.

b. Other Brethren mission points, if req

4. That they use BRETHREN talent available and support BRETHREN works.

5. That the women read and use th Pointers. These can be obtained from t tional literature secretary, Mrs. Charles K It is suggested when possible to send a fr offering with your requests to help cover n

6. That each council plan and prepare a program booklet, including such items as and addresses of officers and members, pr offering (local, district and national) an due dates, monthly program leader and and a schedule of meetings.

TO LOCAL COUNCILS CONCERNING ORGANIZATIO

1. That officers be elected in June and their duties in September. The national a trict statistical reports compiled by the r

resident must be in the hands of the dis-
resident by July 10, and shall include *all*
from July 1, 1974, through June 30,

That each local president or representative
each district meeting and national WMC
ence, her council aiding in expenses, if at
ible, for the latter.
That the assistant secretary of each council
he membership cards, be responsible for
her card to any member transferring to
r council, and see that a new member re-
and signs her membership card when she
e local council. (These cards are available
e national literature secretary.)
That the prayer chairman keep a record of
s saved through the efforts of WMC mem-
Include all decisions made for salvation
evangelization of youth, VBS, and so

That the prayer chairman be responsible for
nily worship emphasis in local councils,
ing the use of the Brethren booklet, *Daily*
ons.

SMM

e–"Christ, Our Foundation"
e verse–I Corinthians 3:11
–"Do God's Will"
s–*White* symbolizes worship, as por-
yed in the life of Mary. *Green* sym-
izes service as portrayed in the life of
rtha.
To develop every girl to be a living
timony for her Master; to give to girls
rywhere an opportunity to know
us Christ as their personal Saviour.

SMM National Officers

-Kathy Shirley, Grace College, Wi-
na Lake, Ind. 46590
es.–Colleen Jones, R. R. 1, c/o Gor-
n Jones, Grandview, Wash. 98930
–Linda Kisner, 601 Essex St., Akron,
io 44306
–Gladine Rupp, Grace College, Wi-
na Lake, Ind. 46590
r–Betty Grady, 887 Shaulis Rd.,
terloo, Iowa 50701
tional Program Chm.–Mrs. Scott
aver, R. R. 3, Red-Bud Ln., Box
3A, Elkhart, Ind. 46514
Patroness–Mrs. Jerry Franks, R. R. 3, Warsaw, Ind. 46580
Asst. Pat.–Mrs. Glenn Kisner, 601 Essex St., Akron, Ohio 44306
Director of Girls Ministries–Mrs. Jerry Franks, Box 365, Winona Lake, Ind. 46590

District Patronesses and Presidents

Allegheny–Pat.: Miss Pam Edenfield, R. R. 2, Box 551, Uniontown, Pa. 15401. Pres.: Helen Hupp, R. R. 7, Box 421, Washington, Pa. 15301
Ameri-Mex.–Pat.: Blanche Smith, 147 Alverson Rd., San Ysidro, Calif. 92073
East–Pat.: Mrs. Audrey Helsel, R. R. 2, Box 243, Williamsburg, Pa. 16693. Pres.: Miss Sandy Lauffer, R. R. 1, Box 229, Conemaugh, Pa. 15909
Florida–Pat.: Mrs. Claudine Brooks, 4850 N.W. 10 Ter., Fort Lauderdale, Fla. 33309
Hawaii–Pat.: Mrs. Letitia Coffman, 98-426 Ponohale St., Aiea, Hawaii 96701
Indiana–Pat.: Miss Dixie Eichorst, 1330 Alpine Dr., South Bend, Ind. 46614. Pres.: Diane Helmlinger, R. R. 3, Box 273E, Elkhart, Ind. 46514
Iowa–Pat.: Mrs. Nancy Miller, 909 Lyon St., Des Moines, Iowa 50316. Pres.: Holly Wessely, 1135 Amherst, Waterloo, Iowa 50702
Michigan–Pat.: Mrs. Ron Jarvis, Box 67, New Troy, Mich. 49119. Pres.: Kathy Zebell, Box 161, Baroda, Mich. 49101
Mid-Atlantic–Pat.: Mrs. Betty Kirby, 1833 Valley Mill Rd., Winchester, Va. 22601. Pres.: Cindy Ponton, 1001 North St., Martinsburg, W. Va. 25401
Midwest–Pat.: Betty Stewart, 1399 S. Seneca Ct., Denver, Colo. 80223. Pres.: Laurel Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910
No. Atlantic–Pat.: Mrs. Robert Whited, 1797 San Gabriel Dr., York, Pa. 17402. Pres.: Susanne Martin, R. R. 2, Box 239, New Holland, Pa. 17557
Nor-Cal–Pat.: Marlene Tharp, 3334 Irlanda Wy., San Jose, Calif. 95124
Northcentral Ohio–Pat.: Mrs. Shirley Wise, 766 Dresden Dr., Mansfield, Ohio 44905. Pres.: Carol Viock, 621 S. Front St., Fremont, Ohio 43420
Northeastern Ohio–Pat.: Mrs. Doris Beich-

ler, Box 41, Creston, Ohio 44217. Pres.: Lois Kisner, 601 Essex St., Akron, Ohio 44306

Northwest—Pat.: Mrs. Carol Bos, R. R. 1, Box 1438, Grandview, Wash. 98930. Pres.: Laureen Jones, R. R. 1, c/o Gordon Jones, Grandview, Wash. 98930

So. Calif.—Ariz.—Pat.: Naomi Nunn, 20339 Saticoy, No. 21, Canoga Park, Calif. 91304. Pres.: Judy Gartley, 5949 Coldbrook Ave., Lakewood, Calif. 90713

So. Ohio—Pat.: Mrs. Millie Davis, R. R. 1, Box 237, Brookville, Ohio 45309. Pres.: Janalyce VanDyke, 5026 S. Kessler-Frederick Rd., Troy, Ohio 45373

Southeast—Pat.: Mrs. Janet Minnix, 3314 Kenwick Tr., S.W., Roanoke, Va. 24018. Pres.: Lori Glass, 8 Lee Ave., Radford, Va. 24141

1974-75 SMM OFFERINGS, GOALS, RECOMMENDATIONS

REVISIONS OF SMM GOALS FOR 1974-75

OFFERINGS (rotating)

1. Sept. (due Oct. 10) Operation SMM $2,000
2. Oct.-Dec. (due Jan. 10) Foreign Missions $1,200
3. Jan.-Mar. (due Apr. 10) Christian Education Department $2,000
4. Apr.-June (due July 10) Home Interests $1,000

LOCAL ORGANIZATION GOALS

1. At least one cabinet meeting in the fall and one in the spring; the fall meeting for program and overall planning and the spring one for evaluation of your own group.
2. Send an annual report of the Martha Goal No. 1 projects completed to the national vice president, Colleen Jones, by July 1.
3. All national offerings with necessary information are to be sent in to Gladine Rupp. Make checks payable to National SMM.
4. Return the local statistical blanks, one to your district patroness and one to the national secretary by July 1. Keep one for your local files.
5. Each girl have her own handbook.
6. That SMM be presented to the church in a special service sometime during the year. This should be done in cooperation with the pastor and the church program. (Remember, April is SMM birthday month.)
7. At least 75 percent of the girls complete all Mary and Martha goals.

DISTRICT ORGANIZATION GOALS

1. A district project.
2. A two-to-four minute written achievement report or presentation to be given district president or representative at the r board meeting. Retiring president to be re ble for it.
3. District patroness send out st blanks to local groups in May, compile turned reports, and send one copy to the r secretary by July 15, keeping one copy trict files.
4. District help its president or gir sentative to attend national board meetin or more, depending on the distance.)
5. The district patroness contact organized churches or churches without that they might receive the SMM material will help them organize their group.
6. Each district submit $10 or more the "Girl-of-the-Year" expenses each yea ing it with the statistical blank.
7. The district secretary send a letter national editor after each district rally re interesting activities and including bla white photographs if possible.

RECOMMENDATIONS

We recommend:

1. That local SMMs meeting all local zation goals be recognized as honor SMMs district.
2. That districts meeting all district zation goals be recognized as honor distric
3. That Mrs. Scott Weaver be appoin tional devotional program chairman for 19
4. That Betty Grady be appointed r editor.
5. That the national executive boar previous to conference and that each r present receive $5 per working day.
6. That the SMM "Girl-of-the-Year" lected and honored at national conferen all district nominations sent to the natic troness before July 15.
7. That each local SMM award q awards (other than national awards) to th as they deem necessary.
8. That we use the order form from t program packets to order awards for t year.
9. That the awards for the personal goa follows:

For memorization of a book of the Bible:

1. $20 toward national youth confere
2. $10 toward material ordered fr Brethren Missionary Herald Compa
3. Key necklace (Seniors only)

For Seniors reading the Bible through:

1. Devotional book: *Streams in the* Vol. 1 or 2
2. A Christian book
3. Jewelry
4. T-shirt

ldlers reading the Old Testament through:

)evotional book: *Living Devotions*
A Christian book
Cross necklace
T-shirt

iors reading the New Testament through:

A Christian book
Green or white sweatshirt
Locket

NATIONAL FELLOWSHIP OF GRACE BRETHREN MINISTERS

Chm.—Charles W. Turner
V. Chm.—John P. Burke
Exec. Secy.—Ralph J. Colburn
ecording Secy.—Robert D. Kern
Recording Secy.—Dale C. Hostetler
Treas.—Harold L. Dunning

y Kenneth Koontz's minutes of the 1974 usiness sessions, August 6-9.

MONDAY, AUGUST 5

annual meeting of the National Fellow- Brethren Ministers was opened at 11:20 McClain Hall, Grace College, Winona ndiana.

irman James Dixon called the meeting to ith a period of conversational prayer.

irman Dixon then introduced the mem- the executive committee: V. Chm.— Bray, Secy.—Kenneth Koontz, Asst. William Snell, Treas.—Richard Placeway, . Secy.—Robert Markley.

ren Tamkin gave a report for the rules and ation committee, and distributed copies posed constitutional changes, and read vith comments and explanation. A motion d that final consideration and adoption of e the first order of business on Tuesday. notion prevailed that the name of the ation be changed to: The National Fellow- Grace Brethren Ministers.

chairman presented the proposed agenda, ne change. A motion prevailed that we he agenda.

following men were introduced to the John Diaz, Gary Cole, Jack Monett, Roger old, Dr. Nickolas Kurtaneck, Fenton ald, Lloyd Markley, Richard Bell, Jerry oly, Norman Schrock, Richard Boggs, Nonemacher, Pierre Yougouda, Dean David Miller, Thomas Bailey, Gregory onald Guiles, Kenneth Stoll, Roy Polman, Bartle, Philip Teran, Zane Bull, Bill Coch-

Memorials were given by a number of men for Mrs. Flo Collitt and Mrs. Ruth Bess, and for Rev. Arthur Malles.

After a motion to continue memorials at the opening of tomorrow's session, a motion prevailed to adjourn.

TUESDAY, AUGUST 6

Chairman James Dixon opened the meeting with a call to a period of conversational prayer.

A number of men gave memorials in behalf of Rev. George Cone.

The minutes of Monday's session were read and approved.

Additional introductions were made, including Edward Jackson, Dale Forrest, John Becker, John Sholly, Charles Davis, Norman Johnson and Richard duPont.

Warren Tamkin presented the constitutional changes and led the discussion of them. A number of changes were discussed, and two were adopted by motion: (1) that the office of a treasurer to co-sign checks be established, and (2) that the financial records of the ministerium be audited annually. A motion prevailed that the committee be instructed to bring back a report incorporating these changes to Wednesday's session.

A motion prevailed that we adjourn.

WEDNESDAY, AUGUST 7

The chairman opened the meeting with a period of conversational prayer.

The minutes were read and approved.

Vernon Harris reported on the matter of the name change for our fellowship of churches, and presented the report that would be given on the conference floor. John Mayes added statements, and the floor was opened for discussion of the name change, but no action was taken by this body.

Warren Tamkin presented the recommended changes in the constitution concerning the appointment of a treasurer, and the annual audit of the financial records of the organization. A motion prevailed that these be adopted and the meeting was adjourned.

THURSDAY, AUGUST 8

The chairman opened the meeting with a period of conversational prayer.

The minutes of Wednesday's sessions were read and approved.

The following men were introduced: Calvin Fulton, Robert Divine, Robert Wilson, and John Mitchell.

Warren Tamkin presented additional matters concerning the constitution, and the following changes were made by motion: since some districts differ in their methods of presenting a district membership list to national ministerium, the reading of Article VI No. 2 be changed to "approved elders" and the phrase at the end of the section, "approved annually by district conference" be deleted.

The rules and organization committee will not be responsible for the election of ministerium

officers.

Motion that we delete the two words "without reservation" of Article IV No. 1. This motion was defeated.

A motion prevailed that the constitution as revised, be adopted.

CONSTITUTION FOR THE NATIONAL FELLOWSHIP OF THE GRACE BRETHREN MINISTERIUM

Article I. Name:

The name of this organization shall be "The National Fellowship of Grace Brethren Ministers."

Article II. Purpose:

(1) To give consideration of matters of importance to the ministerium and to the entire Fellowship.
(2) To communicate information deemed worthwhile to the members of the organization.
(3) To promote the finest of Christian fellowship among Brethren ministers.
(4) To provide help to the members of the organization when deemed necessary, especially in cases of emergency.
(5) To actively seek out young people who can join the organization in response to the call of God.

Article III. Officers:

(1) President
 a. He shall preside at all scheduled meetings of the ministerium and coordinate the activities of the organization.
 b. He shall cooperate and maintain contact with all elected officers, both district and national, in the accomplishment of the goals of this organization.
 c. He shall appoint the members of the various committees and serve as ex officio member of all committees.

(2) Executive Secretary
 a. He shall maintain an office for the coordination of all the activities of the national ministerium and shall be the custodian of all records relative to the operation of the organization.
 b. He shall publish a newsletter at least once a quarter to keep the entire membership informed on matters of mutual interest.
 c. He shall be responsible for the operation of any insurance programs adopted by the ministerium, including the dissemination of information and the collection of monies.
 d. He shall receive and deposit all funds in the bank. He shall pay all bills incurred from the business conducted by the ministerium and/or its officers.
 e. He shall annually appoint a treasurer, with the consent of the executive committee to co-sign all checks. The financial records of the ministerium shall be audited annually.
 f. He shall receive financial remuneration as stipulated annually by the ministerium.

(3) Vice President
 a. He shall preside at all min meetings upon the absence o quest of, the president.
 b. He shall assist the president ir complishment of the goals of ganization.

(4) Recording Secretary
 a. He shall record the minute meetings.
 b. He shall serve as secretary to t dent, performing such task signed to him.

(5) Assistant Recording Secretary
 He shall assist the recording s in the performance of his duti

(6) Treasurer (Appointed by the e secretary)
 He shall co-sign all checks of the tion.

Article IV. Membership:

(1) Each member shall subscribe reservation to the National Fello Brethren Churches' Statement of
(2) Any regularly ordained or licens in a Brethren church, whose mer is recognized in his district, is eli membership.
(3) An annual membership fee, as se ministerium, shall be paid before ship is officially recorded.
(4) An approved district list must be by July 15 each year along with ship fees, if inclusion in the first ship report is desired.
(5) Membership privileges shall begin close of the last session of the ministerium, and continue until time the following year.
(6) New members to the national mir will be extended voting privileges as their membership is recorded.

Article V. Elections:

(1) Names shall be presented by the ing committee to the entire mir for its consideration.
(2) Elections to office shall be hel second regularly announced sessi ministerium.
(3) Election shall be by ballot.
(4) Those elected shall be installed a regular annual session.
(5) All officers shall be elected for a one year, except the executive who shall be elected to a three y

Article VI. Committees:

The following committees shall be a by the president-elect of the minister pointments shall be made during th meeting for the following year.

(1) The Nominating Committee shal of three members. It shall be re for the presentation of the ballo annual election.
(2) The Membership Committee sha of three members, with the

secretary serving as chairman. It shall request from each district a list of approved elders annually, along with the membership fees. These names shall be presented to the national ministerium annually for their approval.

The Program Committee shall consist of the elected officers with the president serving as chairman. It shall have the responsibility of planning the annual meetings of the national ministerium.

The Rules and Organization Committee shall consist of three members. It shall be responsible for the proper conduct of all business sessions.

VII. Meetings:

The ministerium will hold its regular meetings at the time of the annual conference of the National Fellowship of Brethren Churches.

The ministerium year shall begin with the close of the last session of the national ministerium.

VIII. Amendments:

s Constitution may be amended by a two-ds (2/3) vote of all members present at regularly called session, the amendment ng been presented at some previous ses- where at least a majority of the members e present.

opted August 1974, Winona Lake, Indiana

election of officers was the next item of s.

notion prevailed that the report of the ting committee be accepted and these e placed in nomination:

ident: James Custer, Charles Turner

e President: John Burke, Earle Peer

cutive Secretary: Ralph Colburn, James

ording Secretary: Robert Kern, Robert

stant Recording Secretary: Dale Hostet-n Neely

portunity was given for further nomina-nd when none were forthcoming, a mo-evailed that nominations be closed. An-notion prevailed that we extend voting es to the new men approved by their dis-ince our national membership list had not n presented. Elected by ballot were: Turn-ke, Colburn, Kern and Hostetler.

pecially appointed committee presented a concerning the dues, death benefits pro-vith alternatives considered. Action on the vas deferred until Friday.

time was extended by motion to include owing matters:

report of the treasurer, Richard Place-cepted by motion.

atement by Knute Larson.

arefully presented statement by Dr. Paul

notion was made and seconded that we as members in the national ministerium no have been divorced and remarried if ve been accepted by their district minis-terium.

The chairman took a straw vote to determine favor for returning Thursday afternoon to continue discussion of this matter and other business, and a motion prevailed that we adjourn until 2 p.m.

THURSDAY AFTERNOON, AUGUST 8

The chairman opened the meeting with a period of conversational prayer.

The motion on the floor at the end of the morning session was now discussed, and after considerable discussion, the vote was taken by ballot, and the motion was defeated (42-136).

A motion prevailed that this body look with favor on changing the procedure of the national ministerium in approving the list of elders to be published to a procedure where the national conference shall approve the list on the basis of elders submitted by local churches in fellowship with the national conference fellowship.

A motion prevailed that the following change of our constitution be accepted for consideration today and be voted upon tomorrow: Article IV, Membership, Sec. 2, this phrase to be added: "except that no elder who has been divorced and remarried or one who has married a divorcee shall be eligible for membership in the national ministerium."

A motion prevailed to adjourn.

FRIDAY, AUGUST 9

The chairman opened the meeting with a period of conversational prayer.

The minutes of Thursday's sessions were read and approved by motion.

After further discussion of the committee on death benefits report, a motion prevailed to continue the present program of dues and death benefits.

A motion prevailed that the dues for the 1974-75 ministerium year be $25.00.

The membership committee presented its report, which included only those men who had been approved by their districts and had paid their membership dues. Opportunity for corrections was given.

After a motion to extend the time, a motion prevailed to seat the men on this list. A further motion prevailed that an approved, corrected list be sent as soon as possible to each district ministerium secretary. Another motion prevailed that men whose dues are paid by September 1 be included for publication in the *Brethren Annual.*

The amendment to the constitution introduced Thursday afternoon was re-read and discussed. A motion prevailed that this amendment be referred to the new executive committee for study and recommendation back to us next year, for consideration on the first day of business.

A motion prevailed that the new executive secretary receive an honorarium of $50.00 per month for the coming year.

A motion prevailed that the present treasurer receive an honorarium of $50.00, with commendation for a good job on a somewhat difficult

assignment.

After the new officers were installed, a motion prevailed that we adjourn.

FINANCIAL REPORT OF THE NATIONAL FELLOWSHIP OF GRACE BRETHREN MINISTERS

July 31, 1974

Balance on hand (7/31/73)	$ 3,168.10
RECEIPTS (dues):	14,289.50
Total	$17,457.60
DISBURSEMENTS:	
Honoraria, 1973 meetings	$ 120.00
Death benefits	8,000.00
Interest	103.00
Christian Education Dept.	500.00
Executive Comm. expense	222.72
Newsletters	174.72
Herald Company	167.25
Stationery & postage	85.75
Refunds	58.50
Miscellaneous	24.00
Total	$ 9,455.94
Balance on hand July 31, 1974	$ 8,001.66

CHRISTIAN EDUCATION DEPARTMENT

Box 365, Winona Lake, Ind. 46590

Pres.–Knute Larson
V. Pres.–James Dixon
Secy.–Robert Russell
Asst. Secy.–Clair Brickel
Member-at-large–David Seifert
Executive Director–Howard W. Mayes
Assistant to Director–James Long
Director of Youth Ministries–Edward Lewis
Office Mgr.–Miss Bobbette Osborn
Bookkeeper–Mrs. Howard Mayes
Office Secy.–Miss Pam Reed
Director of Girls Ministries–Mrs. Jerry Franks
Director Emeritus–Harold H. Etling

Board Members are listed on page 4

All correspondence relating to Christian education work should be addressed to the Christian Education Department, Box 365, Winona Lake, Indiana 46590.

NATIONAL FELLOWSH OF GRACE BRETHREN M

Please direct correspondence to:

President – Lyle W. Marvin, Jr.
6217 Sea Breeze Dr.
Long Beach, Calif. 9080
Phone: 213/430-2791

Director of Boys Ministry –
Jack Cline
Grace Brethren Church
First and Spruce Sts.
Hagerstown, Md. 21740
Phone: 301/739-1726

BOARD OF DIRECTORS AND OFFI

Executive Committee

Pres.–Lyle W. Marvin, Jr.
V. Pres.–Thomas McKinley, 5503 Men Dr., Kokomo, Ind. 46901
Secy.-Treas.–William Hart, 6675 Wortl Galena Rd., Worthington, Ohio 43085
Asst. Secy.-Treas.–Richard Wells, 124 St., Westerville, Ohio 43081

Director of Boys Ministry

Jack Cline

National Boys Adviser

Rev. Edward Jackson

Pastoral Adviser

Rev. James Custer

Advisory Committee on Boys Ministry

Marvin Intermill–Waterloo, Iowa
Lyle E. Taylor–Wapato, Wash.
Harry Fahnestock–Lebanon, Pa.
Roger Hancock–Westerville, Ohio
Jerry Kurtz–Pompano Beach, Fla.
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Glenn Sharp–Osceola, Ind.
Ray Sturgill–Orlando, Fla.

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Clark K. Miller–Downey, Calif.
Layne Leoffler–Staunton, Va.
Richard Wells–Westerville, Ohio
William Hart–Worthington, Ohio
Lyle W. Marvin, Jr.–Long Beach, Calif

Members of the Board include all distri dents.

BOARD OF EVANGELISM

Dr. Robert B. Collitt, Director
First and Spruce Sts.
Hagerstown, Md. 21740
Telephone: 301/797-5109

Correspondence relating to the schedul-
of evangelists and all other business
rning the Board of Evangelism should
ected to Robert Collitt at the address
. Checks should be made payable to
oard of Evangelism and also mailed to
ldress above.

Chm.—Robert Collitt ('77)
V. Chm.—Mason Cooper ('75)
Secy.—Edward Lewis ('75)
Asst. Secy.—Emmit Adams ('76)
Treas.—Joe Dombek ('77)
Asst. Treas.—Richard Sellers ('77)
Dale Brock ('76)
Charles C. Ditto, Jr. ('76)
Dean Fetterhoff ('75)
Bryson Fetters ('77)
William Faulkner ('76)
Harold Lowry ('76)

District Conference Organizatio

ALLEGHENY

Allegheny Fellowship of Brethren Churches

Next conference: Place not determined.
Date: June 23-25, 1975

EXECUTIVE COMMITTEE

Mod.–True Hunt
V. Mod.–Donald Marken
Secy.-Treas.–Mrs. John Hottle, R. R. 1, Friedens, Pa. 15541
Asst. Secy.–Mrs. Bruce Rosner
Treas.–John Hetrick, 408 Wyndgate Dr., Wexford, Pa. 15090
Stat.–Larry Weigle, Stoystown, Pa. 15563
Members-at-large–John Lancaster, Michael Funderburg

NFBC EXECUTIVE COMMITTEE

Melvin Hobson, True Hunt

COMMITTEE ON COMMITTEES

E. A. Kelly, Mrs. Paul Mohler, Fred Walter

NOMINATING COMMITTEE

Robert Clinton, Mrs. Robert Phillippi, Fred Devan, E. A. Kelly

AUDITORS

James Lunden, Mrs. Robert Burns, Jack Monette

CREDENTIALS

Richard Smith, Larry Weigle, Ben Callis

RULES AND ORGANIZATION

Paul Mohler, Robert Burns, Fred Walter

CONFERENCE GOALS

Melvin Hobson, Richard duPont, Mrs. Gerald Durham, Harry Nonnemacher

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V. Chm.–Paul Mohler
Secy.-Treas.–True Hunt
Asst. Secy.-Treas.–Richard Smith
Ben Callis, James Hoffmeyer, Robert McKinney, David Snyder, Daniel Lewis, Carlton Harsh, Herbert Sowers, James Miller, E. A. Kelly, Robert Wingard, Danny Opel, Gerald Durham

MINISTERIUM

Chm.–Michael Funderburg
V. Chm.–Larry Weigle
Secy.-Treas.–Jack Monette
Asst. Secy.-Treas.–Fred Walter

MINISTERIAL EXAMINING BOARD

Chm.–Paul Mohler
V. Chm.–Michael Funderburg
Secy.–Robert Clinton
Asst. Secy.–True Hunt

GRACE BRETHREN MEN

Pres.–James Miller
V. Pres.–William Heffern
Secy.–Gerald Durham
Asst. Secy.–Daniel Lewis
Treas.–Bruce Rosner, 9 Elm St., Uniontown 15401
Asst. Treas.–William Yoder
Pastoral Adviser–True Hunt

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Robert Clinton
1st V. Pres.–Mrs. James Lunden
2nd V. Pres.–Mrs. Fred Devan
Secy.–Mrs. Russel Yoder, R. R. 1, Mey Pa. 15552
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SMM Patroness–Miss Pam Edenfield
Asst. Patroness–Mrs. Richard Smith
Dist. Editor–Mrs. Larry Weigle

SMM

Pres.–Helen Hupp
V. Pres.–Patty Lankey
Secy.–Tami Hileman, Sutton Ave., Ho Pa. 15445
Treas.–Debbie Sheranko, R. R., Hopwo 15445
Patroness–Miss Pam Edenfield
Asst. Patroness–Mrs. Richard Smith
Jr. Rep.–Janine Blough
Little Sister Rep.–Wendi Riffle

CAMP

Dir.–Robert Burns
Mgr.–Robert Clinton
Name of Camp–Albryoca

CAMP ALBRYOCA CORPORATION

Pres.–E. A. Kelly

s.–James Hoffmeyer
-Shimer Darr
ecy.–William Heffern
-Robert Riffle
Treas.–Michael Funderburg

UTH

Fred Devan
s.–Roger Mayes
Treas.–Fred Walter

OPERATING CHURCHES

nt, Md.–First Grace Brethren
, Pa.–Aleppo Brethren
ll, Pa.–Laurel Mountain Grace Brethren
lle, Ohio–Grace Brethren
olis, Pa.–Bon Meade Grace Brethren
rland, Md.–Grace Brethren
n, W. Va.–First Brethren
s, Pa.–Jenners Brethren
Pa.–Listie Brethren
sdale, Pa.–Meyersdale Brethren
sdale, Pa.–Summit Mills Brethren
sburg, W. Va.–Grace Brethren
own, Pa.–Reading Brethren
set, Pa.–Grace Brethren
town, Pa.–First Brethren
gton, Pa.–Grace Brethren
nport, Md.–Mill Run Grace Brethren

EAST

The East Fellowship of Brethren Churches

xt conference to be announced

ECUTIVE COMMITTEE

Donald Farner
l.–William Snell
Marvin Lowery, R. R. 1, Box 151, Conaugh, Pa. 15909
ecy.–Kenneth Koontz
-John Gregory, R. R. 2, Duncansville, Pa. 35
Rose Snyder, 211 2nd St., Conemaugh, Pa. 09
rs-at-large–John Donelson, Don Rough

BC EXECUTIVE COMMITTEE

l Harstine, Donald Farner

MMITTEE ON COMMITTEES

Lingenfelter, Charles Miller, Robert Ellenger

NOMINATING COMMITTEE

Don Rager, John Gregory, Jerome Lingenfelter, Marvin Lowery

AUDITORS

Leroy Spangler, Joseph Dilling, Richard Beach

CREDENTIALS

Simon Toroian, Charles Wright, Roy Kreimes, Marshall Miller

RULES AND ORGANIZATION

Wesley Haller, Richard Harstine, Marvin Meeker

RESOLUTIONS

Donald Farner, John Donelson, Marvin Meeker

MODERATOR'S ADDRESS

Kenneth, Koontz, Don Rough, Elton Long

DISTRICT INSURANCE

Marvin Meeker

MISSION BOARD

Chm.–Wesley Haller
Secy.-Treas.–William Snell
All pastors in the district

MINISTERIUM

Chm.–William Snell
V. Chm.–Donald Farner
Secy.–Wesley Haller
Treas.–Marvin Meeker

MINISTERIAL EXAMINING BOARD

Chm.–William Snell
Secy.–Wesley Haller
All ordained men in district

GRACE BRETHREN MEN

Pres.–Charles Miller
Treas.–Charles Eshelman
Secy.–Elton Long, Duncansville, Pa. 16635

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Ida Mae Anthony
1st V. Pres.–Mrs. Charlotte Spencer
2nd V. Pres.–Mrs. Grace Echard
Secy.–Mrs. Linda Donelson, R. R. 3, Everett, Pa. 15537
Treas.–Mrs. Joanne Beach, 309 E. Bell Ave., Altoona, Pa. 16602
Prayer Chm.–Mrs. Martha Bentz
SMM Patroness–Mrs. Audrey Helsel
Dist. Editor–Mrs. John Gregory

SMM

Pres.–Sandy Lauffer
V. Pres.–Anita Cunningham
Secy.–Sandy Toy, 6 Allegheny Manor, Kittanning, Pa. 16201
Treas.–Carolyn Rupp, M. R. 10, Kittanning, Pa. 16201
Patroness–Mrs. Audrey Helsel

CAMP

Dir.–To be announced
Mgr.–Don Rough
Name of Camp–Kamp Keystone
Name of Campgrounds–Camp No. 5
Location–Laurel Hill State Park

YOUTH

Pres.–Marvin Meeker
V. Pres.–Marvin Lowery
Secy.–Wesley Haller, 111 Keppler Dr., Johnstown, Pa. 15905
Treas.–Kenneth Koontz
Members-at-large–Donald Farner, John Gregory
All pastors of the district

COOPERATING CHURCHES

Altoona, Pa.–First Brethren
Altoona, Pa.–Grace Brethren (Juniata)
Armagh, Pa.–Valley Grace Brethren
Conemaugh, Pa.–Conemaugh Brethren
Conemaugh, Pa.–Pike Brethren
Conemaugh, Pa.–Singer Hill Grace Brethren
Duncansville, Pa.–Leamersville Grace Brethren
Everett, Pa.–Everett Grace Brethren
Hollidaysburg, Pa.–Vicksburg Brethren
Hopewell, Pa.–Grace Brethren
Indiana, Pa.–Grace Brethren
Johnstown, Pa.–First Brethren
Johnstown, Pa.–Geistown Grace Brethren
Johnstown, Pa.–Riverside Brethren
Kittanning, Pa.–First Brethren
Kittanning, Pa.–North Buffalo Brethren
Martinsburg, Pa.–First Brethren

FLORIDA

Florida Fellowship of Brethren Churches

Next conference: Pompano Beach, Florida; March 21-23, 1975

EXECUTIVE COMMITTEE

Mod.–Randy Poyner
V. Mod.–Gene Witzky
Secy.–Mrs. Claudine Brooks, 4850 N. Ter., Fort Lauderdale, Fla. 33309
Asst. Secy.–Durwood Brooks
Treas.–James Deuser, 6770 N.W. 22nd C gate, Fla. 33063
Stat.–Mrs. Mildred Kinsey, 2136 Alb Pkwy., Winter Park, Fla. 32789

NFBC EXECUTIVE COMMITTEE

Merlin Berkey

COMMITTEE ON COMMITTEES

Clyde Caes, Joseph Taylor, Jerry Kurtz

CREDENTIALS

Mrs. Kay Taylor, Mrs. Lela Wineland

MODERATOR'S ADDRESS

Clyde Caes, R. Paul Miller

INSURANCE

James Deuser

MISSION BOARD

Chm.–William Tweeddale
Secy.-Treas.–Dale Wineland
Joe Taylor

MINISTERIUM

Chm.–Merlin Berkey

MINISTERIAL EXAMINING BOAR

All pastors of the Florida Fellowship o Brethren Churches

GRACE BRETHREN MEN

Pres.–Jerry Kurtz

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Jerry Kurtz
1st V. Pres.–Mrs. Bernard Schneider
2nd V. Pres.–Mrs. Gene Witzky
Secy.–Mrs. Joseph Taylor, 124 N.E. 204B–Manor Grove Village, Wilton Fla. 33305
Treas.–Mrs. Leonard Shingleton, 116 S. St., Boynton Beach, Fla. 33435
Prayer Chm.–Mrs. K. W. Fleisch
SMM Patroness–Mrs. Durwood Brooks

SMM

Patroness–Mrs. Durwood Brooks

BOARD OF TRUSTEES

Randy Maycumber, Edison Yoder, Mar linger

MP

Gene Witzky
of Camp–Brethren Camp Grace
of Campgrounds–Camp Moon
on–Leesburg, Fla.

OUTH BOARD

-Larry Sowers
n.–Durwood Brooks
-Mrs. Durwood Brooks, 4850 N.W. 10th
., Fort Lauderdale, Fla. 33309
–James Deuser

OPERATING CHURCHES

auderdale, Fla.–Grace Brethren
lyers, Fla.–Grace Brethren
nd, Fla.–Grace Brethren
derdale, Fla.–Grace Brethren
nobee, Fla.–Grace Brethren
o, Fla.–Grace Brethren
d Beach, Fla.–Grace Brethren
no Beach, Fla.–Grace Brethren
ersburg, Fla.–Grace Brethren
Palm Beach, Fla.–Grace Brethren of the
m Beaches

INDIANA

Indiana Fellowship of Brethren Churches

xt conference: Oakwood Park, Syra-
Ind., April 25-27.

ECUTIVE COMMITTEE

Frank Poland
l.–Quentin Matthes
–Robert Ashman, 602 Chestnut Ave.,
ona Lake, Ind. 46590
ecy.–Donald Bowlin
-Gordon Bracker, 121 Oregon St., Osce-
Ind. 46561
Frank Poland, P.O. Box 587, Winona Lake,
. 46590
rs-at-large–A. Rollin Sandy, Homer Kent,

BC EXECUTIVE COMMITTEE

nd Thompson

MMITTEE ON COMMITTEES

Barnard, Scott Weaver, Charles Ashman

MINATING COMMITTEE

s McKinley, Earle Peer

AUDITORS

Wayne Guthrie, Mike Alexander, David Grant

RULES AND ORGANIZATION

Galen Lingenfelter, Robert Kern, David Miller

RESOLUTIONS

James Marshall, Homer Hanna, Quentin Matthes

MODERATOR'S ADDRESS

Donald Bowlin, Jack Hicks, Robert Loper

MISSION BOARD

Chm.–A. Rollin Sandy
Secy.–Frank Poland
Treas.–Galen Lingenfelter, 9320 Barbara Ln., Fort Wayne, Ind. 46804

MINISTERIUM

Chm.–Robert Kern
V. Chm.–Quentin Matthes
Secy.–James Marshall
Treas.–Ralph Burns

MINISTERIAL EXAMINING BOARD

Chm.–Scott Weaver
V. Chm.–Galen Lingenfelter
Secy.–Ralph Burns

GRACE BRETHREN MEN

Pres.–Thomas McKinley
V. Pres.–Jack Hicks
V. Pres. (Boys Work)–Harold Stayer
Secy.-Treas.–Blaine Bailey, R. R. 2, Berne, Ind. 46711
Pastoral Adviser–Each officer's pastor

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Earle Peer
1st V. Pres.–Mrs. Scott Weaver
2nd V. Pres.–Mrs. Robert Boze
Secy.–Mrs. Theodore Titus
Treas.–Mrs. Gerald Cline, R. R. 3, Elkhart, Ind. 46514
Prayer Chm.–Mrs. Harold Etling
SMM Patroness–Miss Dixie Eichorst
Asst. Patroness–Mrs. Thomas McKinley
Dist. Editor–Mrs. Michael Rockafellow

SMM

Pres.–Diane Helmlinger
V. Pres.–Kathy Kent
Secy.–Glennetta Copp, R. R. 1, Sharpsville, Ind. 46068
Treas.–Merilyn Messner, R. R. 8, Warsaw, Ind. 46580
Patroness–Miss Dixie Eichorst
Asst. Patroness–Mrs. Thomas McKinley

CAMP

Dir.–Robert Kern and Ralph Burns
Mgr.–Earle Peer
Name of Camp–IDBYC
Location–Winamac, Ind.

YOUTH COMMITTEE

Pres.–Art Sprunger
Secy.–Mrs. Robert Boze, R. R. 1, Berne, Ind. 46711
Treas.–Earle Peer

COOPERATING CHURCHES

Berne, Ind.–Bethel Brethren
Clay City, Ind.–First Brethren
Elkhart, Ind.–Grace Brethren
Flora, Ind.–Grace Brethren
Fort Wayne, Ind.–First Brethren
Fort Wayne, Ind.–Grace Brethren
Goshen, Ind.–Grace Brethren
Indianapolis, Ind.–Grace Brethren
Kokomo, Ind.–Indian Heights Grace Brethren
Kokomo, Ind.–North Kokomo-Galveston Brethren
Leesburg, Ind.–Leesburg Brethren
Logansport, Ind.–Grace Brethren
Osceola, Ind.–Bethel Brethren
Peru, Ind.–Peru Brethren
Sidney, Ind.–Sidney Grace Brethren
South Bend, Ind.–Ireland Road Grace Brethren
Warsaw, Ind.–Warsaw Community Grace Brethren
Wheaton, Ill.–Wheaton Grace Brethren
Winona Lake, Ind.–Winona Lake Brethren

IOWA

Iowa District Conference of Brethren Churches

Next conference: Leon, Iowa; June 20-21, 1975

EXECUTIVE COMMITTEE

Mod.–Carlton Fuller
V. Mod.–Gilbert Gilgan
Secy.–Mrs. Ward Speicher, 1314 Jersey Ln., Waterloo, Iowa 50701
Treas.–Mrs. Vernon Schrock, 226 Hammond Ave., Waterloo, Iowa 50702
Stat.–Mrs. Keith Zook, R. R. 1, North English, Iowa 52316
Member-at-large–Pastor of host church and pastors of such churches not already represented by one of the above mentioned offices

NFBC EXECUTIVE COMMITTEE

John Burke

COMMITTEE ON COMMITTEES

Carlton Fuller, Ralph Miller

AUDITORS

Roger Herr, Terry Kuntz, Marvin Miller

CREDENTIALS

Milton Ryerson, Gilbert Gilgan

RESOLUTIONS 1975

Gilbert Gilgan, Milton Ryerson, Jerry Clas

MODERATOR'S ADDRESS 1974

John Burke, Ralph Grady, John Hartman

MISSION BOARD

Chm.–Glen Welborn
V. Chm.–Roger Herr
Secy.-Treas.–Jack Lesh, R. R. 3, LaPor Iowa 50651
Ray Andrew, Orin Cooper, Warren Fiscel Lortz, and all district pastors

MINISTERIUM

Chm.–John Burke
V. Chm.–Ronald Weimer
Secy.-Treas.–Jerry Classen

MINISTERIAL EXAMINING BOARI

All ordained district pastors

GRACE BRETHREN MEN

Pres.–Marvin Intermill
V. Pres.–Paul Duncan
Secy.-Treas.–Jim Mulhuland, c/o First B Church, Des Moines, Iowa
Boys Adviser–Don Ciha

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Leonard Rousselow
V. Pres.–Mrs. Dorothy Ciha
Secy.–Mrs. Carol Kouba, R. R. 1, Toled 52342
Asst. Secy.–Mrs. Barbara Wenger
Treas.–Mrs. Tom Rittgers, Dallas Cente 50063
Prayer Chm.–Mrs. Ray Andrew
SMM Patroness–Mrs. Nancy (Ralph) Mille
Asst. Patroness–Mrs. Betty Clifton
Dist. Editor–Mrs. Vernon Schrock
Stat.–Mrs. Leila Herr

SMM

Pres.–Holly Wessely

s.–Janet Rains
–Ruth Fuller, 100 Rhinehart Ave., Dallas
nter, Iowa 50063
.–Kathy Hiffernan, 3342 Shaulis Rd.,
terloo, Iowa 50702
ess–Mrs. Nancy Miller
atroness–Mrs. Betty Clifton

UTH AND CAMP

erry Lambert
Dir.–Carlton Fuller
–Glen Welborn

OPERATING CHURCHES

Rapids, Iowa–Grace Brethren
Center, Iowa–First Brethren
port, Iowa–Grace Brethren
pines, Iowa–First Brethren
n, Iowa–Carlton Brethren
Iowa–Leon Brethren
English, Iowa–Pleasant Grove Brethren
n, Nebr.–Grace Brethren
oo, Iowa–Grace Brethren
a, Minn.–Grace Brethren

MICHIGAN

Michigan District Fellowship of Brethren Churches

xt conference: Hastings, Michigan, 24-26, 1975

ECUTIVE COMMITTEE

–Harry Froehlich
d.–Ronzil Jarvis
–Lloyd Miller, 7590 Pratt Lake Ave., Alto,
ch. 49302
Secy.–Diane Beemer
–Ben Mensinger, R. R. 2, Three Oaks,
ch. 49128
Violet Shipley, P.O. Box 64, Trout Lake,
ch. 49793
ers-at-large–Roy Erb, Frank Kauffman

BC EXECUTIVE COMMITTEE

ce Lackey

MMITTEE ON COMMITTEES

e McCombs, Don Taylor, Clarence Taylor

DITORS

Herbert Shipley, Robert Gahris, Mrs. Arnold

CREDENTIALS

Robert Poirier

RESOLUTIONS

Gilbert Hawkins, Mrs. Ronzil Jarvis, Verle Stahl

MISSION BOARD

Chm.–Roy Erb
Secy.–Verle Stahl
Treas.–Robert Gahris
V. Mod.–Robert Poirier

MINISTERIUM

Chm.–Robert Poirier
V. Chm.–Clarence Lackey
Secy.-Treas.–Ronzil Jarvis

MINISTERIAL EXAMINING BOARD

Chm.–Gilbert Hawkins
Secy.–Russell Sarver

GRACE BRETHREN MEN

Pres.–Win Bennett
V. Pres.–Dale Meyers
Secy.–Loren Gray, Clarksville, Mich. 48815

WOMEN'S MISSIONARY COUNCIL

Pres.–Lavina Stahl
1st V. Pres.–Mrs. Katherine Geiger
2nd V. Pres.–Mrs. Allene Froehlich
Secy.–Mrs. Linda Erb, Lake Odessa, Mich. 48849
Treas.–Mrs. Ben Mensinger, R. R. 2, Three Oaks, Mich. 49128
Prayer Chm.–Alberta Sarver
Dist. Editor–Marian Lackey

COOPERATING CHURCHES

Alto, Mich.–Calvary Brethren
Berrien Springs, Mich.–Grace Brethren
Hastings, Mich.–Grace Brethren
Jackson, Mich.–Grace Brethren
Lake Odessa, Mich.–Grace Brethren
Lansing, Mich.–Grace Brethren
New Troy, Mich.–Grace Brethren
Ozark, Mich.–Grace Brethren

MID-ATLANTIC

Mid-Atlantic Fellowship of Brethren Churches

Next conference: Undetermined

EXECUTIVE COMMITTEE

Mod.–Edward Lewis
V. Mod.–Kenneth Teague
Secy.–Mrs. Wayne Adams, 4517 La Salle Ave., Alexandria, Va. 22304
Treas.–Kenneth Heefner, 259 Ringgold St., Waynesboro, Pa. 17268
Stat.–Clyde Vance, Patuxent Wildlife Research Ctr., Laurel, Md. 20810

NFBC EXECUTIVE COMMITTEE

Edward Lewis, Kenneth Teague

COMMITTEE ON COUNSEL AND RECOMMENDATION

Wendell Kent, Mason Cooper, Paul Dick, C. C. Ditto, Kenneth Teague

NOMINATING COMMITTEE

J. Paul Reno, Mason Cooper, Paul Dick, Wendell Kent, Kenneth Teague

AUDITORS

Ed Cordell, Roy Lowery, David Sisler

CREDENTIALS

Wendell Kent

RULES AND ORGANIZATION

Charles Thornton, James Dixon, Wendell Kent

MISSION BOARD

Chm.–Mason Cooper
V. Chm.–J. Paul Reno
Secy.–Kenneth Teague
Treas.–Ron Nave

MINISTERIUM

Chm.–Paul Dick
V. Chm.–James Dixon
Secy.–Wendell Kent
Treas.–J. Paul Reno

MINISTERIAL EXAMINING BOARD

Chm.–Paul Dick
V. Chm.–James Dixon
Secy.–Wendell Kent
Treas.–J. Paul Reno

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Frank Allen
1st V. Pres.–Miss Mary A. Merrick
2nd V. Pres.–Mrs. David Reese
Secy.–Mrs. Sandra Adams, R. R. 1, Bo
Stephens City, Va. 22655
Treas.–Mrs. Paul B. Miller, 224 W. M
Waynesboro, Pa. 17268
Prayer Chm.–Mrs. Howard Stickler
SMM Patroness–Mrs. Henry Kirby

SMM

Pres.–Cindy Ponton
V. Pres.–Jody Mongan
Secy.–Brenda Kent, 250 Philadelphi
Waynesboro, Pa. 17268
Asst. Secy.–Sheryl Nissely
Treas.–Louella Dorsey, R. R. 3, Bo
Hagerstown, Md. 21740
Asst. Treas.–Shelby Stoneham
Patroness–Mrs. Henry Kirby

YOUTH

Dir.–Charles Thornton

COOPERATING CHURCHES

Alexandria, Va.–Grace Brethren
Hagerstown, Md.–Calvary Brethren
Hagerstown, Md.–Gay Street Brethren
Hagerstown, Md.–Grace Brethren
Lanham, Md.–First Brethren
Martinsburg, W. Va.–Rosemont Brethren
Seven Fountains, Va.–Trinity Brethren
Temple Hills, Md.–Grace Brethren of Washington
Virginia Beach, Va.–Grace Brethren
Waynesboro, Pa.–First Brethren
Winchester, Va.–First Brethren

MIDWEST

Midwest District Fellowship of Brethren Churches

Next conference: Camp ID-RA-I
Pine, Colorado; June 12-14, 1975

EXECUTIVE COMMITTEE

Mod.–Gaylen Thurston
V. Mod.–Donald Jentes
Secy.–Efron Luna, Box 32B, Tolpa Rou
chos DeTaos, N. Mex. 87557
Treas.–Florimel Maestas
Stat.–Larry Huelsman, 34 Easy St.,
Colo. 80911

BC EXECUTIVE COMMITTEE

Ogden

MINATING COMMITTEE

Salazar, Leroy Munholland

EDENTIALS

el Maestas

IISTERIUM

reas.–Russell Ogden

IISTERIAL EXAMINING BOARD

reas.–Russell Ogden

MEN'S MISSIONARY COUNCIL

Mrs. Thomas Inman
Pres.–Mrs. Charles Hall
Pres.–Mrs. Gaylen Thurston
Mrs. Marvin Page, 7042 Quay St., Arvada, o. 80002
Miss Doris Shrauger, Box 287, Beaver , Nebr. 68926
Chm.–Mrs. Amado Salazar
atroness–Mrs. Dale Stewart
ditor–Mrs. Larry Huelsman

M

Laurel Inman
.–Tisa Schroeder
reas.–Karen Williams, Beaver City, Nebr. 26
ss–Mrs. Dale Stewart

UTH

Miller, Robert Salazar, Russell Ogden

OPERATING CHURCHES

erque, N. Mex.–Grace Brethren
erque, N. Mex.–Heights Grace Brethren
, Colo.–Grace Brethren
City, Nebr.–Grace Brethren
ne, Wyo.–First Brethren
do Springs, Colo.–Grace Brethren
, Colo.–Denver Grace Brethren
ew, Tex.–Grace Brethren
Kans.–First Brethren
N. Mex.–First Brethren

NO. ATLANTIC

Northern Atlantic Fellowship of Grace Brethren Churches

Next conference: Messiah College, Grantham, Pennsylvania; May 23-25, 1975

EXECUTIVE COMMITTEE

Mod.–Terrance Taylor
V. Mod.–Robert Griffith
Secy.-Treas.–John H. Line, Smokepipe Rd., Souderton, Pa. 18964
Asst. Secy.–Guy Brightbill
Stat.–George Wilhelm, R. R. 1, Cool Creek Rd., Wrightsville, Pa. 17368
Business Mgr.–Jerry Young
Asst. Mgr.–Phillip Simmons

NFBC EXECUTIVE COMMITTEE

Terrance Taylor, Robert Griffith

COMMITTEE ON COMMITTEES

Robert Whited, Luke Kauffman, James Knepper

NOMINATING COMMITTEE

Vernon Harris, Carl Miller, Stanley Ober

CREDENTIALS

Warren Tamkin, Kenneth Wilt, Harold Jones

RULES AND ORGANIZATION

Luke Kauffman, Wayne Baker, Robert Spicer

MISSION BOARD

Chm.–Luke Kauffman
V. Chm.–Vernon Harris
Secy.–Robert Whited
Treas.–Phillip Simmons

MINISTERIUM

Chm.–Warren Tamkin
V. Chm.–Robert Whited
Secy.–Terrance Taylor
Treas.–Steve Taylor

MINISTERIAL EXAMINING BOARD

Chm.–Warren Tamkin
V. Chm.–Robert Whited
Secy.–Terrance Taylor
Treas.–Steve Taylor

GRACE BRETHREN MEN

Pres.–James Bower
V. Pres.–Stanley Ober
Secy.–David Harding

Asst. Secy.–Donald Misner
Treas.–Guy Brightbill, P. O. Box 285, Myerstown, Pa. 17067
Asst. Treas.–Robert Larson

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Robert Spicer
1st V. Pres.–Mrs. Roy Davidson
2nd V. Pres.–Mrs. Lloyd Haldeman
Secy.–Mrs. Harold Jones, 764 Old Sumneytown Pike, Harleysville, Pa. 19438
Asst. Secy.–Mrs. Guy Brightbill
Treas.–Mrs. Stanley Ober, R. R. 1, Elizabethtown, Pa. 17022
Prayer Chm.–Mrs. James Knepper

SMM

Pres.–Susie Martin
V. Pres. Judy Vance
Secy.–Sharon Fulgenzi, Box 21, Kinzers, Pa. 17535
Treas.–Sally Martin, Box 239, New Holland, Pa. 17557
Patroness–Mrs. Robert Whited
Asst. Patroness–Mrs. Wayne Leckrone
Jr. Rep.–Sherri Myers
Little Sisters Rep.–Barbie Fahnestock

GRACE BRETHREN CENTER

Pres.–Robert Griffith
V. Pres.–Roy Davidson
Secy.–Terrance Taylor
Tres.–Kenneth Kohler
Exec. Secy.–Cary Engle

YOUTH

Pres.–Doug Russell
V. Pres.–Heidi Hess
Secy.-Treas.–Joann Freed, Main St., Salfordville, Pa. 18959
Editor–Deb Weaver
Asst. Editor–Marty Hively

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COOPERATING CHURCHES

Bethlehem, Pa.–Lehigh Valley Grace Brethren
Dillsburg, Pa.–Hope Grace Brethren
Elizabethtown, Pa.–Grace Brethren
Harrisburg, Pa.–Melrose Gardens Grace Brethren
Hatboro, Pa.–Suburban Grace Brethren
Hope, N.J.–Grace Brethren
Lancaster, Pa.–Grace Brethren Church of Greater Lancaster
Lititz, Pa.–Grace Brethren
Manheim, Pa.–Manheim Grace Brethren
Mt. Laurel, N. J.–Grace Brethren
Myerstown, Pa.–Myerstown Grace Brethr
New Holland, Pa.–Grace Brethren
Palmyra, Pa.–Grace Brethren
Philadelphia, Pa.–First Brethren
Philadelphia, Pa.–Third Brethren
Telford, Pa.–Penn Valley Grace Brethren
Wrightsville, Pa.–Susquehanna Grace Bret
York, Pa.–Grace Brethren

NOR-CAL

Nor-Cal Fellowship of Brethren Churches

Next conference: Ripon, Cal
March 21-22, 1975

EXECUTIVE COMMITTEE

Mod.–Robert Cover
V. Mod.–Darrell Anderson
Secy.–Warren Boyd, 5619 Bluegum Ave. to, Calif. 95351
Asst. Secy.–Kenneth Burton
Treas.–Loren Zook, 4946 Toronto Wy mento, Calif. 95820
Stat.–Judy Williams, 1244 Grinnel St., M Calif. 95350

NFBC EXECUTIVE REPRESENTA

Richard Cron

COMMITTEE ON COMMITTEES

Larry Smithwick, Harold Bissonett, John

MISSION BOARD

Chm.–Darrell Anderson
Secy.-Treas.–Loren Zook

MINISTERIUM

Chm.–Darrell Anderson
V. Chm.–Fenton McDonald
Secy.-Treas.–Richard Cron

YOUTH

Pres.–Richard Cron
V. Pres.–Fenton McDonald
Secy.–Joel Richards, c/o LaLoma Grac ren Church
Treas.–Max Williams
Richard Ernst, Gary Sparling

OOPERATING CHURCHES

, Calif.–Grace Brethren
Valley, Calif.–Community Brethren
sto, Calif.–Greenwood Grace Brethren
sto, Calif.–LaLoma Grace Brethren
, Calif.–Grace Brethren
nento, Calif.–Grace Brethren
se, Calif.–Grace Brethren
Calif.–Grace Brethren

ORTHCENTRAL OHIO

Northcentral Ohio District
Fellowship of Brethren Churches

ext conference: Johnstown, Ohio; 25-26, 1975

ECUTIVE COMMITTEE

-Maynard Tittle
d.–Charles Martin
-Mrs. Dorothy Crawford, 3723 Paris Blvd., sterville, Ohio 43081
–Glenn Messner, 624 W. Main St., Ashland, io 44805
Harold Jones, Box 3049, Lexington, Ohio 904

BC EXECUTIVE COMMITTEE

son Thayer, Maynard Tittle

DITORS

d Wells, Robert Hoodan

EDENTIALS

aude Hoffman, Mrs. Bonnie Prentice

LES AND ORGANIZATION

Coats, John Neely, Edward Wingard

SION BOARD

Frank Gardner
Treas.–William Bowers
Gegner, Harold Daniels, Glenn Coats

NISTERIUM

John Willett
.–Larry Gegner
Treas.–Edward Scofield
ecy.-Treas.–Maynard Tittle

MINISTERIAL EXAMINING BOARD

Chm.–Larry Gegner
V. Chm.–John Willett
Secy.–Maynard Tittle

GRACE BRETHREN MEN

Pres.–James Hartzler
V. Pres.–Richard Wells
V. Pres.–Don Boren
Secy.-Treas.–Harold Jones, Box 3049, Lexington, Ohio 44904
Pastoral Adviser–Dean Risser
Boys Adviser–Glenn Ernsberger

WOMEN'S MISSIONARY COUNCIL

Pres.–Ella Lee Risser
1st V. Pres.–Sheryl Hawk
2nd V. Pres.–Lucille Smith
Secy.–Joretta Auten, Fredericktown, Ohio 43019
Treas.–Naomi Leedy, 18070 Ankenytown Rd., R. R. 3, Fredericktown, Ohio 43019
Prayer Chm.–Kay Tittle
Asst. Prayer Chm.–Maxine Tschantz
SMM Patroness–Shirley Wise
Dist. Editor–Joyce Martin

CAMP

Dir.–Larry Gegner
Mgr.–Ward Tressler
Name of Campgrounds–McPherson

YOUTH

Pres.–John Teevan
V. Pres.–Don Willett
Secy.–Richard Jensen, 409 Brenda Dr., Mansfield, Ohio 44907

COOPERATING CHURCHES

Ankenytown, Ohio–Grace Brethren
Ashland, Ohio–Grace Brethren
Ashland, Ohio–Southview Grace Brethren
Bowling Green, Ohio–Grace Brethren
Columbus, Ohio–Eastside Grace Brethren
Columbus, Ohio–Grace Brethren
Danville, Ohio–Grace Brethren
Findlay, Ohio–Findlay Grace Brethren
Fremont, Ohio–Grace Brethren Chapel
Fremont, Ohio–Grace Brethren
Galion, Ohio–Grace Brethren
Johnstown, Ohio–Grace Brethren of Licking County
Lexington, Ohio–Grace Brethren
Mansfield, Ohio–Grace Brethren
Mansfield, Ohio–Woodville Grace Brethren

NORTHEASTERN OHIO

Northeastern Ohio District
Fellowship of Brethren Churches

Next conference: To be determined

EXECUTIVE COMMITTEE

Mod.–Robert Russell
V. Mod.–Robert Holmes
Secy.-Treas.–Robert Markley, 1099 Irene Rd., Lyndhurst, Ohio 44124
Asst. Secy.–Richard Grant
Stat.–Dwight Stain, 319 Simcox St., Wadsworth, Ohio 44281

NFBC EXECUTIVE COMMITTEE

James Kennedy, Robert Holmes

AUDITORS

Williard Smith, William Snoddy

CREDENTIALS

Robert Holmes, Richard Grant, Richard Placeway

RULES AND ORGANIZATION

Gerald Kelley, Williard Smith, Carl Martin

RESOLUTIONS

Kenneth Ashman, James Kennedy, Bill Beichler

MISSION BOARD

Chm.–Robert Russell
Secy.-Treas.–Richard Placeway
All pastors and one layman from each church

MINISTERIUM

Chm.–Gerald Teeter
V. Chm.–Kenneth Ashman
Secy.-Treas.–Bernard Simmons
Asst. Secy.-Treas.–Clair Brubaker

MINISTERIAL EXAMINING BOARD

Chm.–Kenneth Ashman
V. Chm.–Gerald Teeter
Secy.–Clair Brubaker
Asst. Secy.–Bernard Simmons

GRACE BRETHREN MEN

Pres.–Robert Harkins
V. Pres.–Richard Holmes
Secy.–Benny Zakaski
Treas.–Bud Ankeny
Pastoral Adviser–Richard Grant
Loren Royce, Merrill McConnell

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Williard K. Smith
1st V. Pres.–Mrs. James Beighler
2nd V. Pres.–Mrs. Glen Bechtel
Secy.–Mrs. Kenneth Lanning, 505 Pros
Minerva, Ohio 46657
Treas.–Mrs. William Snoddy, R. R.
Salem, Ohio 44287
Prayer Chm.–Mrs. Gerson Laubender
SMM Patroness–Mrs. James Beichler
Asst. Patroness–Mrs. Norma Kisner

YOUTH

Bernard Simmons, Robert Combs, Kenne
Richard Holmes, Donald Streit

COOPERATING CHURCHES

Akron, Ohio–Fairlawn Brethren
Akron, Ohio–First Brethren
Barberton, Ohio–First Brethren of Norto
Canton, Ohio–Grace Brethren
Cleveland, Ohio–Lyndhurst Grace Brethr
Cuyahoga Falls, Ohio–Grace Brethren
Elyria, Ohio–Grace Brethren
Homerville, Ohio–West Homer Brethren
Middlebranch, Ohio–Grace Brethren
Minerva, Ohio–Grace Brethren
Rittman, Ohio–First Brethren
Sterling, Ohio–First Brethren
Wooster, Ohio–First Brethren

NORTHWEST

Northwest District Fellowship
Brethren Churches

Next conference: Sunnyside, W
ton; February 11-13, 1975

EXECUTIVE COMMITTEE

Mod.–James McClellan
V. Mod.–Homer Waller
Secy.–Mrs. George Christie, 910 S. 27
Yakima, Wash. 98902
Asst. Secy.–Mrs. Sam Horney
Treas.–Sam Horney, 1217 Vista Ave., Su
Wash. 98944
Stat.–Kenneth Belles, 310 N. 34th St.,
Wash. 98901
Members-at-large–Richard Bacon, Chest
well

NFBC EXECUTIVE COMMITTEE

Michael Ostrander

MMITTEE ON COMMITTEES

Willett, George Christie, Neil Paden

MINATING COMMITTEE

Willett, George Christie, Neil Paden

DITORS

fford, Don Cowles LeRoy Sharpe

EDENTIALS

Waller, Sam Horney, Earl Dekker

LES AND ORGANIZATION

Hall, Lynn Parton, Harold Hewitt

SOLUTIONS

d Snively, William Schaffer, Ora Gifford

DERATOR'S ADDRESS

arris, Al Cherry, Roy Polman

TRICT INSURANCE

Christie

NDAY SCHOOL COMMITTEE

Earl Dekker
Mrs. Wendell Morgan
l Adviser–George Christie

SION BOARD

Charles Winter
.–Sam Gregory
William Schaffer
Neil Paden

IISTERIUM

George Christie
.–John Terrell
reas.–Nelson Hall

IISTERIAL EXAMINING BOARD

Bruce Button
.–William Shelby
Howard Snively

ACE BRETHREN MEN

ill Kirchner (Kent, Wash.)
–Chet Rockwell (Harrah, Wash.)
reas.–Don Cowles, R. R. 1, Grandview, h. 98930
l Adviser–Rev. James McClellan (Kent, h.)

MEN'S MISSIONARY COUNCIL

Mrs. George Christie
Pres.–Mrs. Harold Peugh
Pres.–Mrs. Lyle Holmes
Secy.–Mrs. David McGhan, R. R. 2, Grandview, Wash. 98930
Treas.–Mrs. Francis Wattenbarger, Star Rte., Box 29, Mabton, Wash. 98935
Prayer Chm.–Mrs. James McClellan
SMM Patroness–Mrs. Vernon Bos
Asst. Patroness–Mrs. George Swanson
Dist. Editor–Mrs. Charles Winter

SMM

Pres.–Laureen Jones
V. Pres.–Susan Rogers
Secy.-Treas.–Vicki Hendricksen, c/o Grace Brethren Church, 500 Juniper St., Toppenish, Wash. 98948
Middler Rep.–Julie Swanson
Jr. Rep.–Mary Jane Scheenstra
Patroness–Mrs. Vernon Bos
Asst. Patroness–Mrs. George Swanson

CAMP

Mgr.–George Christie
Name of Camp–Brethren Clear Lake Camp
Location–Star Rte., Naches, Wash. 98937

BOARD OF TRUSTEES

Sidney Tuttle, Lowell Parton, Gordon Stover, Lyle Holmes

YOUTH

Pres.–John Terrell
V. Pres.–Howard Snively
Secy.–Mrs. Homer Waller, 1508 Harrison Ave., Sunnyside, Wash. 98944
Treas.–George Christie

REGISTERED AGENT

Sam Horney

COOPERATING CHURCHES

Albany, Oreg.–Grace Brethren
Beaverton, Oreg.–Grace Brethren
Grandview, Wash.–First Brethren
Gresham, Oreg.–Grace Brethren
Harrah, Wash.–Harrah Brethren
Kenai, Alaska–Grace Brethren
Kent, Wash.–Grace Brethren
Mabton, Wash.–Grace Brethren
Opportunity, Wash.–Grace Brethren
Prosser, Wash.–Community Grace Brethren
Richland, Wash.–Grace Brethren
Sunnyside, Wash.–First Brethren
Toppenish, Wash.–Grace Brethren
Yakima, Wash.–Grace Brethren

SOUTHEAST

Southeast Fellowship of Brethren Churches

Next conference: Patterson Memorial Brethren Church, Roanoke, Virginia; May 15-17, 1975

EXECUTIVE COMMITTEE

Mod.–Lee Myers
V. Mod.–Daniel Eshleman
Secy.–Mrs. Odell Minnix, 3314 Kenwick Tr., S.W., Roanoke, Va. 24018
Asst. Secy.–Mrs. Lee Myers
Treas.–Bobby Craghead, 236 W. Phillip St., Covington, Va. 24426
Stat.–Leslie Boyd, P. O. Box 312, Dublin, Va. 24084
Host Pastor–Daniel Eshleman

NFBC EXECUTIVE COMMITTEE

Lee Myers, Daniel Eshleman

NOMINATING COMMITTEE

Daniel Eshleman, Henry Radford Ronald Thompson

AUDITORS

Roger Gowl, Francis Wright, Ben Fulton

CONFERENCE MEMBERSHIP

Roy Glass, Donald Abshire, Charles Flowers

RULES AND ORGANIZATION

Daniel Eshleman, Dean Fetterhoff, Sherwood Durkee

RESOLUTIONS AND MODERATOR'S ADDRESS

Thomas Goossens, Marion Thomas, Lester Kennedy

MISSION BOARD

Chm.–Lester Kennedy
Asst. Chm.–Henry Radford
Secy.-Treas.–Thomas Goossens
Asst. Secy.-Treas.–Roy Glass
All pastors of the district and one lay representative from each church

MINISTERIUM

Chm.–Richard Cornwell
V. Chm.–Daniel Eshleman
Secy.–William Willard
Treas.–Charles Flowers

MINISTERIAL EXAMINING BOAR

Chm.–Richard Cornwell
V. Chm.–Daniel Eshleman
Secy.–William Willard
All ordained pastors in the district

GRACE BRETHREN MEN

Pres.–Russell Carter
V. Pres.–Elwood Kingery
Treas.–William Ward

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Nancy Eshleman
1st V. Pres.–Mrs. Mildred Hartless
Secy.–Mrs. Cary Gilmer, 2330 Wycliff S.W., Roanoke, Va. 24014
Treas.–Mrs. Ruby Lackey, 3113 Her Rd., N.W., Roanoke, Va. 24017
Prayer Chm.–Mrs. Mavie Craghead
SMM Patroness–Mrs. Odell Minnix
Asst. Patroness–Mrs. Dayton Cundiff
Dist. Editor–Mrs. Shirley Giles

SMM

Pres.–Lori Glass
V. Pres.–Ruth Ann Johnson
Secy.-Treas.–Trena Spradlin, R. R. 11, B Roanoke, Va. 24019
Asst. Secy.-Treas.–Michaele Flynn
Patroness–Mrs. Odell Minnix
Asst. Patroness–Mrs. Dayton Cundiff
Jr. Rep.–Sherri Staples

CAMP

Mgr.–Lester Kennedy
Name of Camp–Camp Tuk-a-Way
Name of Campgrounds–Bolling Co Grounds
Location and Phone No.–Star Rte., B Catawba, Va. 24070; 703-552-9571

YOUTH

Daniel Eshleman, William Willard, E Leah, Richard Cornwell, Odell Minnix

DISTRICT CALENDAR SECRETAI

Mrs. Richard Cornwell

CHRISTIAN EDUCATION

James Smals, Mrs. Dayton Cundiff, Willi ard, Dayton Cundiff, Mrs. Dotty Lo

DISTRICT EVALUATION AND PLANNING

Ronald Thompson, William Byers, Jam field, Mrs. Nancy Johnson, K. E. Ric

LLING CONFERENCE GROUNDS DEVELOPMENT COMMITTEE

Radford, Richard Cornwell, Mrs. Lois nedy, Mrs. Teresa Carroll, Richard Beas- Donald Field, Bobby Craghead, George nix, James Bolling

OPERATING CHURCHES

on, S.C.–Grace Brethren
, Ga.–Grace Brethren
Mill, Va.–Grace Brethren
Vista, Va.–First Brethren
ton, Va.–Grace Brethren
n City, Tenn.–Grace Brethren
d, Va.–Fairlawn Brethren
ond, Va.–Grace Brethren
Va.–Grace Brethren
ke, Va.–Clearbrook Brethren
ke, Va.–Garden City Brethren
ke, Va.–Ghent Brethren
ke, Va.–Gospel Brethren
ke, Va.–Patterson Memorial Brethren
ke, Va.–Washington Heights Brethren
Va.–Wildwood Brethren
l, Tenn.–Vernon Brethren
Va.–Grace Brethren

SO. CALIF.-ARIZ.

Southern California-Arizona District Conference

xt conference: Community Brethren ch, Whittier, California; May 6-9,

STRICT EXECUTIVE BOARD

Harold Dunning
l.–Edwin Cashman
Forrest S. Keeler, 2617 Roberta Dr., nge, Calif. 92669
ecy.–James Ament
-Glenn Harmonson, 868 Stevely Ave., ng Beach, Calif. 90805
Edward Trimmer, 1066 E. 45th Wy., Long ch, Calif. 90807
rs-at-large–Roscoe Williams, Richard De- ney, Robert Thompson, Wesley Becker, niel Cole, Ted Franchino, Richard Harri- , Lyle Marvin, Jr., Woodrow Moseley, orge Smith, Robert Swagerty

BC EXECUTIVE COMMITTEE

Cashman, John Gillis, Michael Bayer, Dale ck

COMMITTEE ON COMMITTEES

Roy Halberg, Charles Mayes, Roy Roberts

NOMINATING COMMITTEE

Donald Carter, Roscoe Williams, George Peek, Leo Harmonson, Richard Harrison

CREDENTIALS

Richard Deyarmond, Ardis Williams, Bob Wilson

RULES AND ORGANIZATION

Edwin Cashman, Duane Jorgens, Glenn O'Neal

RESOLUTIONS

Luther Grubb, Burton Hatch, Robert Thompson

MODERATOR'S ADDRESS

Lynn Schrock, John Gillis

SUNDAY SCHOOL COMMITTEE

Ralph Colburn, Barbara Course, David Seifert

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Chm.–Harold Dunning
Secy.-Treas.–Forrest Keeler
Edwin Cashman, Glenn Harmonson, Robert Thompson

MINISTERIUM

Chm.–Jesse Deloe
V. Chm.–John Mayes
Secy.-Treas.–Arthur McCrum

MINISTERIAL EXAMINING BOARD

David Hocking, Robert Thompson, John Gillis, George Peek, Luther Grubb, Ralph Colburn, Donald Carter, John Mayes

GRACE BRETHREN MEN

Pres.–David Sundstrom
Secy.–Lee Sasser
Treas.–Lyle Marvin, Jr., 6217 Sea Breeze Dr., Long Beach, Calif. 90803
Members-at-large–Byron Farrier, Doug Westfall, Robert Taylor

WOMEN'S MISSIONARY COUNCIL

Pres.–Mrs. Sandy Crawford
1st V. Pres.–Mrs. Naomi Nunn
2nd V. Pres.–Mrs. Bettye Crump
Secy.–Mrs. Ruth Benson, 4559 Paramount Blvd., Lakewood, Calif. 90712
Asst. Secy.–Lynette Schroedle, 1438 S. Sierra Vista Ave., Alhambra, Calif. 91801
Treas.–Mrs. Jayne Reuter, 3500 W. Manchester, Blvd., Townhouse 439, Inglewood, Calif. 90305

Prayer Chm.–Mrs. Lois Schrock
SMM Patroness–Mrs. Naomi Nunn

SMM

Pres.–Judy Gartley
V. Pres.–Diane Adams
Secy.–Rosey Pieters, 1115 Grevelia, South Pasadena, Calif. 91030
Treas.–Jeannie Griffith, 10235 Monterey, Bellflower, Calif. 90706
Patroness–Mrs. Naomi Nunn

YOUTH

Kenneth Churchill, David Seifert, John Gillis

COOPERATING CHURCHES

Anaheim, Calif.–Grace Brethren
Beaumont, Calif.–Cherry Valley Brethren
Bell, Calif.–Bell Brethren
Bellflower, Calif.–Bellflower Brethren
Cypress, Calif.–Grace Brethren
Fillmore, Calif.–First Brethren
Glendale, Calif.–Grace Brethren Community
Glendora, Calif.–Glendora Brethren
Goleta, Calif.–Grace Brethren
Hemet, Calif.–Grace Brethren
La Habra, Calif.–La Habra Brethren
La Verne, Calif.–First Brethren
Lakewood, Calif.–Grace Brethren of Lakewood
Long Beach, Calif.–Community Grace Brethren
Long Beach, Calif.–First Brethren
Long Beach, Calif.–Los Altos Brethren
Long Beach, Calif.–North Long Beach Brethren
Los Angeles, Calif.–Community Brethren
Mission Viejo, Calif.–Grace Brethren
Montclair, Calif.–Grace Brethren
Norwalk, Calif.–Norwalk Brethren
Orange, Calif.–Grace Brethren
Phoenix, Ariz.–Grace Brethren
Phoenix, Ariz.–Northwest Brethren
Rialto, Calif.–Rialto Brethren
Rowland Heights, Calif.–Hillside Brethren
San Bernardino, Calif.–Grace Brethren
San Diego, Calif.–Grace Brethren
San Ysidro, Calif.–Grace Brethren
Santa Ana, Calif.–Maranatha Brethren
Santa Maria, Calif.–Grace Brethren
Seal Beach, Calif.–Grace Brethren
Simi, Calif.–Simi Community Brethren
South Pasadena, Calif.–Fremont Avenue Brethren
Temple City, Calif.–Temple City Brethren
Tucson, Ariz.–Silverbell Grace Brethren
West Covina, Calif.–West Covina Brethren
Westminster, Calif.–Westminster Brethren
Whittier, Calif.–Community Brethren
Whittier, Calif.–First Brethren

SO. OHIO

Southern Ohio District Conferen of Brethren Churches

Next conference: Grace Brethren C Huber Heights, Ohio; May 19-21, 19

EXECUTIVE COMMITTEE

Mod.–Everett Caes
V. Mod.–Charles Lawson
Secy.–Horace Mohler, 63 E. Sherry D wood, Ohio 45426
Asst. Secy.–Mrs. Edwin Kuhns
Treas.–Richard Darby, 4065 Foxboro D ton, Ohio 45416
Stat.–Herbert Edwards, Friendship Villa 413, 5790 Denlinger Rd., Dayto 45426
Members-at-large–Robert Dell, Gerald Rc

NFBC EXECUTIVE COMMITTEE

G. Forrest Jackson, Gerald Polman

COMMITTEE ON COMMITTEES

Dale Forrest, Wallace Stewart, Paul Wood

NOMINATING COMMITTEE

Horace Mohler, Kenneth Cosgrove, Ever

AUDITORS

Marion Hoffman, Paul Knierim

CREDENTIALS

Charles Lawson, Herbert Edwards, Rich by

RULES AND ORGANIZATION

Russell Ward, Forrest Jackson, C. S. Zim

RESOLUTIONS

Charles Lawson, Ronald Picard, Gerald R

MODERATOR'S ADDRESS

Gerald Polman, Dale Forrest, Eugene Dar

GRACE BRETHREN VILLAGE

Harold Huddleston, Marion Hoffman, Lo Clair Brickel, Harold Helstern, G. Jackson, Eugene Miller, Donald E David Gowdown

SUNDAY SCHOOL COMMITTEE

C. S. Zimmerman, Ray Johnson, Charles

SSION BOARD

-Harry Shipley
Treas.–Charles Lawson, 317 Whispering
., Trotwood, Ohio 45426
strict pastors

NISTERIUM

-C. S. Zimmerman
n.–George Ritchey
Treas.–Charles Davis

NISTERIAL EXAMINING BOARD

-Gerald Polman
-Charles Lawson

RACE BRETHREN MEN

Charles Redman
s.–Charles Frogge
-Mike Lindsey, 306 Westerly Hills Dr.,
glewood, Ohio 45322
–Herbert Edwards, 5790 Denlinger Rd.,
lendship Village, Apt. 413, Dayton, Ohio
426
Secy.-Treas.–Ralph Fleck, 1067 Neri Ave.,
ndalia, Ohio 45377

OMEN'S MISSIONARY COUNCIL

Mrs. Dorothy Caes
s.–Mrs. Phyllis Polman
-Mrs. Marilyn Stewart, 2704 Latonia Ave.,
yton, Ohio 45439
–Mrs. Zella Mohler, 63 E. Sherry Dr., Day-
n, Ohio 45426
Chm.–Mrs. Ferne Hancock
Patroness–Mrs. Charles Davis
Patroness–Miss Wilma Hartley

IM

-Janalyce Van Dyke
s.–Jane Ludy
–Wendy Weir
–Kay Polman, 212 Katy Ln., Englewood,
io 45322
ness–Mrs. Charles Davis
Patroness–Miss Wilma Hartley

AMP

of Camp–Camp Wy-Ca-Key
ion–Morrow, Ohio

OUTH

Poyner, Paul Woodruff, Kenneth Cosgrove

OOPERATING CHURCHES

ville, Ohio–Grace Brethren
en, Ohio–First Brethren
ole, Ky.–Clayhole Brethren
on, Ohio–Clayton Brethren
Covington, Ohio–First Brethren
Dayton, Ohio–Basore Road Grace Brethren
Dayton, Ohio–First Brethren
Dayton, Ohio–Grace Brethren Church of Huber Heights
Dayton, Ohio–North Riverdale Brethren
Dryhill, Ky.–Grace Brethren Chapel
Englewood, Ohio–Grace Brethren
Kettering, Ohio–Calvary Brethren
Sinking Spring, Ohio–Grace Brethren
Trotwood, Ohio–Grace Brethren
Troy, Ohio–Grace Brethren
Union, Ohio–Community Grace Brethren
Vandalia, Ohio–Grace Brethren
West Alexandria, Ohio–Grace Brethren Community

Directory of Brethren Churche

Listing 251 churches in 28 states, the District of Columbia, and Puerto Rico

Listed by States; Giving City, Pastor's Name, Church Name, Membership as of Janu 1974, Address, and Telephone Number; and Name, Address, and Telephone Numb Secretary or Clerk.

ALASKA

KENAI (Edward Jackson)
Grace Brethren Church (20)
Drawer 3920, 99611 (McCullum and Spur Roads at Mile 9.2)
(Tel. 907-283-4379)
Mrs. Terry Appleby, Box 521 (Tel. 907-283-4217)

ARIZONA

PHOENIX (Mark E. Malles)
Grace Brethren Church of Phoenix (91)
2940 W. Bethany Home Rd., 85017
(Tel. 602-242-1885)
Mrs. Leo Shaeffer, 5110 N. 60th Dr., Glendale, 85301 (Tel. 602-937-3064)

PHOENIX (Russell Konves)
Northwest Brethren Church (29)
4114 W. Greenway Rd., 85023
(Tel. 602-938-5315)
Mrs. Douglas Sanders, 4220 W. Mission Ln., 85021 (Tel. 602-934-8488)

TUCSON (Kenneth A. Curtis)
Silverbell Grace Brethren Church (35)
1477 N. Silverbell Rd., 85705
(Tel. 602-792-1114)
Neil Martin, 3403 W. Sweetwater Dr., (Tel. 602-743-0384)

CALIFORNIA

ANAHEIM (Glenn O'Neal, interim)
Grace Brethren Church (90)
1546 E. La Palma Ave., 92805
(Tel. 714-535-2073)
Beth Levitt, 1255 N. Moraga, 92801 (Tel. 714-533-3565)

BEAUMONT (Dale Brock)
Cherry Valley Brethren Church (160)
Beaumont and Vineland Aves. (Mailing address: P.O. Box 655), 92223
(Tel. 714-845-2653)
Mrs. Marian Brock, 291 W. Dale St. 714-845-4555)

BELL (Norman Schrock)
Bell Brethren Church (57)
6830 Wilcox Ave., 90201
(Tel. 213-582-7033)
Dorothy Duke, 6619 Pine Ave., 213-585-3146)

BELLFLOWER (Edwin E. Cashman)
Bellflower Brethren Church (397)
9405 E. Flower St., 90706
(Tel. 213-925-6561)
Marcia Murray, 5562 Tilbury St., Lake 90713 (Tel. 213-425-1494)

CHICO (Lloyd Woolman)
Grace Brethren Church of Chico (12)
1505 Arbutus Ave., 95926
(Tel. 916-342-8642)
Dorothy Yeater, 819 Nancy Ln., 916-342-6749)

CYPRESS (Charles W. Mayes, interim)
Grace Brethren Church of Cypress (66)
9512 Juanita, 90630
(Tel. 714-826-6750)
Miss Pauline Gray, 13141 Casa Lind Garden Grove, 92641 (Tel. 714-534

FILLMORE (Theodore Malaimare, interim)
First Brethren Church (37)
422 Central Ave., 93015
Mrs. Gladys Carpenter, P.O. Box 412 805-524-3254)

GLENDALE (Donald L. Foreman)
Grace Brethren Church (44)
632 W. Stocker St., 91202
(Tel. 213-242-1808)
James C. Martin, 809 Burchett St. 213-243-1669)

)ORA (Merrel Kaley)
ıdora Grace Brethren Church
892, 91740

'A (Dale C. Hostetler)
ce Brethren Church (42)
0 Cathedral Oaks Rd., 93017
(Tel. 805-967-9439)
. Roy Larsen, 1304 Camino Rio Verde, Santa Barbara, 93111 (Tel. 805-967-2124)

VALLEY (G. Arthur Carey)
ımunity Brethren Church (12)
ting at Forest Springs Farm Center, Hwy. 49 (**Mailing address:** 10676 Cedar Ave., 95945)
d Card, 10676 Cedar Ave. (Tel. 916-273-2645)

T (James D. Ament)
ce Brethren Church of Hemet (61)
21 S. Hemet St., 92343
(Tel. 714-927-3031)
ista Marvin, 6217 Sea Breeze Dr., Long Beach, 90803 (Tel. 213-430-2791)

ABRA
Habra Brethren Church (57)
0 W. La Habra Blvd., 90631
(Tel. 213-691-3724)

ERNE (Gregory Pfau)
t Brethren Church (75)
0 White Ave. (**Mailing address:** P.O. Box 217), 91750
(Tel. 714-593-1204)
. Ruth Campbell, 2240 Second St. (Tel. 714-593-1108)

WOOD (Dennis Beach, interim)
ewood Grace Brethren Church (116)
59 E. 209th St., 90715
(Tel. 213-860-0128)
. Wilma Harper, 489 E. Louise, Apt. 4, Long Beach, 90805 (Tel. 213-422-3386)

BEACH (Ralph J. Colburn)
ımunity Grace Brethren Church (150)
5 Downey Ave., 90805
(Tel. 213-634-1056)
. Pat Bowers, 3502 Stevely, 90808 (Tel. 213-421-4495)

BEACH (David L. Hocking)
t Brethren Church (1,739)
1 Linden Ave., 90807
Tel. 213-424-0788)
Imogene Driskill, 13436 Castana, Downey, 90242 (Tel. 213-630-6313)

LONG BEACH (Donald P. Shoemaker)
Los Altos Brethren Church (218)
6565 Stearns St., 90815
(Tel. 213-596-3358)
Joyce Root, 2202 Stevely, 90815 (Tel. 213-596-0870)

LONG BEACH (George O. Peek)
North Long Beach Brethren Church (1,798)
6095 Orange Ave., 90805
(Tel. 213-423-5431)
Lyman Alguire, church address

LOS ANGELES (Frank J. Coburn)
Community Brethren Church (68)
756 S. Keenan Ave., 90022
(Tel. 213-721-5972)
Mrs. Dorothy Becker, 525 S. Russell, Monterey Park, 91754 (Tel. 213-573-1570)

MISSION VIEJO (Ronald Graff)
Grace Brethren Church
Meeting at the Montevideo School, 24071 Carrillo Dr., 92675 (**All mail** to pastor's address)

MODESTO (Ward Miller)
Greenwood Grace Brethren Church (112)
605 Standiford Ave., 95350
(Tel. 209-526-1071)
Garland Craft, 812 Charleston (Tel. 209-529-4707)

MODESTO (R. Darrell Anderson)
La Loma Grace Brethren Church (276)
1315 La Loma Ave., 95351
(Tel. 209-523-3738)
Donald Cripe, 1404 Picardy Dr., (Tel. 209-523-9977)

MONTCLAIR (Allen Herr)
Montclair Grace Brethren Church (144)
5655 Palo Verde St., 91763
(Tel. 714-984-2323)
Teresa Franchin, 1350 San Bernardino, Sp. 95, Upland, 91786 (Tel. 714-985-2104)

NORWALK (Nickolas Kurtaneck)
Norwalk Brethren Church (220)
11005 Foster Rd., 90650
(Tel. 213-863-7322)
Mrs. Helen Soverns, 14503 Crossdale Ave., (Tel. 213-863-4458)

ORANGE (Richard P. DeArmey)
Grace Brethren Church (125)
2201 E. Fairhaven Ave., 92666 (Fairhaven and Newport Freeway)
(Tel. 714-633-8867)
Mrs. Iris Leiter, 2030 E. Santa Clara, C-2, Santa Ana, 92701 (Tel. 714-835-2224)

RIALTO (Michael C. Bayer)
Rialto Brethren Church (86)
690 W. Etiwanda Ave., 92376 **(Mailing address:** Box 337)
(Tel. 714-875-0730)
Mrs. Nell Netzley, 853 N. Pampas Ave. (Tel. 714-875-6632)

RIPON (Larry Smithwick)
Ripon Grace Brethren Church (125)
734 West Main St., 95366
(Tel. 209-599-3042)
Bill Johnson, 3401 Carver Rd., Modesto, 95350 (Tel. 209-524-6471)

ROWLAND HEIGHTS (Harold D. Painter)
Hillside Brethren Church of Rowland Heights (49)
2804 Fullerton Rd., 91748
(Tel. 213-964-2117)
Barbara Painter, 1913 Mairemont Dr., Walnut, 91789 (Tel. 213-330-3436)

SACRAMENTO (Richard M. Cron)
Sacramento Grace Brethren Church (93)
4261 Whitney Ave., 95821
(Tel. 916-483-2840)
Mrs. Mary Harter, 6700 Piper Ct., Citrus Heights, 95610 (Tel. 916-725-4546)

SAN BERNARDINO (Luther L. Grubb)
Grace Brethren Church (130)
25700 Pacific St., 92404
(Tel. 714-889-8695)
Clidean Talley, 7104 Garden Dr., (Tel. 714-885-2082)

SAN DIEGO (Lynn Schrock)
Grace Brethren Church (92)
3455 Atlas St., 92111
(Tel. 714-277-5364)
Chuck Graham, 3104 Haidas Ave., 92117 (Tel. 714-272-3227)

SAN JOSE (Howard Fenton McDonald)
Grace Brethren Church (46)
4610 Camden Ave., 95124 (Tel. 408-269-1289)
Martha Klus, 2888 Lantz, (Tel. 408-377-2306)

SAN YSIDRO (Jesus Davalos)
San Ysidro Grace Brethren Church (25)
439 Sunset Ln., 92073
(Tel. 714-428-3445)
Mrs. Clifford E. Smith, 147 Alverson Rd. (Tel. 714-428-1338)

SANTA ANA (Javier Peraza)
Maranatha Grace Brethren Church (S
speaking) (14)
Meeting at 1704 W. First St., 92703 (A
to pastor's address)
(Tel. 714-541-9312)
Elba Gonzales, 506 S. Shelton St.,
714-541-3038)

SANTA MARIA (Alya Conner)
Grace Brethren Church (55)
818 S. Broadway **(All mail to P.O. Bo**
93454)
(Tel. 805-922-4991)
Ilene Graney, P.O. Box 1328
805-922-0593)

SEAL BEACH (Roy Roberts)
Grace Brethren Church (225)
8th and Central, 90740
(Tel. 213-596-1605)
Elayne Vannasse, 17071-C Grove
Huntington Beach, 92647
714-847-3106)

SIMI VALLEY (E. John Gillis)
Simi Community Brethren Church (20
2762 Avenida Simi, 93065
(Tel. 805-527-0195)
Mrs. Diane Clark, 3390 Wichita Fall
93063 (Tel. 805-522-1279)

SOUTH PASADENA (Arthur McCrum)
Fremont Avenue Brethren Church (96)
920 Fremont Ave., 91030
(Tel. 213-799-6081)
Mrs. Alice McCrum, 712 Meridian Av
213-799-0086)

TEMPLE CITY (David L. Willett)
Temple City Grace Brethren Church (6
5537 N. Temple City Blvd., 91780
(Tel. 213-286-6342)
Mrs. John Sweetman, 1413-B S. Oliv
Alhambra, 91803 (Tel. 213-284-57

TRACY (Richard Cripe)
Grace Brethren Church (15)
1480 Parker Ave., 95376
Mrs. Janet Coykendall, 1308 Marlin Pl
209-835-1677)

WEST COVINA (Philip M. Teran)
West Covina Brethren Church (37)
710 N. Lark Ellen, 91790
(Tel. 213-332-0682)
Fallis Lee, 1417 E. Puente Ave
213-331-5924)

MINSTER (Douglas E. Bray)
stminster Brethren Church (625)
614 Magnolia Ave., 92683
(Tel. 714-893-5500)
an Lantow, 6211 Albion Dr., Huntington Beach, 92647 (Tel. 714-892-0450)

TIER (John W. Mayes)
mmunity Brethren Church of Whittier (413)
000 E. Washington Blvd., 90606
(Tel. 213-692-0588)
s. Marian McBride, 13842 Valna Dr., 90605 (Tel. 213-693-1530)

TIER (Jesse B. Deloe)
st Brethren Church (302)
04 Milton Ave. **(Mailing address:** P.O. Box 174, 90608)
(Tel. 213-698-0914)
. Fred Meise, 7108 S. Lynalan, 90606 (Tel. 213-698-5515)

COLORADO

ADA (John Aeby)
ace Brethren Church (57)
00 Wadsworth Blvd., 80003
(Tel. 303-424-3116)
s. Lornel Breen, 9126 Hunter St., Westminster, 80030 (Tel. 303-427-3286)

RADO SPRINGS (F. Thomas Inman)
ace Brethren Church (65)
75 Jet Wing, 80916
(Tel. 303-390-8096)
e Huelsman, 34 Easy St., Security, 80911
(Tel. 303-798-6808)

VER (W. Russell Ogden)
nver Grace Brethren Church (151)
0 S. Federal Blvd., 80219
(Tel. 303-934-7876)
s. Gaylen Thurston, 833 W. Geddes Ave., Littleton, 80120 (Tel. 303-798-6808)

DISTRICT OF COLUMBIA

INGTON (Charles G. Thornton)
st Brethren Church
(see–Lanham, Md.)

WASHINGTON (James G. Dixon, Jr.)
Grace Brethren Church of Greater Washington (367)
5000 St. Barnabas Rd., Temple Hills, Md. 20031
(Tel. 301-894-8477)
Dean I. Walter, 9811 Caltor Ln., Oxon Hill, Md. 20021 (Tel. 301-248-2213)

FLORIDA

BROOKSVILLE (Jerry Snyder)
Grace Brethren Church (25)
Meeting at Spring Lake Civic Hall, Hwy. 41 **(All mail** to the pastor's address)
(Tel. 813-689-8191)

FORT LAUDERDALE (Merlin D. Berkey)
Grace Brethren Church (263)
1800 N.W. 9th Ave., 33311
(Tel. 305-763-6766)
Mrs. Kay Taylor, Manor Grove Village, 124 N.E. 19th Ct., Apt. 204, 33305 (Tel. 305-565-3175)

FORT MYERS (Bernard N. Schneider)
Grace Brethren Bible Church (115)
2141 Crystal Dr., 33901 (in the Villas, one block off Rt. 41, five miles south of city)
(Tel. 813-936-3251)
Mrs. Dale Hollar, 2267 Chandler Ave. (Tel. 813-936-8265)

MAITLAND (R. Paul Miller)
Grace Brethren Church (84)
Wymore and Oranole, 32751 **(Mailing address:** Box 762)
(Tel. 305-831-1626)
Mrs. Henry Brubaker, 774 Fern Park Blvd., Fern Park, 32730 (Tel. 305-831-0144)

NORTH LAUDERDALE (Clyde J. Caes)
Grace Brethren Church (70)
6002 Kimberly Blvd., 33063
(Tel. 305-972-0542)
Mrs. Eloise Sapp, 6343 Southgate Blvd., Margate 33063 (Tel. 305-972-6644)

OKEECHOBEE
Grace Brethren Church (140)
701 South Parrott St., **(Mailing address:** P.O. Box 656, 33472)
(Tel. 813-763-3218)
Mrs. Kathleen Williams, P.O. Box 671

ORLANDO (John Diaz)
Grace Brethren Church of Orlando (21)
6100 Apopka-Vineland Rd., 32811
(Tel. 305-876-3178)
Earl Futch, R. R. 2, Box 135A, Apopka, 32703 (Tel. 305-886-6166)

ORMOND BEACH (Gary M. Cole)
Grace Brethren Church (8)
Meeting at 334 S. Beach St., Daytona Beach, 32014 (All mail to pastor's address: 436 S. Nova Rd., Lot 15, 32074)
(Tel. 904-677-9406)
Mrs. Almer Miller, Environs Trailer Ct., 416 Blue Sky Dr., Port Orange, 32019

POMPANO BEACH (Gene E. Witzky)
Grace Brethren Church (86)
3501 N.E. Third Ave., 33064
(Tel. 305-941-3176)
Emory Jefferson, 3121 N.E. 27th Ave., 33064 (Tel. 305-943-0011)

ST. PETERSBURG (William F. Tweeddale)
Grace Brethren Church (140)
6300 62nd Ave., N., Pinellas Park, 33565
(Tel. 813-546-2850)
Mrs. Elaine Lambert, 9300 54th Way, N., Pinellas Park (Tel. 813-544-6819)

WEST PALM BEACH (William E. Cole)
Grace Brethren Church of the Palm Beaches (16). Meeting at 20 S. Federal, Lake Worth, 33460 (All mail to pastor's address: 97 Fern Ln., Briarwood Village, Lake Worth, Fla. 33460.)
(Tel. 305-965-0723)

GEORGIA

ATLANTA (Dean Fetterhoff)
Grace Brethren Church of Greater Atlanta (86)
3079 Hidden Forest Ct., Rt. 11, Marietta, 30060
(Tel. 404-422-3844)
Mrs. Dave Jackson, 3066 Hidden Forest Ct.
(Tel. 404-422-8848

HAWAII

AIEA (Clifford Coffman)
Waimalu Grace Brethren Church (80)
98-404 Ponohale St., 96701
(Tel. 808-488-6006)
Mrs. Robert Hinokuma, 98-215 Hekaha St.
(Tel. 808-488-3998)

WAHIAWA (Foster Tresise)
Waipio Grace Brethren Church (80)
95-303 Waioni St., 96786
(Tel. 808-623-2298)
Miss Ellen Nagao, 95-108 Waimakua Dr., (Tel. 808-623-2116)

ILLINOIS

WHEATON (Robert Shackelford)
Wheaton Grace Brethren Church (42)
112 S. Dorchester Ave., 60187
(Tel. 312-668-5904)
Mrs. Ruth Steffler, 318 E. Madison
Wheaton, Ill. 60187 (Tel. 312-665-29

INDIANA

BERNE (Earle E. Peer)
Bethel Brethren Church (145)
718 E. Main St., 46711
(Tel. 219-589-3381)
Mrs. Robert Myers, R. R. 2
219-589-3650)

CLAY CITY (Robert G. Clouse)
First Brethren Church (37)
Tenth and Cook Sts. 47841
Miss Lavaughn Backfisch, R. R. 1
812-939-2620)

ELKHART (Robert D. Kern)
Grace Brethren Church (183)
1600 E. Mishawaka Rd., 46514
(Tel. 219-875-5271)
Willard Secaur, 4100 Greeneleaf Blvd.,
219-262-1226)

FLORA (Michael Rockafellow)
Grace Brethren Church (100)
Main and Willow Sts., 46929
(Tel. 219-967-3020)
Mrs. Esther Hanna, 102 S. Willow St.
219-967-3874)

FORT WAYNE (Galen M. Lingenfelter)
First Brethren Church (228)
3326 S. Calhoun St., 46807
(Tel. 219-744-1065)
Mrs. Richard Foote, 7138 Winnebago
46805 (Tel. 219-749-2946)

FORT WAYNE (Quentin Matthes)
Grace Brethren Church (105)
4619 Stellhorn Rd., 46805
(Tel. 219-485-3021)
Mrs. William Spurr, 4911 Haffner Dr.,
(Tel. 219-485-3084)

GOSHEN (A. Harold Arrington)
Grace Brethren Church (98)
1801 W. Clinton St., 46526
(Tel. 219-533-7546)
Mrs. Dorothy Brumbaugh, R. R. 5, B
(Tel. 219-533-3715)

ANAPOLIS (Paul E. Woodruff)
ace Brethren Church (56)
00 N. High School Rd., 46254
(Tel. 317-293-3372)
rs. Louise Mack, 543 Melark Dr., Carmel, 46032 (Tel. 317-846-7841)

OMO
dian Heights Grace Brethren Church (163)
01 Arrowhead Blvd., 46901
(Tel. 317-453-0933)
arjorie Copp, R. R. 1, Sharpsville, 46068 (Tel. 317-963-2964)

OMO (Richard E. Bell)
orth Kokomo Grace Brethren Church (17)
5 W. Cassville Rd., 46901
rs. Don Croddy, Jr., 500 W. 460N, R. R. 2 (Tel. 317-452-5349)

BURG (Ralph S. Burns)
esburg Brethren Church (100)
ox 101, 46538 (opposite schoolhouse)
(Tel. 219-453-3401)
rs. Donna Welborn, 1411 W. Winona Ave., Warsaw, 46580 (Tel. 219-267-4583)

ANSPORT
ogansport Brethren Church
ll mail to Mrs. Robert Loper, R. R. 1, Lucerne, 46950)

OLA (Gordon W. Bracker)
ethel Brethren Church (282)
ncoln Way and Oregon **(Mailing address:** 121 Oregon St., 46561)
(Tel. 219-674-9934)
mes Juday, 57511 Kline St., Mishawaka, 46544 (Tel. 219-255-7477)

J (James B. Marshall)
eru Brethren Church (85)
36 S. Broadway, 46970 **(Mailing address:** P.O. Box 552)
(Tel. 317-473-3881)
ichard Holiday, R. R. 3, Box 307 (Tel. 317-863-2622)

EY (A. Rollin Sandy)
dney Grace Brethren Church (64), 46566
iss Enid Heckman, R. R. 2, North Manchester, 46962 (Tel. 219-839-3363)

TH BEND (Scott L. Weaver)
eland Road Grace Brethren Church (173)
01 E. Ireland Rd., 46614
(Tel. 219-291-3550)
rs. Jackie Britton, 59303 Bremen Hwy., Mishawaka, 46544 (Tel. 219-255-1537)

WARSAW (David W. Miller)
Community Grace Brethren Church (155)
909 S. Buffalo St., 46580
(Tel. 219-269-2443)
Norma Stech, 1403 Sunday Ln., Winona Lake, 46590 (Tel. 219-269-1831)

WINONA LAKE (Charles H. Ashman)
Winona Lake Brethren Church (383)
1200 Kings Highway, 46590
(Tel. 219-267-6623)
Dr. Homer A. Kent, Sr., Grace Village–Apt. 113, Box 337, (Tel. 219-267-6435)

IOWA

CEDAR RAPIDS (Gilbert Gilgan, Jr.)
Grace Brethren Church (53)
2905 D Ave., N.E., 52402
(Tel. 319-363-1616)
Mrs. Gene Clark, 1139 20th Ave., S.W. (Tel. 319-365-8011)

DALLAS CENTER (Carlton J. Fuller)
First Brethren Church (127)
305 Hatton St., 50063
(Tel. 515-992-3235)
Mrs. Billy Brown, 1707 Linden Ave., (Tel. 515-992-3223)

DAVENPORT (Ronald Weimer)
Grace Brethren Church (86)
3919 N. Elsie Ave., 52806
(Tel. 319-391-5356)
Mrs. Bernard Aupperle, 3339 W. Lombard, 52804 (Tel. 319-324-0802)

DES MOINES (Ralph F. Miller)
First Brethren Church (111)
E. 10th and Lyon Sts. 50316
(Tel. 515-262-5290)
Mrs. Judith Murillo, 2333 E. Grand (Tel. 515-262-2116)

GARWIN (Milton Ryerson)
Carlton Brethren Church (107)
R. R. 1, 50632 (6½ miles southwest of Garwin)
(Tel. 515-499-2069)
Mrs. Carl Kouba, R. R. 1, Toledo, 52342 (Tel. 515-499-2052)

LEON (Glen H. Welborn)
Leon Brethren Church (98)
108 W. Fourth St., 50144
Mrs. Ray Andrew, R. R. 1 (Tel. 515-446-6563)

NORTH ENGLISH (Keith L. Zook)
Pleasant Grove Grace Brethren Church (66)
R. R. 1, 52316 (2 miles east of Millersburg, 7 miles northwest of North English)
(Tel. 319-664-3563)
Gretchen White, 303 Oak St. (Tel. 319-664-4931)

WATERLOO (John P. Burke)
Grace Brethren Church (348)
1760 Williston Ave., 50702
(Tel. 319-235-9586)
Mrs. Donald Sawyer, 1226 W. 6th St., (Tel. 319-235-1805)

KANSAS

PORTIS (Clarence Lackey)
First Brethren Church (143)
Box 6, 67474 (on Highway 281)
(Tel. 913-368-4831)
Carolyn Gentzler, Box 114 (Tel. 913-368-4951)

KENTUCKY

CLAYHOLE (Richard Boggs)
Clayhole Brethren Church (52)
Box 216, 41317 (Highway 476—4 miles east of Lost Creek)
Mrs. Martha Combs, Route 15 (Tel. 606-666-5057)

DRYHILL (John Sholly)
Grace Brethren Chapel (54)
R. R. 3, Hyden, 41749 (9 miles north of Hyden on Route 257)
(Tel. 606-672-2520)
Mrs. Ted Begley, Confluence, 41730 (Tel. 606-672-2623)

MARYLAND

ACCIDENT (John Wm. Lancaster)
Grace Brethren Church (47)
Bumble Bee Rd., 21520 (3 miles south of Accident)
(Tel. 301-826-8144)
Mrs. Zella Keller, (Tel. 301-826-8497)

CUMBERLAND (Michael D. Funderburg)
Cumberland Grace Brethren Church (38)
Box 2424, 21502 (Williams Road at the city limits)
(Tel. 301-777-8362)
Mrs. Betty Zembower, R. R. 4 (Mexico Farms) (Tel. 301-722-7841)

HAGERSTOWN
Calvary Brethren Church (200)
Bryan Place and W. Franklin St., 21740
(Tel. 301-733-6375)
Rollin Carpenter, 16 Springcreek Rd., 301-733-6638)

HAGERSTOWN (J. Paul Reno)
Gay Street Brethren Church (152)
Gay and Allen Sts. (Halfway Area), 2174(
(Tel. 301-582-0155)
James Clark, 131 Harvard Rd. 301-731-0868)

HAGERSTOWN (Robert B. Collitt)
Grace Brethren Church (791)
First and Spruce Sts., 21740
(Tel. 301-739-1726)
Mrs. Bonnie M. Kuhn, Box 98, Funkst
21734 (Tel. 301-733-6736)

LANHAM (Charles G. Thornton)
First Brethren Church (190)
8400 Good Luck Rd., 20801
(Tel. 301-552-1414)
Mrs. Richard Pryor, 5602 29th Ave., Hy
ville, 20782 (Tel. 301-559-7897)

WESTERNPORT (Jack D. Monette)
Mill Run Grace Brethren Church (31)
R. R. 1, Box 75, 21562 (4 miles nort
Westernport, west off Route 36)
(Tel. 301-463-6657)
Mrs. Gerald Derham, R. R. 1, Box 75 301-463-2394)

MICHIGAN

ALTO (Robert C. Moeller)
Calvary Brethren Church (110)
13626 84th St., S.E., 49302
(Tel. 616-868-6151)
Lloyd Miller, 7590 Pratt Lake Ave. 616-868-6721)

BERRIEN SPRINGS (Robert Poirier)
Grace Brethren Church (46)
429 Rosehill Rd., (Mailing address: P.O. 49103)
(Tel. 616-471-1501)
Betty Johnson, R. R. 2, Box 71-Snyder
(Tel. 616-471-1571)

NGS (Russell Sarver)
tings Grace Brethren Church (32)
Powell Rd., 49058 **(Mailing address:** R. R. 1, 2966 E. Center Rd.)
. Russell Sarver, 2966 E. Center Rd. (Tel. 616-945-9224)

ON (Gilbert Hawkins)
ce Brethren Church (90)
0 Clinton Rd., **(Mailing address:** 519 Fern Ave., 49202)
(Tel. 517-784-1048)
. Diane Beemer, 11723 King Rd., Concord, Mich. 49237 (Tel. 517-524-8403)

ODESSA
ce Brethren Church (98)
R. 1 (1 mile south of M-50, ½ mile east of Nash Rd.) **(Mailing address:** 12591 Darby Rd., Box 261, Clarksville, 48815)
(Tel. 616-693-2315)
. Orley Hulliberger, Tasker Rd., R. R. 3, 48849 (Tel. 616-374-3726)

NG (Harry J. Froehlich, Jr.)
ce Brethren Church (61)
4 W. Willow St., 48917
(Tel. 517-372-0482)
. Barbara Shannon, 217 E. South, Morrice, 48857 (Tel. 517-625-7586)

TROY (Ronzil L. Jarvis)
y Troy Brethren Church (112)
67, 49119 (corner of Weechik Rd. and California)
(Tel. 616-426-3121)
. Robert Gahris, 1006 Wadena Rd., St. Joseph, Mich. 49085 (Tel. 616-983-4308)

K (Donald R. Taylor)
ce Brethren Church (54)
656, Moran P.O. 49760 (5½ miles east and 1 mile south of Trout Lake on H-40)
(Tel. 906-569-3270)
. Fred Huntley, P.O. Box 122, Trout Lake, 49793 (Tel. 906-569-3360)

MINNESOTA

NA (John E. Hartman)
ce Brethren Church (22)
W. Wabasha, 55987
(Tel. 507-454-2045)
. Everett Bearden, 635 E. Main, Lewiston, 55952 (Tel. 507-523-2510)

NEBRASKA

BEAVER CITY (Robert Wilson)
Grace Brethren Church (33)
P.O. Box 390 (Corner of 12th and "O" Sts.), 68926
(Tel. 308-268-5821)
Mrs. Dorotha Greb, Beaver City (Tel. 308-268-2817)

OMAHA (Jerry J. Classen)
Grace Brethren Bible Church (17)
2502 N. 51st St., 68104
(Tel. 402-551-9996)
Mrs. Marjorie Kirkpatrick, 5002 Emmet St. (Tel. 402-451-5626)

NEW JERSEY

MT. LAUREL (Robert M. Spicer)
Grace Brethren Church (34)
Meeting at Thomas Paine School on Church Rd. (**All mail** to pastor's address)
(Tel. 609-627-0246)
Roberta Walker, 29 N. Cedar, Maple Shade, 08052 (Tel. 609-779-9519)

NEW MEXICO

ALBUQUERQUE (Donald Jentes)
Grace Brethren Church (48)
149 Daniel Circle, N.W., 87107
(Tel. 505-898-2554)
Mrs. Hope Mares, 8900 2nd St., N.W., 87114
(Tel. 505-897-0766)

ALBUQUERQUE (Victor S. Rogers)
Heights Grace Brethren Church (25)
2518 Eubank Blvd., N. E. 87112
(Tel. 505-296-8087)
Miss Betty Allshouse, 1124 Parsifal, N.E., (Tel. 505-296-1296)

TAOS (Robert G. Salazar)
First Brethren Church of Taos (150)
P.O. Drawer 1068, 87571 (1 mile east on Raton Rd.)
(Tel. 505-758-3388)
Marjorie Neddo, P. O. Box 1002, (Tel. 505-758-9138)

OHIO

AKRON (James M. Kennedy)
Fairlawn Brethren Church (27)
754 Ghent Rd., 44313
(Tel. 216-666-8341)
Vincent Dalchuk, 1103 Lexington Ave., 44310 (Tel. 216-923-7478)

AKRON (Gerald W. Teeter)
First Brethren Church (301)
530 Stetler Ave., 44312 (Ellet area)
(Tel. 216-733-2520)
Mrs. Joseph Bry, 438 Stevenson Ave. (Tel. 216-784-1582)

ANKENYTOWN (Larry K. Gegner)
Ankenytown Grace Brethren Church (198)
R. R. 1, Bellville, 44813 (4½ miles N.E. of Fredericktown on State Route 95)
(Tel. 614-694-6936)
Mrs. John Daniels, R. R. 1, Fredericktown, 43019 (Tel. 614-397-1219)

ASHLAND (Knute Larson)
Grace Brethren Church (513)
1144 W. Main, 44805
(Tel. 419-324-1531)
Mrs. Leona Miller, 1008 Wick Ave. (Tel. 419-323-6825)

ASHLAND (Charles M. Martin)
Southview Grace Brethren Church (171)
Katherine and Budd Sts., 44805
(Tel. 419-289-1763)
David Watson, High St., Box 181, Hayesville, 44838 (Tel. 419-368-3471)

BOWLING GREEN (Edward B. Scofield)
Grace Brethren Church (28)
121 S. Enterprise St., 43402
(Tel. 419-352-6635)
Mrs. James Hartzler, R. R. 1, Box 7065, Pemberville, 43450 (Tel. 419-354-2189)

BROOKVILLE (Clair E. Brickel)
Brookville Grace Brethren Church (262)
12222 Westbrook Rd., 45309 **(Mailing address:** R. R. 1, Box 385BB)
(Tel. 513-833-5562)
David Gowdown, 58 Madrid (Tel. 513-833-5659)

CAMDEN
First Brethren Church (58)
W. Central at Lafayette St., 45311
(Tel. 513-452-1290)
Karen Brewster, 9547 Short Rd. (Tel. 513-452-1644)

CANTON (Richard E. Grant)
Grace Brethren Church (271)
6283 Market Ave., N., 44721
(Tel. 216-499-3818)
Mrs. John Bonar, 9774 Market Ave., N ville, 44632 (Tel. 216-877-9225)

CLAYTON (Herman Pickels)
Clayton Brethren Church (113)
Box 8, 45315 (Salem and Kimmel Rd.)
(Tel. 513-836-1689)
Jon Beam, 6617 Sweet Potato Ridg Englewood, 45322 (Tel. 513-884-5

CLEVELAND (Robert Wm. Markley, Sr.)
Lyndhurst Grace Brethren Church (98)
5564 Mayfield Rd. (U.S. 322), Lyn 44124
(Tel. 216-442-5353)
Mrs. Albert Bitonti, 1159 Irene Rd., hurst (Tel. 216-442-2183)

COLUMBUS (James Custer)
Grace Brethren Church of Columbus (5
6675 Worthington-Galena Rd., Worth 43085
(Tel. 614-888-7733)
Stanley Fox, 1980 S. Galena Rd., 43021 (Tel. 614-965-2141)

COLUMBUS (Richard Sellers)
Grace Brethren Church of East Co (57)
Meeting at Seventh Day Adventist 250 Napoleon Ave. **(All mail to** address)
(Tel. 614-866-4641)
Kent Commons, 776 Conestoga Dr., (Tel. 614-861-5440)

COOLVILLE (Donald M. Marken)
Grace Brethren Church (52)
Seminary and Rock, 45723
(Tel. 614-667-3748)
Mrs. Wanda Smith, R. R. 1 614-667-6159)

COVINGTON (Gerald H. Root)
First Brethren Church (50)
Spring at Pearl St., 45318
(Tel. 513-473-2128)
Mrs. Kenneth Peters, 4666 W. St., (F (Tel. 513-473-2667)

CUYAHOGA FALLS
Grace Brethren Church (83)
1736 E. Bailey Rd., 44221
(Tel. 216-923-8203)
Mrs. Marion Trautman, 118 Tyler Av 216-929-3524)

/ILLE (Edward N. Wingard)
ace Brethren Church (56)
Ross St. **(Mailing address:** P.O. Box 315), 43014
(Tel. 614-599-7390)
s. Sandra Strouse, R. R. 1, Gambier, 43022 (Tel. 614-427-4883)

ON (Russell M. Ward)
sore Road Grace Brethren Church (90)
00 Basore Rd., 45415
(Tel. 513-837-3747)
s. Martha Kuhns, 300 Overlook, Englewood, 45322 (Tel. 513-836-2521)

ON (G. Forrest Jackson)
st Brethren Church (475)
84 Earlham Dr. (at Philadelphia Dr.), 45406
(Tel. 513-276-3981)
s Esther Mowery, church address

ON (James L. Poyner)
ace Brethren Church of Huber Heights (94)
01 Fishburg Rd., 45424
(Tel. 513-233-4324)
s. Norma Bonham, 216 N. Main St., New Carlisle, 45344 (Tel. 513-845-0541 or 513-845-0885)

ON (Kenneth Cosgrove)
rth Riverdale Brethren Church (159)
01 N. Main St., 45405
(Tel. 513-274-2187)
s. Earl Strehl, 2901 Ridge Ave., 45414 (Tel. 513-278-7708)

ON (Dale Kurtz)
terson Park Brethren Church (302)
3 Shadowlawn Ave., 45419
(Tel. 513-298-0155)
s. Harold Bell, 3013 La Rue Dr., 45429 (Tel. 513-299-7708)

IA (Richard Placeway)
ace Brethren Church (95)
05 Nash Ave., 44035
(Tel. 216-366-0755)
s Grace Prochazka, 739 W. 17th Ave., (Tel. 216-323-2356)

EWOOD (Gerald Polman)
glewood Grace Brethren Church (191)
7 W. Wenger Rd., 45322
(Tel. 513-836-1467)
. Eugene Bucher, 425 San Bernardino Tr., Union, 45322 (Tel. 513-836-7060)

FINDLAY (Glenn R. Coats)
Findlay Grace Brethren Church (124)
209 Lexington Ave., 45840
(Tel. 419-422-8148)
Mary Hosler, 330 W. Melrose Ave., (Tel. 419-422-6400)

FREMONT (J. Ward Tressler)
Grace Brethren Church (230)
300 S. Collinwood Blvd., 43420
(Tel. 419-332-8672)
Mrs. Phyllis Beckley, 1435 C. R. 15, R. R. 2 (Tel. 419-992-4258)

FREMONT (Thomas Bailey)
Grace Brethren Chapel (120)
North at Dickinson St., 43420
(Tel. 419-332-8190)
Mrs. Judy Overmyer, 1712 Moore St. (Tel. 419-332-5663)

GALION (Maynard G. Tittle)
Grace Brethren Church (48)
1055 Winchester Rd., 44833
(Tel. 419-468-6848)
Mrs. Douglas Smith, 950 Clearview, (Tel. 419-468-4986)

HOMERVILLE (Robert F. Holmes)
West Homer Brethren Church (164)
Firestone Rd., R. R. 1, 44235
(Tel. 216-625-2579)
Mrs. Edmund Crosby, R. R. 1, Greenwich Rd., Lodi, 44254 (Tel. 216-948-1136)

JOHNSTOWN (Frank Gardner)
Grace Brethren Church of Licking County (42)
Meeting at Oregon Elementary School, N. Oregon St., 43031 **(All mail** to pastor's address: 4955 Tussic Rd., Westerville, 43081)
Frank Compton, 22 Lewis Dr., 43031 (Tel. 614-967-7686)

KETTERING (Percy C. Miller)
Calvary Brethren Church (93)
2850 E. Dorothy Lane, 45429
(Tel. 513-293-5822)
Mrs. L. B. Ford, 265 E. Whipp Rd., Dayton, 45459 (Tel. 513-434-2729)

LEXINGTON (C. Dean Risser)
Grace Brethren Church (107)
P.O. Box 3090 (On State Rte. 97 at corner of W. Main St. and Steam Corners Rd.), 44904
(Tel. 419-884-2687)
Mrs. Doris Lehman, 103 Delaware St. (Tel. 419-884-1724)

MANSFIELD (J. Hudson Thayer)
Grace Brethren Church (301)
531 Marion Ave., 44903
(Tel. 419-522-3941)
Mrs. Evelyn Williams, church address, (Tel. 419-756-1358)

MANSFIELD
Woodville Grace Brethren Church (185)
580 Woodville Rd., 44907
(Tel. 419-524-8552)
Mrs. Evelyn Ridenour, Box 2626, 44906 (Tel. 419-524-9811)

MIDDLEBRANCH (Gerald L. Kelley)
Grace Brethren Church (148)
2911 William St., N.E., (P.O. Box 43) 44652
(Tel. 216-499-6691)
Mrs. Kenneth Kinsley, 905 Oneida Trail, N.E., Hartville, 44632 (Tel. 216-877-2284)

MINERVA (Galen W. Wiley)
Minerva Grace Brethren Church (54)
22797 Ellsworth Ave., 44657
(Tel. 216-868-6700)
Mrs. Kenneth Lanning, 505 Prospect (Tel. 216-868-4531)

NORTON (Robert P. Combs)
First Brethren Church of Norton (81)
3970 Cleveland-Massillon Rd., 44203 (½ mile S. of Interstate 76)
(Tel. 216-825-6291)
Richard Holmes, 610 West St., Wadsworth, 44281 (Tel. 216-334-7512)

RITTMAN (Robert A. Russell)
First Brethren Church (281)
44 S. First St., 44270
(Tel. 216-925-3626)
Miss Irene Blatter, Indianhead Village, Creston, 44217 (Tel. 216-435-4324)

SINKING SPRING
Grace Brethren Church (47)
Box 55, 45172 (One block west of State Rte. 41 and 124)
(Tel. 513-588-2825)
Mrs. Marilynn Scott, R. R. 4, Peebles, 45660 (Tel. 513-588-3865)

STERLING (Bernard Simmons)
First Brethren Church (96)
Kauffman Ave., 44276
(Tel. 216-939-2841)
Mrs. William Beichler, 75 Fairlawn Ave., Rittman, 44270 (Tel. 216-925-1519)

TROTWOOD (Charles E. Lawson)
Grace Brethren Church (103)
12 Strader Dr., 45426
(Tel. 513-837-6663)
Mrs. Ruth Garber, 6100 Range Line Rd., Milton, 45383 (Tel. 513-698-6852)

TROY (Ray E. Johnson)
Grace Brethren Church (55)
527 N. Market St., 45373
(Tel. 513-335-1852)
Mrs. Mary Walters, 719 S. Walnut St. 513-335-1659)

UNION (Ronald Picard)
Community Grace Brethren Church (18
7260 S. State Rt. 48, 45322
(Tel. 513-698-4048)
Mrs. Marcia Moore, 15 W. Walnut St., P burg, 45354 (Tel. 513-884-7288)

VANDALIA (Everett N. Caes)
Vandalia Grace Brethren Church (143)
810 Larry Ave., 45377
(Tel. 513-898-6666)
Mrs. Grace Davidson, 206 N. American
(Tel. 513-898-5939)

WEST ALEXANDRIA (Harold P. Combs)
Grace Brethren Community Church (10
R. R. 3, 45381 (2½ miles west of West andria)
Carol Swafford, R. R. 2 (Tel. 513-839-

WOOSTER (Kenneth B. Ashman)
First Brethren Church (585)
1897 Burbank Rd., 44691 (Mailing ad Box 1)
(Tel. 216-264-9459)
Mrs. Glenn Moore, church address 216-345-7470)

OREGON

ALBANY (Bruce L. Button)
Grace Brethren Church (61)
Eighth and Ermine Sts., 97321 (Maili dress: 825 S. Ermine St.)
(Tel. 503-926-1836)
Mrs. Delores Kennel, R. R. 2, Box 37 503-926-1232)

BEAVERTON (James A. Willett)
Grace Brethren Church (38)
980 N.W. 180th St., 97005 (Corner of and Walker Rd.)
(Tel. 503-645-2411)
Geordina Willett, 18020 Salixridge, 97005 (Tel. 503-645-3138)

SHAM (Roy Polman)
Grace Brethren Church (37)
24 N.W. Mignonette, 97030
(Tel. 503-666-6146)
Mrs. Charlene Rotzien, 18107 S. Springwater Rd., Oregon City, 97045 (Tel. 503-631-3263)

PENNSYLVANIA

PPO (Fred W. Devan, Jr.)
Aleppo Brethren Church (55)
.O. Box 32, 15310
(Tel. 412-685-5190)
Thelma Jones, Box 11 (Tel. 412-685-5377)

OONA (Marvin E. Meeker)
irst Brethren Church (100)
932 Maple Ave., 16601
(Tel. 814-942-7642)
ay Sell, Jr., 892 30th St., (Tel. 814-942-8218)

OONA (Simon T. Toroian)
race Brethren Church (58)
roadway and 15th Ave. (Juniata), 16601
(Tel. 814-942-8861)
iss Kathleen Field, 1828 12th Ave. (Juniata)
(Tel. 814-942-5851)

IAGH (David R. Plaster)
alley Grace Brethren Church
.O. Box 178, 15920 (Meeting at Grange Hall, Philadelphia St.)
(Tel. 814-446-6685)
Irs. Sandy Carney, R. R. 1, Box 35, Seward, 15954 (Tel. 814-446-6523)

HLEHEM (Ronald A. Guiles)
ehigh Valley Grace Brethren Church (40)
leeting at Moravian College Chapel, Main and Elizabeth Sts., 18017 (**All mail** to pastor's address)
(Tel. 215-868-9215)
Irs. Larry Ogden, 214 Main, Freemansburg, 18017 (Tel. 215-866-6160)

WELL (Harry J. Nonnemacher)
aurel Mt. Grace Brethren Church (44)
. R. 2, 15531 (1 mile north of Jennerstown on old 219)
(Tel. 814-629-5545)
Irs. Carol Hoffmeyer, R. R. 2 (Tel. 814-629-9800)

EMAUGH (Don K. Rager)
onemaugh Brethren Church (120)
orner of Second and Oak Sts., 15909
(Parsonage Tel. 814-539-5333)
Irs. William Gillespie, 258 Ross Ln. (Tel. 814-322-4558)

CONEMAUGH (Kenneth Koontz)
Pike Brethren Church (238)
R. R. 1, Box 288, 15909 (old Rte. 22 at Mundy's Corner)
(Tel. 814-749-8721)
Miss Barbara Teeter, R. R. 1 (Tel. 814-322-4889)

CONEMAUGH (Marvin Lowery)
Singer Hill Grace Brethren Church (183)
R. R. 1, Box 151, 15909 (on Rte. 271, 2 miles south of Rte. 22 and Mundy's Corner)
(Tel. 814-322-4581)
Mrs. Lionel Johns, R. R. 1, Box 191 (Tel. 814-322-4019)

DILLSBURG (Kenneth E. Wilt)
Hope Grace Brethren Church (39)
Meeting at Community Hall, 109 S. Baltimore St., 17019 (**All mail** to pastor's address: 2310 Manor Rd., York, Pa. 17404)
Donald Byers, R. R. 2, Mechanicsburg, 17055 (Tel. 717-766-2838)

DUNCANSVILLE (John E. Gregory)
Leamersville Grace Brethren Church (199)
R. R. 2, 16635 (4 miles south of Duncansville on U.S. Rte. 220)
(Tel. 814-695-3739)
Mrs. Donna Evans, R. R. 2, (Tel. 814-695-7117)

ELIZABETHTOWN (Warren E. Tamkin)
Grace Brethren Church (172)
305 Anchor Rd., 17022
(Tel. 717-367-1281)
Glenn Haldeman, R. R. 2, Box 221, Mt. Joy, 17552 (Tel. 717-653-4933)

EVERETT (Homer Lingenfelter)
Everett Grace Brethren Church (175)
14 W. Main, 15537
(Tel. 814-652-2697)
Charles A. Wright, R. R. 1 (Tel. 814-652-2840)

HARRISBURG (Phillip J. Simmons)
Melrose Gardens Grace Brethren Church (182)
2205 Swatara St., 17104
(Tel. 717-238-4186)
John Long, 908 Bridge St., New Cumberland, 17070 (Tel. 717-233-1134)

HATBORO (W. Carl Miller)
Suburban Grace Brethren Church (139)
749 W. County Line Rd., 19040
(Tel. 215-675-5818)
Mrs. Wesley Benson, 875 Davisville Rd., Southampton, 18966 (Tel. 215-357-0163)

HOLLIDAYSBURG (Richard Harstine)
Vicksburg Brethren Church (194)
R. R. 1, Box 555, 16648 (4 miles south of Hollidaysburg, off Rte. 36 at Brooks Mill)
(Tel. 814-695-4240)
Mrs. Viola VanOrman, R. R. 2, Duncansville, 16635 (Tel. 814-695-2439)

HOPEWELL (Sheldon W. Snyder)
Grace Brethren Church of Hopewell (54)
P.O. Box 45, Riddlesburg, 16672
(Tel. 814-928-4538)
Mrs. Rachel Gonsman, R. R. 1, Hopewell, 16650 (Tel. 814-928-4710)

INDIANA (Frank Turman)
Grace Brethren Church (10)
Meeting in the Public Library Building, 9th and Philadelphia Sts. (**All mail** to pastor's address)
(Tel. 412-463-7237)
Mrs. Roy Bowser, R. R. 3, Box 66, Indiana, 15701 (Tel. 412-463-9606)

JENNERS (Richard M. Smith)
Jenners Grace Brethren Church (174)
Box 65, 15546 (Rte. 601 south of Rte. 30)
(Tel. 814-629-9105)
Mrs. Dolores Flanigan, Box 88, (Tel. 814-629-9471)

JOHNSTOWN (Wesley Haller)
First Brethren Church (382)
535 Napoleon St., 15901
(Tel. 814-539-7815)
Mrs. Lula Furst, 117½ Hickory St., 15902
(Tel. 814-539-2711)

JOHNSTOWN (Robert F. Spencer)
Geistown Grace Brethren Church (91)
730 Sunberry St., 15904
(Tel. 814-266-4057)
Charlotte Spencer, church address (Tel. 814-487-5508)

JOHNSTOWN (H. Don Rough)
Riverside Brethren Church (133)
700 Liberty Ave., 15905
(Tel. 814-288-1165)
Mrs. Melvin Bassett, 107 Walton (Tel. 814-288-2342)

KITTANNING (Donald G. Farner)
First Brethren Church of West Kittanning (275)
215 Arthur St., 16201
(Tel. 412-543-8731)
Miss Mary L. Yount, Box 247 (Tel. 412-545-7201)

KITTANNING (Roy Kreimes)
North Buffalo Brethren Church (95)
R. R. 4, Box 39, 16201 (1 mile south of F City, off Rt. 128)
(Tel. 412-763-7871)
Mrs. Judy Creel, R. R. 4 (Tel. 412-297-35

LANCASTER (Vernon J. Harris)
Grace Brethren Church (221)
911 Rohrerstown Rd., 17601
(Tel. 717-397-9991)
Mrs. Lois Goodpaster, 136 E. Main St., St burg, 17579 (Tel. 717-687-8749)

LISTIE (Fred Wm. Walter)
Listie Brethren Church (179)
P.O. Box 65, 15549 (3 miles north of Sor set on Rte 281, 1 mile east off Rte. 2
Mrs. Sarah E. Graham, R. R. 1, Fried 15541 (Tel. 814-445-5933)

LITITZ (Jerry R. Young)
Grace Brethren Church of Lititz (130)
R. R. 2, Box 4F, 17543 (Manheim St. at coln Ave.) (Tel. 717-626-0110)
Mrs. Orlena Felpel, 704 Pine Hill Rd. (717-626-8828)

MANHEIM (Terrance Taylor)
Manheim Grace Brethren Church (130)
333 E. High St., 17545
(Tel. 717-665-2334)
Mrs. Clyde Wolgemuth, R. R. 2 (717-665-5664)

MARTINSBURG (William H. Snell)
First Brethren Church (336)
Mulberry and State Sts., 16662
(Tel. 814-793-2513)
Mrs. Byron Huntsman, R. R. 2 (814-793-3573)

MEYERSDALE (Robert Burns)
Meyersdale Grace Brethren Church (353)
112 Beachley St., 15552 (on U.S. 219)
(Tel. 814-634-5980)
Mrs. John Meyers, 113 Meyers Ave. 814-634-8578)

MEYERSDALE (Richard duPont)
Summit Mills Grace Brethren Church (69)
R. R. 1, 15552 (West of Meyersdale 3 on St. Paul Rd.)
Mrs. Carol Evans, R. R. 1, (814-634-8645)

MYERSTOWN (Luke E. Kauffman)
Grace Brethren Church (319)
R. R. 4, Box 89, 17067 (on Rte. 422 ea town)
(Tel. 717-866-5704)
Mrs. Lois Stouffer, 1419 Sand Hill Rd., L non, 17042 (Tel. 717-273-1296)

W HOLLAND (Kenneth E. Russell)
Grace Brethren Church (153)
S. Kinzer Ave., 17557 (**All mail** to Box 12)
(Tel. 717-354-9229)
Mrs. Robert Riehl, 549 W. Main St. (Tel. 717-354-5348)

MYRA (Roy M. Dice, Jr.)
Grace Brethren Church (110)
36 W. Main St., 17078
(Tel. 717-838-3332)
Bonnie Zavada, 601 Duke St. (Tel. 717-838-1903)

LADELPHIA (Roger L. Wambold)
First Brethren Church (130)
Oxford Ave. and Knorr St., 19111
(Tel. 215-745-2799)
Mrs. Katherine Hardiman, 829 Glenview St. (Tel. 215-725-7792)

LADELPHIA (W. Wayne Baker)
Third Brethren Church (182)
Ilia and Tioga Sts. (**All mail** to 204 E. Tioga St.) 19134
(Tel. 215-423-8047)
Mrs. Joseph Tyson, 4719 N. Rosehill St., 19120 (Tel. 215-455-8132)

SBURGH (Roger D. Mayes)
on Meade Grace Brethren Church (27)
rodhead Rd. and Locust Rd., Coraopolis, 15108 (**All mail** to pastor's address)
(Tel. 412-457-8920)
Mrs. Dorothy Dull, Beaver Grade Rd., (Tel. 412-264-8502)

ERSET (Clifford Wicks)
race Brethren Church of Somerset (56)
. R. 3, Felgar Rd., 15501
(Tel. 814-443-8645)
arry Pyle, R. R. 1 (Tel. 814-443-3171)

YSTOWN (Larry R. Weigle)
eading Brethren Church (50)
. R. 3, 15563 (Hwy. 281 south, 9 miles north of Somerset)
Miss Marianne Metzgar, R. R. 3 (Tel. 814-893-5387)

FORD (D. Robert Griffith)
enn Valley Grace Brethren Church (170)
20 N. Third St., 18969
(Tel. 215-723-5890)
rs. Audrey Harding, 411 Lincoln Ave., Souderton, 18964 (Tel. 215-723-2573)

ONTOWN (True L. Hunt)
irst Brethren Church (319)
48 Union St., 15401
(Tel. 412-437-3401)
rs. Gilbert Ferree, 713 Morgantown Rd. (Tel. 412-437-6121)

WASHINGTON (Shimer E. Darr)
Grace Brethren Church (144)
4 Waynesburg Rd., 15301
(Tel. 412-225-8121)
Mrs. Dennis Malone, R. R. 2 (Tel. 412-228-0773)

WAYNESBORO (Wendell E. Kent)
First Brethren Church (249)
Philadelphia and Fourth, 17268
(Tel. 717-762-5826)
Mrs. Cinda Gehr, R. R. 5 (Tel. 717-762-1753)

WRIGHTSVILLE (George Wilhelm)
Susquehanna Grace Brethren Church (31)
R. R. 1, Cool Creek Rd., 17368
Suellen E. Garner, R. R. 1, Box 353, Windsor, 17366 (Tel. 717-244-0662)

YORK (Robert D. Whited)
Grace Brethren Church (129)
661 N. Newberry St., 17404
(Tel. 717-843-7284)
Mrs. Vernon Shields, 2945 Broxton Ln., 17402 (Tel. 717-755-3781)

PUERTO RICO

SUMMIT HILLS (Maxwell Brenneman)
Grace Brethren Bible Church (42)
1721 Adams St., 00922 (**Mailing address:** P.O. Box 10144, Caparra Heights)
(Tel. 809-782-4466)
Miss Elba G. Vasquez, G.P.O. Box 1218, San Juan, 00936

SOUTH CAROLINA

ANDERSON (Marion Thomas)
Anderson Grace Brethren Church (8)
Meeting at Centerville School Bldg., Whitehall Rd. (**All mail** to pastor's address)
(Tel. 803-226-4592)
Mrs. Jack Broyles, 1607 Whitehall Rd., 29621
(Tel. 803-226-6487)

TENNESSEE

JOHNSON CITY (Sherwood Durkee)
Grace Brethren Church (79)
Box 3626, Carroll Reece Station, 37601
(Tel. 615-928-7545)
Mrs. Narda Taber, 500 Young-Saylor Dr. (Tel. 615-928-8708)

TELFORD (Donald W. Farner)
Vernon Brethren Church (129)
R. R. 1, Box 480, 37690 (Hwy. 11-E, 6 miles west of Jonesboro)
(Tel. 615-257-2880)
Mrs. Clara Henry, R. R. 6, Jonesboro, 37659
(Tel. 615-753-3855)

TEXAS

LONGVIEW (Raymond E. Gingrich)
Grace Brethren Church (15)
Corner of Whaley and 2nd Sts., 75601
Grace Nywening, 401 Glenda Dr. (Tel. 214-753-8273)

VIRGINIA

ALEXANDRIA (Kenneth L. Teague)
Grace Brethren Church (161)
1301 Commonwealth Ave., 22301
(Tel. 703-548-1808)
Mrs. Iva Jane Sisler, 7407 Northrop Rd., 22306 (Tel. 703-768-2323)

BOONES MILL (J. Donald Abshire)
Grace Brethren Church (50)
R. R. 1, Box 41, 24065 (1½ mile west on State Rte. 739)
(Tel. 703-334-5798)
Mrs. Vivian Young, R. R. 2 (Tel. 703-334-5679)

BUENA VISTA (Lester W. Kennedy)
First Brethren Church (457)
100 E. 29th St., 24416
(Tel. 703-261-6425)
Mrs. Joan Kerr, 1907 Pine Ave. (Tel. 703-261-2234)

COVINGTON (Thomas Goossens)
Grace Brethren Church (289)
2507 S. Carpenter Dr., 24426
(Tel. 703-962-9541)
Mrs. Carl Griffith, 2508 S. Carpenter Dr. (Tel. 703-962-1033)

RADFORD (Roy E. Glass)
Fairlawn Brethren Church (187)
Pepper and Lee Sts., 24141 (on State 114)
(Tel. 703-639-0683)
Mrs. Edgar Carroll, 72 E. Brandon 703-639-1310)

RICHMOND (Ron Thompson)
Grace Brethren Church (34)
Robious and Cranbeck Rds., 23235 (
Rte. 60 southwest of Richmond)
(Tel. 804-272-9000)
Mrs. Thelma Thompson, 11106 Guilford
(Tel. 804-320-0000)

RINER (Murl D. Updike)
Grace Brethren Church (87)
R. R. 1, 24149 (3 miles south of Rine
State Rte. 8)
Mrs. Patricia Altizer, P.O. Box 83 (
703-382-2800)

ROANOKE (Charles A. Flowers)
Clearbrook Grace Brethren Church (107)
R. R. 8, Box 391A, 24014 (5 miles sou
Roanoke on Rte. 220)
(Tel. 703-774-1265)
Mrs. Molly Simmons, R. R. 8, Box 468B
703-774-7427)

ROANOKE (Henry L. Radford)
Garden City Grace Brethren Church (160)
R. R. 8, Box 511, 24014 (southeast Roan
(Tel. 703-344-7239)
Mrs. Bessie E. McGuire, R. R. 2, Boones
24065 (Tel. 703-774-6024)

ROANOKE (M. L. Myers)
Ghent Brethren Church (238)
Wasena Ave. and Maiden Ln., S.W., 2401
(Tel. 703-345-2788)
Miss Elizabeth Leah, 1762 Elbert Dr., Sa
24153 (Tel. 703-989-3415)

ROANOKE (James H. Wingfield)
Gospel Brethren Church (122)
R. R. 5, Box 515C, 24014 (Buck Mt. Rd.
(Tel. 703-344-3943)
Richard Beasley, R. R. 5 (Tel. 703-774-5

ROANOKE (Daniel S. Eshleman)
Patterson Memorial Brethren Church (24
R. R. 11, Box 56, 24019 (1½ miles nor
State Rte. 115 on Hollins Rd., State 601)
(Tel. 703-362-0336)
Mrs. Pete Hite, 6176 Darby Rd., N.W., 2
(Tel. 703-362-2206)

NOKE (Richard Cornwell)
ashington Heights Brethren Church (75)
33 Michigan Ave., N.W., 24017
(Tel. 703-366-7040)
rs. Linda Smith, 2715 Embassy Dr. (Tel. 703-362-2206)

M
ldwood Grace Brethren Church (18)
R. 5 (on Wildwood Rd.), 24153 (All mail to: Roger O'Dell, 2702 Ellison Ave.

N FOUNTAINS (Paul E. Dick)
inity Brethren Church (97)
rs. Isabell Ritenour, Waterlick, 22661

INIA BEACH (Edward Lewis)
ace Brethren Church (62)
5 First Colonial Rd., 23451
(Tel. 804-428-4254)
. Bob M. Martin, 320 Bay Colony Dr. (Tel. 804-428-3242)

IS (George W. Hall)
ace Brethren Church (37)
R. 3, Box 128C, 24380
(Tel. 703-593-3693)
rs. Mary M. Hall, R. R. 3, Box 128C (Tel. 703-593-3693)

HESTER (Paul E. Dick)
rst Brethren Church (435)
5 Berryville Ave., 22601
(Tel. 703-662-6360)
rs. Kenneth Unger, 963 Kinzel Dr. (Tel. 703-662-0520)

WASHINGTON

NDVIEW (Zane Bull)
rst Brethren Church (105)
11 W. Third and J Sts., 98930
(Tel. 509-882-3439)
argie Peters, 609 Park Ave. (Tel. 509-882-3359)

RAH (Charles H. Winter)
rrah Brethren Church (135)
W. Pioneer St. (Mailing address: P.O. Box 6), 98933
(Tel. 509-848-2609)
rs. Lyle Taylor, R. R. 3, Box 3184, Wapato, 98951 (Tel. 509-848-2268)

T (James S. McClellan)
race Brethren Church of Kent (106)
135 S.E. 232nd, 98031
(Tel. 206-854-4248)
rs. Maurine Bunch, 15240 S.E. 39th St., Bellevue, 98006 (Tel. 206-746-8467)

MABTON (Howard Snively)
Grace Brethren Church (69)
Fifth and B Sts., 98935
(Tel. 509-894-4477)
Mrs. Peggy Zeebuyth, R. R. 1, Box 309 (Tel. 509-894-4824)

OPPORTUNITY (Duane S. Jorgens)
Opportunity Grace Brethren Church (47)
E. 12407 16th Ave., Spokane, 99216
(Tel. 509-924-9575)
Mrs. Louise Sonnenburg, E. 13521 16th Ave. (Tel. 509-924-1772)

PROSSER (William L. Shelby)
Community Grace Brethren Church (39)
1032 Sheridan Ave., 99350
Mrs. Carroll Martin, 1113 Decatur St., Sunnyside, 98944 (Tel. 509-837-2714)

RICHLAND (Llewellyn D. Ingwaldson)
Grace Brethren Church (23)
Meeting in Odd Fellows Hall, 706 Williams Blvd. (All mail to pastor's address)
(Tel. 509-967-3774)

SUNNYSIDE (John R. Terrell)
First Brethren Church (364)
Seventh and Franklin (Mailing address: P.O. Box 87), 98944
(Tel. 509-837-6096)
Miss Vera Roderick, 617 S. 8th St. (Tel. 509-837-4762)

TOPPENISH (Nelson E. Hall)
Grace Brethren Church (62)
507 S. Juniper Ave., 98948
(Tel. 509-865-4007)
Jean Hendricksen, Box 835, Zilla, 98953 (Tel. 509-829-5364)

YAKIMA (George R. Christie)
Grace Brethren Church (126)
904 S. 26th Ave., 98902
(Tel. 509-453-3720)
Mrs. Arthur Beddeson, 4206 Aller Ave. (Tel. 509-966-4074)

WEST VIRGINIA

GRAFTON (Paul L. Mohler)
First (Grace) Brethren Church (161)
46 W. St. Charles St., 26354
(Tel. 304-265-0043)
Mrs. Carroll (Jane) Summers, 11 Emery St. (Tel. 304-265-2463)

MARTINSBURG (Mason Cooper)
Rosemont Grace Brethren Church (218)
117 S. Illinois Ave., 25401
(Tel. 304-267-6330)

PARKERSBURG (Melvin C. Hobson)
Grace Brethren Church (170)
1610 Blizzard Dr., 26101
(Tel. 304-422-5390)
Mrs. Mark Geibig, 25 Meadowcrest (Tel. 304-422-7687)

WYOMING

CHEYENNE
First Brethren Church (14)
Meeting at 1814 E. 17th St., 82001 (Capitol Mortuary Chapel) (**Mailing address:** P.O. Box 10208)
(Tel. 307-632-9152)
Lois Sanks, church mailing address

The following, though not established Brethren churches, are listed here for your convenience.

BRETHREN NAVAJO MISSION

Rev. Larry Wedertz, superintendent
Counselor, N. Mex. 87018
Phone: 505-568-4454

JEWISH MISSION

Miss Isobel Fraser, missionary
469 N. Kings Rd.,
(P.O. Box 48743)
Los Angeles, Calif. 90048
Phone: 213-651-0643

GRACE BRETHREN VILLAGE

Retirement home sponsored by the Southern Ohio District

Mr. Joseph Lefkovitz,
Administrator
1010 Taywood Rd.,
Englewood, Ohio 45322
Phone: 513-836-5167

(WINONA LAKE) GRACE VILLAGE RETIREMENT HOME

Retirement complex operated by Brethren Retirement Homes, Inc., a ministry of the National Fellowship of Brethren Churches.

Rev. Robert Ashman
Administrator
P.O. Box 337
Winona Lake, Indiana 46590
Phone: 219-269-2499

Directory of Brethren Ministers

List of ministers approved by District Conferences of the National Fellowship of Bre Churches, giving name, address, telephone number, and church membership. Men listed are ordaine less an (L) follows name, indicating licensed. Name in parentheses following minister is wife's first n

Names marked with an asterisk (*) are names submitted by the National Fellowship of Brethren Ministers, indicating membership. Membership requirements are contingent on payme annual dues and insurance assessment.

The list is for information purposes only and does not constitute official status. Its accur dependent upon information supplied to the Brethren Missionary Herald Co.

A

ABSHIRE*, J. DONALD (Colleen)
R. R. 1, Boones Mill, Va. 24065
(Tel. 703-334-5798)
Pastor, Grace Brethren Church

AEBY*, JOHN M. (Joan)
7100 Wadsworth Blvd., Arvada, Colo. 80003
Pastor, Grace Brethren Church

AHERN*, GERALD (L) (Dorothy C.)
16600 Orange Ave., No. 75, Paramount, Calif. 90723
(Tel. 213-531-2854)
Long Beach, Calif. (North), church

ALTIG*, HOWARD (L)
14904 Lakewood Blvd., No. 10, Bellflower, Calif. 90706
Assistant Pastor, Norwalk Brethren Church

ALTIG*, J. KEITH (Vivian)
Missionary, Brazil
Whittier, Calif. (First), church

AMENT*, JAMES D. (L) (Lillian)
466 El Dorado Ln., San Jacinto, Calif. 92383
(Tel. 714-654-4256)
Pastor, Grace Brethren Church, Hemet

ANDERSON, R. DARRELL (L) (Irene)
120 Almond Ave., Modesto, Calif. 95354
(Tel. 209-529-4347)
Pastor, La Loma Grace Brethren Church

ARRINGTON*, A. HAROLD (Dorothy)
1604 Hickory Pl., Goshen, Ind. 46526
Pastor, Grace Brethren Church

ASHMAN*, CHARLES H. (Frances)
205 13th St., Winona Lake, Ind. 46590
(Tel. 219-267-5566)
Pastor, Winona Lake Brethren Church

ASHMAN*, KENNETH B., D.D. (Harriet)
3375 Lakeview Dr., Wooster, Ohio 44691
(Tel. 216-264-0668)
Pastor, First Brethren Church

AUSTIN*, GORDON (Charlotte)
200 Sixth St., Winona Lake, Ind. 46590
(Tel. 219-269-2507; office, 219-267-5
Director of Audiovisuals, Foreign Missic Society of the Brethren Church
Winona Lake, Ind., church

B

BAER*, SAMUEL S. (L) (Betty Ann)
5840 94th Ave., N., Pinellas Pk., Fla. 3
(Tel. 803-546-2172)
Associate Pastor, St. Petersburg church

BAILEY*, THOMAS A. (L) (Jean)
1130 Stillwell Ave., Fremont, Ohio 4342
(Tel. 419-332-2755)
Pastor, Grace Brethren Chapel

BAKER, BRUCE (Marcella)
83 Coach Lane, Newburgh, N.Y. 12550
(Tel. 914-564-2567)
Director, Northern Frontier Camp
Wheaton, Ill., church

BAKER*, W. WAYNE (Eunice)
112 W. Godfrey Ave., Philadelphia, Pa. 1
(Tel. 215-924-7639)
Pastor, Third Brethren Church

BARNARD*, RUSSELL D., D.D. (Ferne A
Grace Village, Box 337, Winona Lake 46590
(Tel. 219-267-6986)
Retired Minister, Bible Conference, Ev lism
Winona Lake, Ind., church

BARTLE*, DUANE (L)
12711 Reed Ave., Colton, Calif. 92324
(Tel. 714-783-0483)
San Bernardino, Calif., church

BARTLETT, DONALD (Clara)
309 N. Church St., Sharpsville, Ind. 460
(Tel. 317-963-5358)
Retired, Pulpit Supply
Kokomo, Ind. (Indian Hgts.), church

M*, F. ARCHER (Eileen)
05 Arillo St., San Diego, Calif. 92111
(Tel. 714-277-4992)
lpit Supply
n Diego, Calif., church

MAN*, PAUL R., D.D. (Aldine)
09 Gordon St., Longview, Tex. 75601
(Tel. 214-758-8875; office 214-753-0231)
ce President–Special Ministries, LeTourneau College
ngview, Tex., church

ER*, MICHAEL (L) (Judy)
006 N. Gardena Ave., Rialto, Calif. 92376
(Tel. 714-875-0753)
stor, Rialto Brethren Church

CH*, DENNIS Louise)
007 S. Gerritt Pl., Cerritos, Calif. 90701
(Tel. 213-926-7452)
terim Pastor, Grace Brethren Church, Lakewood

RINGER*, CHARLES E. (Sally)
uarter G-222, Pershing Dr., Ft. Wadsworth, N.Y. 10305
haplain (Captain) U.S. Army
ng Beach, Calif. (First), church

RINGER*, E. H. (L) (Elaine)
ssionary, Brazil
llflower, Calif., church

TY*, CHARLES A. (L) (Ruby)
01 Harding St., Long Beach, Calif. 90805
(Tel. 213-423-2531)
nister of Evangelism
ng Beach, Calif. (First), church

VER*, S. WAYNE, D.D. (Dorothy)
08 Kings Hwy., Winona Lake, Ind. 46590
(Tel. 219-269-1708)
ofessor, Grace Schools
nona Lake, Ind., church

***, RICHARD E. (L)** (Nancy)
7 Wildridge, Kokomo, Ind. 46901
(Tel. 317-457-0209)
stor, North Kokomo Grace Brethren Church

EMER*, CHARLES F. (L) (Margaret)
26 Cliffwood Wy., Sacramento, Calif. 95826
(Tel. 916-383-0785)
cramento, Calif., church

EY*, MERLIN D. (June)
nor Grove Village, Apt. H-112, 1920 N.E. 1st Ter., Fort Lauderdale, Fla. 33305
(Tel. 305-563-6987)
stor, Grace Brethren Church

BESS*, S. HERBERT, Ph.D.
1904 Park Ave., Winona Lake, Ind. 46590
(Tel. 219-267-7255)
Professor, Grace Schools
Winona Lake, Ind., church

BISHOP*, DONALD E. (Hazel)
10548 S.E. 228th St., Kent, Wash. 98031
(Tel. 206-854-0784)
Pulpit Supply
Kent, Wash., church

BOGGS*, RICHARD (L) (Dora)
Clayhole, Ky. 41317
(Tel. 606-666-2767)
Pastor, Clayhole Brethren Church

BOWLIN, DONALD (L) (Glenna)
Box 737, Winona Lake, Ind. 46590
(Tel. 219-267-6171)
N. Kokomo, Ind., church

BOWMAN*, EDWARD D. (Mildred)
1503 Chestnut Ave., Winona Lake, Ind. 46590
(Tel. 219-267-7793)
Materials Secretary, Foreign Missionary Society
Warsaw, Ind., church

BOYER*, JAMES L., Th.D. (Velma Mae)
Box 677, Winona Lake, Ind. 46590
(Tel. 219-267-6769; office 219-267-8191)
Professor, Grace Schools
Winona Lake, Ind., church

BRACKER*, GORDON W. (Agnes)
121 Oregon St., Osceola, Ind. 46561
(Tel. 219-674-9661)
Pastor, Bethel Brethren Church

BRANDT*, EDWARD, III
Staunton Military Academy, Staunton, Va. 24401
Washington, D.C., church

BRAY*, DOUGLAS E. (Sydney)
7591 Don Dr., Huntington Beach, Calif. 92647
(Tel. 714-842-6230)
Pastor, Westminster Brethren Church, Westminster

BRENNEMAN*, MAXWELL (Elaine)
1721 Adams St., Summit Hills **(Mailing address:** Box 10144, Caparra Heights), Puerto Rico 00922
(Tel. 809-782-4466)
Pastor, Grace Brethren Bible Church

BRICKEL*, CLAIR E. (Martha)
R. R. 1, Box 385BB, Brookville, Ohio 45309
(Tel. 513-833-3630)
Pastor, Brookville Grace Brethren Church

BROCK*, JOHN DALE (Marian)
291 W. Dale St., Beaumont, Calif. 92223
(Tel. 714-845-4555)
Pastor, Cherry Valley Brethren Church

BRUBAKER*, CLAIR D. (Ruth)
201 Killian Rd., Akron, Ohio 44319
(Tel. 216-644-6137)
Cuyahoga Falls, Ohio, church

BULL*, ZANE (L) (Loraine)
300 Douglas St., Grandview, Wash. 98930
(Tel. 509-882-3690)
Pastor, First Brethren Church

BURK*, BILL A. (Imogene)
Missionary, Brazil
Los Angeles, Calif., church

BURKE*, JOHN P. (Shirley)
1434 Lyon, Waterloo, Iowa 50702
(Tel. 319-233-9056)
Pastor, Grace Brethren Church

BURNS*, JOHN J. (Inez)
705 Wayne St., Alexandria, Va. 22301
(Tel. 703-548-0095)
Washington, D.C. (Grace), church

BURNS*, RALPH S. (Ruth)
Box 101, Leesburg, Ind. 46538
(Tel. 219-453-4424)
Pastor, Leesburg Brethren Church

BURNS*, ROBERT L. (Evelyn)
112 Beachley St., Meyersdale, Pa. 15552
(Tel. 814-634-5980)
Pastor, Meyersdale Grace Brethren Church

BURRIS*, LEE D. (Lois)
262 Randolph Dr., Hamilton AFB, Calif. 94934
(Tel. 415-838-3584)
Chaplain (Major), U.S. Army
Albany, Oreg., church

BUTTON*, BRUCE L. (Leanore)
825 S. Ermine, Albany, Oreg. 97321
(Tel. 503-926-1836)
Pastor, Grace Brethren Church

BYERS*, GLENN C. (Dolores)
R. R. 8, Lamp Post Manor Est., Warsaw, Ind. 46580
(Tel. 219-269-1255)
Winona Lake, Ind., church

BYERS*, WILLIAM A. (Betty)
3039 Hidden Forest Ct., Marietta, Ga. 30060
(Tel. 404-422-6087)
Associate Pastor, Atlanta, church

C

CAES*, CLYDE J. (Nancy)
6165 S.W. First St., Margate, Fla. 33063
(Tel. 305-974-7048)
Pastor, Grace Brethren Church, North L
dale

CAES*, EVERETT N. (L) (Dorothy)
463 Goldleaf Ave., Vandalia, Ohio 4537
(Tel. 513-898-2636)
Pastor, Grace Brethren Church

CALLENDER, MERVYN (Jessie Lee)
440 Duane St., Clyde, Ohio 43410
(Tel. 419-546-5091)
Child Evangelism
Akron, Ohio (First), church

CAREY*, G. ARTHUR (Leah)
Allegheny Star Rt., Box 50, Nevada
Calif. 95959
(Tel. 916-265-4893)
Pastor, Community Brethren Church,
Valley

CARTER*, DONALD F. (Dorothy)
249 N. Larch St., Anaheim, Calif. 9280
(Tel. 714-776-5773)
Director Field Training, Talbot Theo
Seminary
Glendale, Calif., church

CASHMAN*, EDWIN E. (Elizabeth)
12346 E. Charlwood St., Cerritos,
90701
(Tel. 213-860-4576)
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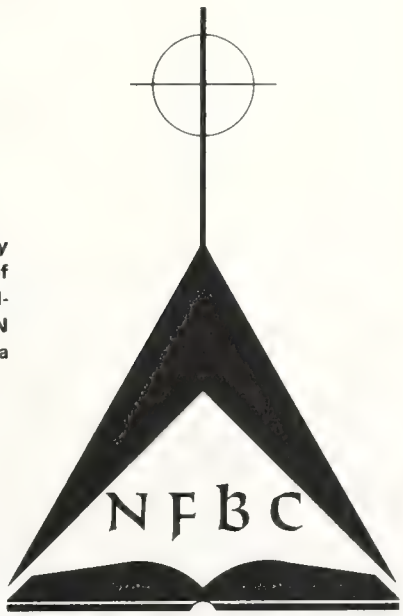
ll be mailed to all churches the latter part of December. Deadline for their turn is January 31, 1975. They should be mailed to Rev. Ralph Burns, Box 1, Leesburg, Ind. 46538. Be sure your forms are mailed on time, as this will sure the seating of your church delegates during the first business session hen conference officers are elected.

EDENTIAL BLANKS

e mailed in June to all churches. A postage-free return envelope is included r return to the Missionary Herald Co. The membership committee urges all urches to mail promptly the list of their delegates, along with their check for c per member. Please follow the instructions in the letter which will be cluded with the credential forms you receive.

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Allegheny—Place to be announced. June 23-25
East—Place and time to be announced
Florida—Pompano Beach, Fla. March 21-23
Indiana—Oakwood Park, Syracuse, Ind. April 25-27
Iowa—Leon, Iowa. June 20-21
Michigan—Hastings, Mich. April 24-26
Mid-Atlantic—Place and time to be announced
Midwest—Camp ID-RA-HA-JE, Pines, Colo. June 12-14
Northern Atlantic—Messiah College, Grantham, Pa. May 23-25
Nor-Cal—Ripon, Calif. March 21-22
Northcentral Ohio—Johnstown, Ohio. April 25-26
Northeastern Ohio—Place and time to be announced
Northwest—Sunnyside, Wash. February 11-13
Southeast—Patterson Memorial Brethren Church, Roanoke, Va. May 15-17
Southern California-Arizona—Community Brethren Church, Whittier, Calif. May 6-9
Southern Ohio—Grace Brethren Church of Huber Heights, Dayton, Ohio. May 19-21



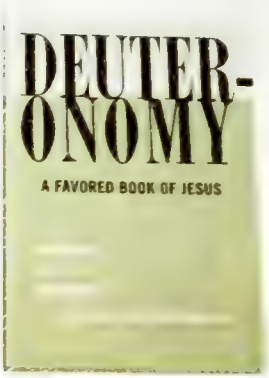
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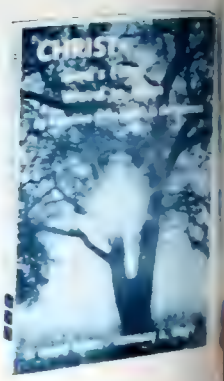
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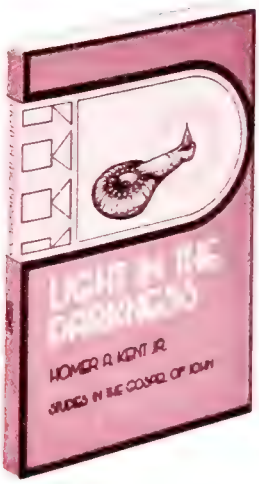






Ideal for you and your church —

Brethren Adult Study Guide



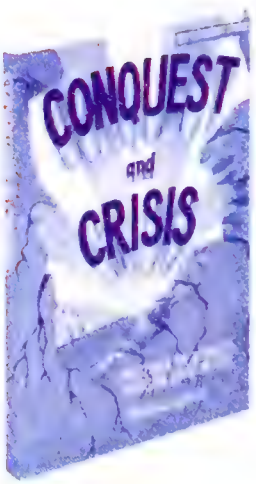
During the past year Brethren adult study guides have bee widely received throughout the National Fellowship Brethren Churches, in addition to being used by many Bibl colleges and seminaries, individuals and study groups.

Their purpose—

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BRETHREN MISSIONARY

HERALD

DECEMBER 14, 1974



Christmas Greetings From the Herald Families

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Cover Photo: The Christmas season is a time for families to be together. Christmas began with a family. See page 3. *(Photo by H. Armstrong Roberts)*

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SECOND-CLASS postage paid at Winona Lake, Ind. Issued biweekly by the Brethren Missionary Herald Co., Inc., Box 544, Winona Lake, Ind. 46590. Subscription price: $4.00 a year; foreign, $5.00. Special rates to churches.


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Address your letter to the editor, Rev. Charles W. Turner, Brethren Missionary Herald, Box 544, Winona Lake, Ind. 46590. All letters must be signed, although names will not be used in the magazine.

Dear Editor,

We have been enjoying the *Herald* more with each issue. The format is great, color superb and content more relevant to our people in these times of great need for straight Biblical understanding.

Thanks for a good job.—*California*

Dear Editor,

Your editorial on "A Nickel Tip and a Gospel Tract" has been your best effort to date. The only question is, why has this subject been avoided up to now? The church's attitude toward always being willing to take, at the expense of the unsaved, has been a problem to me through the years. It was all very timely.—*Indiana*

Dear Editor,

Thank you for your front cover pictures on various issues of the *Herald*. They have really been outstanding.—*Ohio*

We received several responses to the Herald cover of October 26 entitled "A Visit to Navajoland." It brought back many memories for the Brethren people who have visited our Navajo mission. Some stated that they had met the young man on the cover and it made the picture and the article much more personal to them. Others who have not visited the mission sent letters of thanks for the beauty of the cover.

We appreciate so much the very positive response we have been receiving about the magazine and the changes in it. This is continuing to manifest itself in the increased number of subscriptions. At the last mailing we mailed over 11,600. It seems each new mailing is also a new record. Our thanks.—CWT

Reflections By Still Waters

The Christian Family and Christmas

By Charles W. Turner
Editor

Many of the cornerstones of our heritage have been crumbling under the pressures of our modern society. One of the most noticeable and lamentable victims has been the family unit. Among many far-out philosophies is one that is suggesting the time is ripe to forget about past ideas and to change our concepts of the home and marriage. Others have not mentioned this in theory, but have put it into practice.

There seems to be no other time of the year when the family group receives as much attention and is put in the place of prominence as at the Christmas season. Possibly this is because the first Christmas tells of the most unique family unit in history. A man by the name of Joseph, a virgin by the name of Mary, under guidance of God and the government, find themselves in a little Hebrew village by the name of Bethlehem. It would all seem strange and even improbable if you were to view the happenings from the human side. But there is much more involved than just another period of taxation. It is the story of God at work.

It all started so long ago—back in a beautiful garden called "Eden." Here lived the first family in time. To live and enjoy the blessings and benefits of God's grace was their privilege. But this perfect existence crumbled and came to nothing when sin entered Adam's family. Nevertheless, God promised a solution to the problem, and His plan called for the Son of God to come to earth in human form. We call it "incarnation," and this is what Christmas is all about.

God needed a human vessel to use for presenting the Saviour to a world of sin. A miracle was necessary to accomplish this work, so the birth of the Child would be different than any other birth in the history of the world. The sinless Son of God was born to Mary; thereby, the miracle was fulfilled according to the Father's promise.

The setting of the birth was at the promised place—Bethlehem. Timing of the birth was in the direct command of God's providence, for "the fullness of time" had arrived. This "special" family was moved at the proper time and the proper place. Attended by angels and a star, Christ was born in the humble setting of a manger in a stable. Kings are normally born in well-attended places with the presence of the best of physicians. Christ was born under the watchful eye of His Father. What greater care could have been exercised!

Joy and blessing were present when this family greeted God's gift from heaven. Since that time the family unit has had a very special place in the world. Christmas seems to magnify and heighten the importance of the family. When we think of Christmas there is usually a touch of nostalgia involved. The memory of our early days at Christmastime is generally with a thought of mother and father, and of brothers and sisters gathered as a group. Certain little unplanned traditions grew and grew until Christmas was not the same without them. To someone looking in from the outside, they could well question why a family would place so much importance on the seemingly small things. But these little, insignificant "treasures" are what make Christmas a real family time of the year.

Our memories of the first Christmas should cause us to contemplate anew the humble family that God chose. This family was to journey to a particular place and to participate in one of the most important events of all time. To Mary and Joseph this was a testing of faith to believe God and His messengers. A testing of a man's faith to believe, and the loan of a human body by a woman to permit God to perform a miracle.

The whole of the account is so simple and yet so beautiful that men have stumbled at the story. Even those with high degrees of learning in medicine and/or theology cannot understand the Virgin Birth, but children will come humbly and worship Jesus Christ, the Saviour. Christmas is God working through people by placing a special measure of sanctity on the family. As Christmas Eve comes, we as families tend to close the door on the outside world; but let us keep our heart doors open to God's presence.



Orville D. Jobson



Dr. Orville Deville Jobson

Orville Deville Jobson . . .

Born July 11, 1900, at Alcolu, South Carolina.

Attended Bible school in Philadelphia. Approved as a missionary to Africa, along with Allen Lee Bennett, at Brethren General Conference in 1921; sailed for France on September 14 of that year, and on to Africa on October 6.

Married fellow missionary, Miss Charlotte Hillegas, at Bassai in Africa on November 19, 1922. Three children were born to them: Kathryn (Mrs. William) Bellinger of North Manchester, Indiana; David (deceased); and Roger, of San Francisco, California.

Became superintendent of the Brethren field in 1938. Granted an honorary Doctor of Divinity degree by Grace Seminary in 1947.

The Jobsons served in Africa until 1961, when they retired from active missionary service. However, at the request of the field, they returned for a year of special service in 1965-66. They resided at Bethany House, home for missionaries in Winona Lake, Indiana, until September 1971, when they moved to Grace Brethren Village, Englewood, Ohio.

Called home by the Lord, after a lengthy period of deteriorating health, on October 12, 1974. Services were held at First Brethren Church, Dayton, Ohio, on October 15, and at Winona Lake Brethren Church, Winona Lake, Indiana, on October 16, exactly two years after the memorial service held there for his wife. Both are interred at Violett Cemetery, Goshen, Indiana.

A Light

By Miss Ruth Snyder

"Ye are the light of the world," said the Master Light. One light shone brightly during many years of activity in both the USA and Africa. That was the bright light of Orville Jobson. His light was truly a reflection of the great Master Light who said, "I am the Light of the world."

Wherever Orville Jobson went, something of the Master shone upon all who met him.

Orville Jobson first went to Africa while still very young. The impulsiveness of youth with its unreflecting enthusiasm, and its real zest for life were his in more than an ordinary way. For he was no ordinary man. Very few inexperienced and untrained men could have endured the rigors of the life he had chosen to live for the Lord. He not only endured but increased in knowledge and vision. His wide reading about missionary work and problems gave him an unusual knowledge of missionary service. As a result, at the close of his years in Africa he had a vision for the future work of the church, a vision which would have been a credit to a far younger man.

Dr. Jobson was practical as well as visionary. It was his vision which led to the establishment of the indigenous policy in the Brethren mission in Africa. It was his practical knowledge which made possible the working out of the policy. This working out was so effective that many worldly men were astonished at how well the African Brethren conducted themselves during the transitional years when a colony became an independent community. Through the experience of responsibility the local church had prepared hundreds of men and women to lead a calm and productive life during a difficult time of change. So the Light shone in many places.

O.D., as he was known to many of his fellow workers, was also fun to be with. The missionaries who lived near him learned to know him well. At home he was no longer the busy, burdened man, but a kind and jolly host. Many missionaries can say from the heart, "Thank you, Lord, for the privilege I had of knowing Orville Jobson."

Africans knew him as Moussa. This was an accidental name caused by the difficulty of a fellow missionary in pronouncing the French word *monsieur*. But this accidental name was better known to the Africans than the name Jobson. I am sure that when news of Dr. Jobson's passing reached

Africa, word spread from house to house that *Moussa* had gone to be with the Lord. Moussa—their father in the faith.

"Dr. Jobson" to a younger generation; "Brother Jobson" to a host of his fellow workers in the church in USA; "O.D." to many missionaries; "Moussa" to Africans—has now learned that special name which the Lord has for him. He has gone away from the burdens of life into the privileges known only to the victor. The joys are now his with the Lord in whose light he served so long.

The light which once shone for many of us has gone out. We will miss that light. Many times we will wish to see it, to follow it in the ways of the Lord. That is no longer our privilege. It is now our privilege to continue in the way we were started by O.D.J. If this lesser light brings us closer to the Master Light—closer in devotion as well as service—then O.D.J. would grant his little chuckle of approval and be tremendously pleased.

God's Chosen Instrument

By Rev. Pierre Yougouda

When many men entered Africa for the digging of gold and diamonds, filling jars with rubies, and the gathering of elephants' teeth, Dr. Orville Jobson entered Africa for the salvation of souls of men for Christ.

When many great men entered Africa with pride in their hearts, and rods and verges in their hands, Dr. Jobson entered with compassion in his heart and God's Word in his hands.

When many men entered Africa and beat the Africans and scattered them throughout the land, Dr. Jobson entered Africa and washed Africans' wounds and brought them together under the cross of Jesus Christ.

When Satan subverted Africans' souls and their bodies were trodden under the feet of men, Dr. Jobson delivered many souls from the devil's power and introduced them to the true liberty of Christ Jesus. (Read his book entitled *Conquering Oubangui-Chari for Christ* and you will know the atmosphere in Africa at that time.)

I am too young to describe his whole life in Africa, but we young people can see what he did in our country. I would like to share with you, reader, my personal experience.

Before I met him. I never met Dr. Jobson before 1965, but I heard much about him. In my teenage years I heard people who fled from the bondage, living in the Cameroun Republic, speak much about him. They told of his dedication for Oubangui-Chari demonstrated by his courage. They bore witness about what he had done for them in the experience of conversion from paganism, consecration to serve the Lord, marriage, baptism, Bible reading, prayer, memorization of verses, and children's classes. I met some men coming from Nigeria who knew him because he preached the Gospel to them when they were young men living in villages between Bozoum and Paoua. At Garoua there is a church which has Christians saved through the preaching of Dr. Jobson. Yes, the seed which he had sown in these hearts was brought abroad.

When I met him (in 1965). I knew what a really great servant of God he was. In our classroom God gave us a wonderful occasion to know and to learn what it is to be a teacher, a pastor, a father, and a man of God. When we were sitting in front of this man studying the Old Testament (prophets and kings) and eschatology, he was directing our young thoughts toward the past and turning them toward the future. I have heard and read about pedagogy—in the classroom a Christian teacher must not preach, but teach the Word of God. This is good, but this kind of training method does not attain its goal and it remains incomplete. Dr. Jobson never separated teaching and preaching; and I found this is why most of his early students (who are now our elder pastors and deacons) are hard to be deceived, and they never compromise their confidence in the Lord.

Dr. Jobson not only was a man of theories (preaching and teaching) but his life shone with practical demonstrations. We call him "Koko," which means the father of our grandfather.

The Africa when Dr. Jobson entered in, was Africa without cars or electric power or people colorfully dressed, or having easy contact with the outside world, or carpeted houses. It was hard on every side. The land itself was frightful with its inhabitants, its animals, its foods, and even its



Dr. and Mrs. Jobson at their home in Bangui in the late 1950s.

government. But the promise written in Psalm 91:11-13 for the earthly life of Jesus Christ, the Lord of Dr. Jobson, was also for those following the steps of the Lord—like Dr. Jobson did. He was in the will of the Lord, he obeyed the Lord, and these verses became true for him.

God used Dr. Jobson as His instrument to bring the flame of the Gospel into the heart of Africa—to put it in the midst of Africans who were like

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ORVILLE JOBSON . . .

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dried grasses and trees. Now from the mountains of Bassai, where he built the fireplace, this flame has spread out, down to north Cameroun, south of Chad, and is now crossing the river of Bali at Bangui to reach the Republic of Zaire.

Dr. Orville Jobson left his earthly house (his body), weakened by the hardness of life in Africa, and he went to the One who sent him among the people in the Central African Republic.

Surely I believe he met words of felicitation from the lips of his Lord, Jesus Christ.

(A prayer request: Please, I ask you to sustain the son of Dr. Jobson—his son in Christ—Noel Gaiwaka. He is pastoring our biggest church in Africa. About 1,000 people were left in his responsibility by his father, Dr. Jobson. He is also going around the country speaking to the pastors about the diffusion of the Gospel of Christ that Dr. Jobson brought into the land.)

A Tribute to Dr. Jobson

Missionary pioneer, statesman, administrator, church planter, Bible translator, counselor of pastors, Bible student and teacher, fervent prayer warrior—all these and many other terms are needed to effectively describe the abundant, overflowing life of faithful service of Dr. Orville Jobson for his Lord.

Yet in our contacts with this man of God, it was the warm personal daily life of this dear one that made the most lasting impressions. Praying together in the pre-dawn quiet of an African chapel; sitting on rickety wooden chairs sharing Jesus with receptive hearts in remote villages; counseling pastors and other Christian workers in grass chapels, sharing the pulpit moved out under the blue sky to accommodate overflow crowds at district conferences; standing with guns cocked as the first rays of the morning sun shone on magnificent black specimens of African buffaloes, or chasing hippos down a river to provide meat for pastors retreats; eating on shaky camp tables; then under mosquito nets discussing the day's victories and praying together before dropping off to sleep—these are precious memories that death cannot wipe out, memories that will be shared for eternity.



Dr. and Mrs. Jobson on board ship returning to the field in the early 1950s.

Our brother in the Lord with whom we had so many associations over the years is greatly missed, yet our sense of loss is perhaps more deeply felt by many of our African brethren. Many spiritual sons, born over the years in his dedicated ministry in Africa, have already preceded Dr. Jobson, and are now giving him a joyous welcome into heaven. Other sons are still faithfully proclaiming the truths of the Word to congregations that have swollen to thousands because their father in the Lord witnessed to them, taught them, and ministered to them both physically and spiritually and God blessed abundantly. In no small part is the Brethren Church in Africa, which has grown to double the size of the American church (National Fellowship of Brethren Churches), indebted to Dr. Jobson and his sons in the Lord. Only our blessed Lord at the Bema Seat can fully repay the service of this faithful minister of the Word of God. We will always thank the Lord for him.

"Many spiritual sons, born over the years in his dedicated ministry in Africa, have already preceded Dr. Jobson, and are now giving him a joyous welcome into heaven."

A Tribute to Orville D. Jobson

By Dr. Homer A. Kent, Sr.

Perhaps no other leader has gripped the hearts of Brethren people more than Orville Jobson. A mere youth of twenty years, he caught the vision of dedicated missionary service on foreign soil. After his conversion and his contact with the Philadelphia School of the Bible, he yielded himself to go to Africa. Largely influential in making this decision was Dr. Alva J. McClain who taught in the Philadelphia School of the Bible and was pastor of the First Brethren Church in Philadelphia. At this time Dr. McClain was also the candidate secretary of the Foreign Missionary Society of the Brethren Church. With these divine providences working in his behalf, in a surprisingly short time the youthful Jobson was in the heart of Africa to work side by side with James Gribble, the founder of the Brethren work in the dark continent. The coming of Jobson was an inestimable blessing to Gribble whose body was weakened by his tireless and lonely efforts to get a Brethren mission started.

Surely it was a challenging thing to see a young man forego formal education to answer the call of God and yet become a well-educated, widely read person. He eventually collected a remarkable library and often had books sent from Great Britain's lending library to central Africa.

Dr. Jobson was a capable superintendent, serving with distinction in this responsibility as director of all our mission stations in the Central African Republic. He manifested outstanding ability in overseeing the various facets of the mission itself, and in dealing with governmental officials and others outside the mission. He showed himself to be a master missionary statesman.

Not only in Africa was his influence felt so keenly. He was also in great demand to speak in missionary conferences as well as to bring messages in individual churches. He was a most forceful, sincere speaker. When he talked to groups of young people in his clear, straightforward manner, he gave a stirring and responsive appeal for missionary recruits.

As the years passed and his furloughs were extended by reason of failing health, he was invited to head the chair of missions in Grace Schools. Here again his influence was used to deepen the interest of young people in missions. He rendered inestimable service to the schools in this capacity.

The memory of Orville Jobson will be kept alive not alone from his many missionary activities already referred to, but also through the pages of his book, *Conquering Oubangui-Chari for Christ.* This is a comprehensive, well-written volume that deserves a wide reading especially among Brethren youth. The writer of this tribute prays that such will be the case.

Dr. Jobson and his devoted wife, Charlotte, leave behind them a flood of good memories and an inspiration to others to follow in their footsteps.



Dr. and Mrs. Jobson with Simon-Pierre Nambozouina (center) at the Bible Institute upon the Jobsons' arrival in 1965—a return to the field after retirement.

A Tribute to Dr. Jobson

By Dr. Floyd W. Taber

When my wife and I arrived in Africa in 1937, the Jobsons had already been there 14 years. Orville immediately took me under his wing to protect me from having to learn the hard way the lessons the pioneer missionaries had already learned. He was beginning his long term as field superintendent at the same time that I began my life as a brand-new missionary, and in a very real sense he became my father in missionary work.

When we had been on the field only a few days, Orville initiated me into his philosophy of missions by quoting from an African pastor: "You (missionaries) teach us the Bible, and we (Africans) will take care of the rest."

A year later the Klievers arrived on the field, and Orville lost no time in suggesting that he, Jake and I individually make an intensive study of the New Testament example of missionary work and church founding. Later we were to compare notes. He treated us as equals, but it was obvious that he was the moving spirit among us.

Down through the years he kept reminding us of his ideas about how things ought to work. More often than not I would disagree with him on some point; sometimes it was just because he was two jumps ahead of me. But whatever the nature of the disagreement, we had learned to love each other and to respect each other's ideas, even when we couldn't understand them. It would be hard to find another man who could disagree with me as sweetly.

If the title "Doctor" means "Teacher," then it could preeminently be applied to Orville Jobson. If he could find joy in the impossible job of teaching missionaries, how much more in teaching Bible doctrine to a class of African ministerial students; and if

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The dedication of the new Bangui church, about 1958. Missionaries pictured include George Cone (extreme left), and Don Hocking (at piano). At Dr. Jobson's left is Dr. Russell Barnard, and speaking is Noel Gaiwaka—Dr. Jobson's "son in the faith."



ORVILLE JOBSON . . .

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perchance it fell his lot to teach the Doctrine of the Holy Spirit, his joy was complete.

He was a perfectionist. If a picture was hung askew, it caused him inward pain until he had straightened it.

He was a slave driver; and he himself was the chief slave.

Happy is the mission that has such a slave driver; for God uses that mission to do exploits for Him.

I can testify personally that God used Orville Jobson many a time to shake me from my lethargy.

In Tribute to Orville Jobson

By Dr. Russell D. Barnard



The faculty of the Bible Institute in 1965-66. Missionaries Marvin Goodman and Don Hocking at back; Simon-Pierre Nambozouina, then the director of the school, seated at front.

As a young man, Orville Jobson attended the Philadelphia School of the Bible, where he met Dr. Alva J. McClain. Because of his great admiration for Dr. McClain, he came to the First Brethren Church of which Dr. McClain was the pastor. Orville soon became a member of the church, and offered himself as a volunteer for the Brethren work in Africa. On September 11, 1921, he was ordained to the Brethren ministry during the morning worship hour at that church. His farewell service was held that evening. As a testimony of their approval of the missionary career of their son, his godly father and mother came and stood with him at his ordination service.

My personal acquaintance with Orville began during his first furlough in 1925-26 when he visited the church of which I was pastor. It was in 1947, when Mrs. Barnard and I accompanied the Jobsons to Africa, that we became very close friends. During our six months in Africa the Jobson home was our headquarters. I can truly say that for every day I knew Dr. Jobson, he increased in my appreciation and admiration. I am only one of the many, many appreciative friends. The Brethren Church honored him by choosing him as conference moderator; Grace Seminary honored him by granting him the Doctor of Divinity degree and later choosing him as teacher in the newly organized Missions Department. Brethren Foreign Missions honored him by appointing him Field Superintendent in 1938. For many years he served in that capacity.

Dr. Jobson was a tireless worker, often being in his study by 2:30 to 4:00 in the morning. In Africa he usually trotted rather than walk. He was well taught in the Word of God, well informed in world missions, a voluminous reader—especially of old books of which he had many—and a speaker of exceptional ability.

The words of the great Apostle Paul in II Timothy 4:7-8 could well be applied to Dr. Jobson: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing"; so, we can all say, "Good night, Orville; we'll see you in the morning."

First of a series on Brethren foreign mission fields

The Central African Republic: Still a Challenge



By Marcia Wardell
Foreign Missions Office Secretary

A journey to the heart of the "Dark Continent" in the beginning years of the Brethren mission was not for the timid or fainthearted. Weeks were consumed in the ocean voyage and the trip inland by river steamer. And then the remainder of the trip—perhaps by "tepoi"—occupied further weeks. Later the missionaries traveled by truck the approximately 800 miles inland from the coast; this too was arduous.

Now in just a matter of hours a flight from Paris places one in Bangui, the thriving metropolis and capital city of the Central African Republic; and there we'll begin our visit to the *Mission Evangelique des Freres,* which is the official name of the Brethren mission.

Presently stationed at Bangui are the Roy Snyders and the Don Hockings. Mr. Snyder, the field superintendent, acts in liaison between the home board, the missionaries, the national church, and the government. He keeps tab on the general activities of the field and visits the stations regularly. Mrs. Snyder is the hostess for the "guest house," which is constantly in use. Our own missionaries make use of the facilities when they come and go on furlough, for they always fly in and out of Bangui. Also, there are numerous reasons why they must now and then make trips to the capital city. Missionaries of other missions also find this facility convenient, and visitors from various parts of the world stop here. The Bangui missionaries teach some Bible classes in the government schools, but are able to claim only a fraction of the opportunities available in this area.

The mission has a radio communication system. All stations have receivers, but only at Boguila and the Bible Center are the sending units located. Regularly each morning at 6:30 the mission broadcast goes on the air to keep the missionaries advised of the latest news.

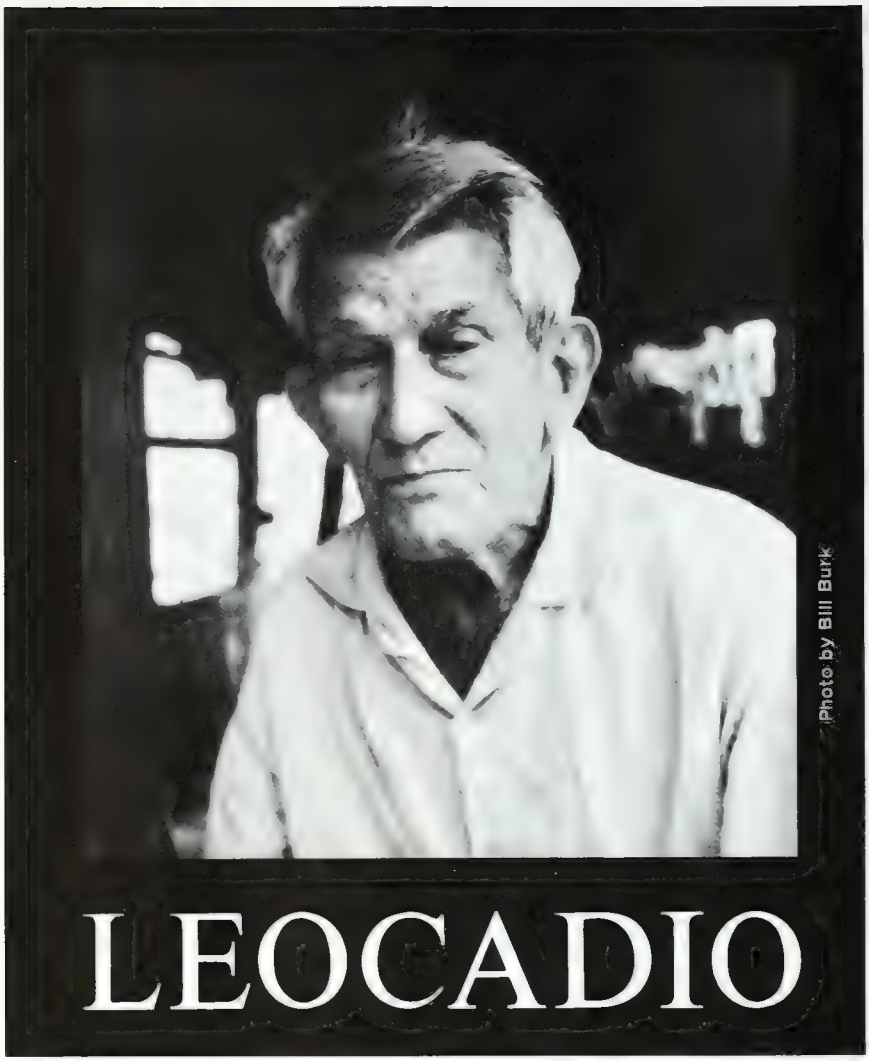
Southwest of Bangui about 70 miles is the M'Baiki station, which has had no resident missionary for a number of years. Approximately twice a month the Hockings go there and spend several days holding classes for the various age groups.

Out of Bangui to the northwest about 100 miles is Bossembele—another station which has been without a resident missionary for years. This was the long-time place of ministry for Pastor Marc Voloungou, who went to be with the Lord a couple of years ago.

On from Bossembele to the west about 50 miles is Yaloke. One of the oldest of our stations, this is a busy center of activity. It is the home of the James Gribble High School and the School of Theology. Jean-Louis Steudler is director of the high school, and instructors include his wife, Colette, Carol Mensinger, and the personnel from Europe: Paul Biancheri, Richard Daiber, and Alain Leycuras. Much of the burden for the School of Theology is falling upon Bruce Paden this year during the furlough absence of the Eddie Mensingers. Gail Jones is in charge of the thriving dispensary work, and Margaret Hull, also an R.N., is stationed here too.

Approximately 100 miles further—to the northwest—is Bozoum where a missionary couple is usually stationed. This has been the Don Millers in recent years, but just now no missionary is living here. The Millers are still caring for the work but are now at the Bible Center station (Bata) just five miles out of Bozoum. Bible Center is probably the chief center of the mission activity, with the three-year Bible Institute, the print shop, and the Missionary Children's School. The B.I. director is an African, Andre Boinde, and other Africans serve in this ministry along with Marvin Goodman, Martin Garber, and Don Miller. Missionary women instruct B.I. student wives. George Peters is in charge of the print shop, which is manned chiefly by Africans. Marie Mishler's main work is connected with literature. Ruth Kent teaches the missionary kids. Presently the Al Balzers are stationed at Bible Center—he is the mission builder; and the newly arrived builder, Terry Shultzman, and his family are here.

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LEOCADIO

When they told me that he had died, the first thought that came to my mind was God's promise about such people: *Precious in the sight of the Lord is the death of his saints* (Psalm 116:15).

About five years ago I noted a number of dugout canoes tied up at his house and I asked a fisherman nearby what was going on. He told me that an old lady had just died there. Some days later I stopped in to get acquainted with the 84-year-old widower and to give him a large print New Testament. Thus, Senhor Leocadio Alves de Oliveira was introduced to God's Word and eventually became our first baptized brother in this new work on the Guama River—and the first member to enter into the presence of the Lord. For the memorial service, I decided to use various Psalms that reminded me of our dear brother.

By Bill Burk
Missionary to Brazil

The morning of his stroke he was reading his Bible at the little table he'd managed to build for himself in spite of the fact that his hands were doubled nearly shut with arthritis. He read without glasses and better than any of the other men believers of this Guama work. It was obviously his reading of the Word that God used to cast a dark shadow over the images he'd worshiped all his life. *O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens* (8:1).

Anyone who had ever known Senhor Leocadio knows that there was never a more highly skilled fisherman along this stretch of the Guama River. And his reading of the Word caused him to realize that it wasn't the so-called patron saint of fisherman, Peter, who caused the fish to bite! *Thou madest him [man] to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea* (8:6-8).

Who will be in heaven? Sr. Leocadio. Why? Because, among other things, he met the stipulations indicated by the Psalmist of old. He will be missed by the elderly ex-politician on whose property he lived as a watchman. This will be the case since the landowner has never found any watchman as honest as our brother. *Lord . . . who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart* (15:1-2). Another reason is that he did not do evil to his neighbors (v. 3). In fact, any hungry neighbors knew they could always get some free manioc flour or fish from Leocadio and his fisherman-son, Luis. *He that doeth these things shall never be moved* (15:5).

He used to honor a number of Catholic "saints" (as images are called hereabouts) and had a collection of them in his private "sanctuary" (which is merely a fancy cupboard blackened by the smoke of perhaps 1,000 candles burned over the years at the "holy hour" of six in the evening). But Maria, Luis's wife, told me that the old man had her get rid of them all. Why? *O my soul, thou hast said unto the Lord, Thou art my Lord* (16:2).

Although he had trusted for years in the image of a "saint" impressed on the medallion which hung from a fish-line around his neck, it seemed such an insignificant little piece of aluminum that I had resolved not to bother the old fellow about it. But to my surprise one day, it was gone! His reading of the Word had directed his faith to Someone infinitely higher than a graven image. *Preserve me, O God: for in thee do I put my trust* (16:1).

Upon looking through his Bible the other day I noticed that he had written down the name of "Pastor Clarin-

do–Capanema" (missionary Hodgdon). When I asked Maria why her father-in-law had written Clarindo's name in his Bible, she said it was simply because he didn't want to forget the brother's name (who had visited him only once). When Leocadio knew that a pastor along with other brethren would be visiting him on a certain day, he occasionally had grape juice on hand along with the other ingredients neccessary for an impromptu communion service in the kitchen. (He lived a half-day's paddling distance from our nearest congregation of believers and therefore missed this regular fellowship.) . . . *the saints that are in the earth . . . in whom is all my delight* (16:3).

Since *their sorrows shall be multiplied that hasten after another god* . . . , he gave no more alms to the local images on "holy days," nor did he (in my presence, at least) *take up their names into my lips* (16:4).

Although he'd tell me of his aches and pains during my weekly visits for Bible study, his greater conversation centered around the Person of his Saviour. *I will bless the Lord at all times: his praise shall continually be in my mouth* (34:1).

It was obviously his reading of the Word that God used to cast a dark shadow over the images he'd worshiped all his life.

He was a crippled, retired fisherman living on someone else's land. A humble situation indeed. *My soul shall make her boast in the Lord: the humble shall hear of it and be glad* (34:2).

Before his conversion, Sr. Leocadio was fearful as are the majority of the folks here. And not unlike the other men, he carried a weapon in his belt. Although frequently a knife, his was a small ancient pistol–which his son Luis said he never fired! But a year or two ago I saw it no more. We didn't discuss it, but apparently he had come to put his trust elsewhere. *I sought the Lord, and he heard me, and delivered me from all my fears. . . . The angel of the Lord encampeth round about them that fear him, and delivereth them* (34:4, 7).

Our brother lived near the junction of two rivers and therefore had a double number of visitors. He kept a supply of New Testaments on hand to use in his ministry to a host of people I've never met. His invitation to one and all was the same: *O taste and see that the Lord is good: blessed is the man that trusteth in him* (34:8).

Senhor Leocadio would chuckle when we'd read this next verse. His warped body was a witness that when one goes beyond 70 years, he's sure to come into an age of weariness and sorrow. At 70 he was fishing, but at 80 he just sat and waited for his son to bring in the supper. At 84, praise God, he began to read the Bible and to minister to others–well occupied while waiting for the fish to come in. *The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away* (90:10).

And what is the conclusion of the whole matter for us who are still in this life? *So teach us to number our days, that we may apply our hearts unto wisdom* (90:12).

STILL A CHALLENGE . . .

(Continued from page 9)

Regularly found at this station but on furlough this year is Miss Ruth Snyder, who teaches at the Bible Institute.

Out of Bozoum perhaps 20 miles is Bassai, the first station which was established in our field. It has been unoccupied by missionaries in recent years until about a year ago when Rosella Cochran moved to Bassai for a general ministry among the Africans.

Boguila, a bit to the northeast of Bozoum, is another 100 or so miles away. This is the Medical Center with the hospital and other facilities, and a busy place it is indeed as the medical personnel minister to spiritual as well as physical needs. Stationed at Boguila are the two doctors and their families –the Larry Pfahlers and the William Walkers, and nurses Mary Ann Habegger and Evelyn Tschetter.

Approximately 100 miles west and north of Boguila is N'Zoro. This is the address maintained by Marian Thurston, R.N.; also, Lila Sheely, R.N., who is presently on furlough. These nurses oversee the N'Zoro dispensary and others in the area, and help teach classes at the Medical Center.

Two other RN's are on furlough–Lois Miller, who has been stationed at Boguila, and Lois Wilson, who was at the Bible Center. Mary Cripe, who assists in the medical work at Boguila, is likewise on furlough.

Greatly isolated from the other missionaries are Robert and Lenora Williams at Batangafo in the extreme northeast corner of the field. As the crow flies, Batangafo would be almost due north of Bangui. By road it is a long drive of around 250 miles. The Williamses minister in various ways to the African Christians not only in Batangafo but for miles around.

Other stations which have had resident missionaries in the past but are now vacant include Bouca, Bossangoa, Bellevue, and Bekoro.

This portion of the Central African Republic is vast in area and populated by at least a million people. The Brethren mission is the sole evangelical mission working in the major part of this area. The Roy Snyders have written: "Our annual conference of missionaries this July was marked by a shortage of missionaries. It was the smallest conference we've ever attended (only 40 of us including children and three guests). Our memories go back to when we had 80 or more. Fifteen or 20 years ago we had at least 12 missionary pastors on the field. This year there were only six. With the continual need of evangelism and Bible teaching, pray as never before that the Lord of the harvest will thrust out laborers into His harvest fields!"

The challenge of Africa no longer involves the severe physical dangers and sacrifices that it once did, but the challenge of souls dying without knowledge of the Saviour has not diminished!

UNCERTAINTIES

Dr. Herman A. Hoyt
President, Grace Schools



Uncertainties prevail everywhere except with the God of Heaven. On the human and natural level the experts are out on the wide, wide sea with no port in sight. Those who pose as trustworthy prognosticators of the future are reduced to frustration by the constantly changing scenes in every area of society. This leaves the ordinary individual at his wits' end as he struggles to chart a course through the mist of the present into the future. This is no less true for administrators in the field of higher education. A jittery stock market, a fluctuating economy, an increasing unemployment, a staggering escalation in costs, an approaching food crisis, the dwindling energy sources and the gathering of war clouds on the horizons of the world are enough to create uncertainty in the minds of men and strike terror to their hearts.

But on the divine and supernatural level there is certainty and stability, and the future is sure. The Word of God is settled in heaven. The real problem is to settle this word in the hearts of men (cf. Col. 1:23). The testimony of the Lord is sure, in fact, very sure. All the commandments of the Lord are sure (cf. Ps. 111:7).

A study of this Word of God will drive an honest man to the conclusion that the man who sows righteousness will reap a sure reward (cf. Prov. 11:18). And that man who sins can be sure that his sin will find him out. And more than that, to the wicked there is the sure judgment of God, for His judgment is according to truth (cf. Rom. 2:2).

Over against the sin of the world and its final punishment, there is a sure foundation established of God in the person of the Lord Jesus Christ. To those who are willing to place faith in Him, there need be no fear of the future, but for those who resist Him, they shall be broken to pieces (I Peter 2:6-8). To those who willingly bow before the King, there are the sure mercies of David. The Lord Jesus Christ becomes to the believer a hope, an anchor of the soul, both sure and steadfast. The believer in Christ can be sure that ". . . the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). Any true believer can make his own calling and election sure for himself by walking in the ways of righteousness.

But what of the future? Is there any clear unveiling of the future? The answer to that is a clear affirmative. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day

dawn, and the day star arise in your hearts" (II Peter 1:19). The word of prophecy concerning the future is sure because of its origin, inspiration, and authoritativeness. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:20-21). Let those who profess to know the Lord and trust His Word look carefully into the prophecies that unveil the future. Some startling things will come to their attention.

The Dream Certain—the Interpretation Sure

To a holy man of God, some 2,500 years ago, the march of world empire was revealed. Slowly but surely this prophecy has been fulfilled, until in our day the shadows of complete fulfillment are now appearing upon the horizon. There are three great movements in this prophecy:

The brilliance of world empire as seen through the eyes of a man is set forth in the second chapter of Daniel (2:31-45). Four successive world empires appear upon the stage of history and then disappear: Babylon, Medo-Persia, Greece, Rome. The fourth one is final. And even though its external structure disappears from view, there is some continuity of its nature and system. For in the end of the age it reappears as a national entity and is crushed by the Stone cut out of the mountain without hands. This Stone is none other than Christ at His second coming.

The carnality of world empire through the millenniums, as seen through the eyes of God, is set forth in the seventh chapter of Daniel (7:1-28). This prophecy covers the same span of history as chapter two, except that world empire is seen from the vantage point of internal nature. The empires of men are like wild beasts: vicious, rapacious, violent. Babylon is like the lion, Medo-Persia is like the bear, Greece like the leopard, and Rome is like the fourth beast—diverse from the preceding three, but in some sense incorporating all the qualities of the preceding three. This fourth kingdom persists through the centuries and takes on the features of national entity in the end of the age. Upon it falls judgment from Him who is the Son of Man when He comes again (7:13-14).

The third movement in the unfolding of prophecy covers the pattern of world empire at the end of the age (Dan. 11:36-45). The designation of time is given in verse 40 as the end. The division of world empire corresponds roughly to the geographical division of the earth. The emphasis in this passage is upon the world empire of the West that marches unsuccessfully to complete world power. As this power of the West moved toward the accomplishment of its purpose, the southern confederacy falls before its legions, the northern confederacy falls before its march largely destroyed by God—Ezekiel 39:1-6, and finally by the king of the West. Then the great Eastern block of power is destroyed (cf. Dan. 11:44; Rev. 16:12). At last the Western power has mounted to the pinnacle of supreme world power (cf. Dan. 11:45; Rev. 13:5-7)—only to be broken in the final hour by One whose power is His almighty word (cf. Dan. 11:45; II. Thess. 2:8; Rev. 19:15, 21).

It is important to note that the whole movement of empire in the end of the age centers in the Middle East. The final developments among nations revolve about the nation of Israel. Unforeseen issues move nations to conclude that Israel is the cause of all their troubles, and they seek to remove this threat from the scene of existence (cf. Zech. 12:3). Could the oil problem be that issue? As it now stands, international depression threatens the world because of the control the Arabs have over oil and the prices they are demanding. The Arabs are using this power to move the nations to accede to their demands that Israel return the lands they have taken in various wars over the last 25 years. It may mean that the Arabs will demand that Israel be completely liquidated as a nation. The nations, driven by the pressures of depression and energy depletion, will grant these demands. All these developments strongly suggest that the end of the age is upon us, and the coming of the Lord is not far away.

The Son of Man and the Clouds of Heaven

As the people of God look back over more than 1,900 years to that day when Christ was born, let them reflect seriously upon the message of the angel to Mary:

> "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33).

Moreover, let the saints take a look into the future as spoken by the prophets and consider the nature and benefits of that coming kingdom:

> "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:7).

> "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter" (Dan. 7:27-28).

In this prophecy there is hope for those who place their faith in the Lord. A better world lies ahead, and it could be but a few years away. "Even so, come, Lord Jesus."

Who's Who Names Eight Grace Students

"Who's Who Among Students in American Colleges and Universities" has this year named eight Grace College seniors, nominated by the college faculty, for inclusion in its next volume. The students are selected on the basis of superior academic standing and service to their college and community.

Scott Firebaugh, current student body president, is a mathematics teaching major and the son of Mr. and Mrs. G. L. Firebaugh of Wooster, Ohio. A member of the First Brethren Church of Wooster, Scott has served as student body. vice president; as his class treasurer and chaplain; has been active in pep band, brass choir, and concert band; and was number two man on Grace's championship tennis team, also being named to the MCC All-Conference squad this fall.

Bob Gault, a Bible major from Philadelphia, Pennsylvania, is largely recognized on campus for All-Conference and All-State honors in soccer. He served his junior class as president, and has acted in dramatic productions on campus. A member of the Philadelphia Third Brethren Church, he is the son of Mr. and Mrs. James Gault of Philadelphia.

David Griffith, son of Rev. and Mrs. Robert Griffith of Souderton, Pennsylvania, is a history major and has held the musical lead roles in two productions: "The Mikado" and "The Pirates of Penzance." He has also traveled with the *One Accord* and the *Benediction* summer development teams and has been active in choir, where he is currently chaplain. He is a member of the Penn Valley Grace Brethren Church of Telford, Pennsylvania.

Jesse Kay Johnson, an elementary education major from Wakeman, Ohio, currently serves as senior class secretary. She has been a Resident Assistant in the dormitory for two years and is a four-year veteran of the college choir, as well as appearing in "The Mikado."

Randy Maxson of Elkhart, Indiana, currently serves as the minister of music at the Bethel Brethren Church in Osceola, Indiana. His double major involves speech and English, and he has both acted and served as assistant director for "Pygmalion" and "Pirates of Penzance." The son of Mr. and Mrs. Richard Maxson of Largo, Florida, he is a member of the Bethel Brethren Church in Osceola.

David Staff of Kenosha, Wisconsin, has been a letterman in basketball for the past three years. He is a sociology major with a philosophy minor.

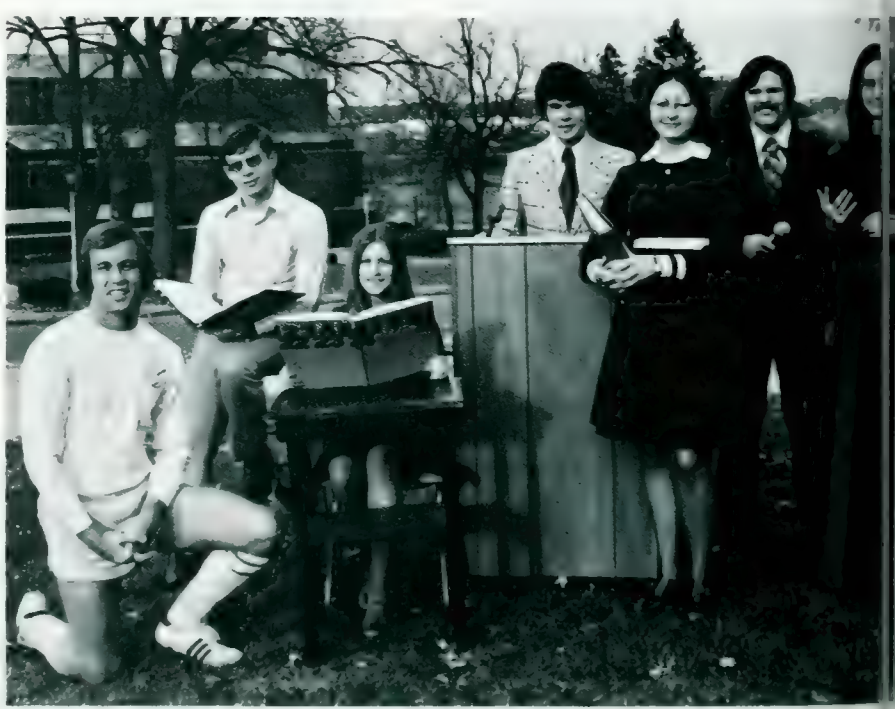
Susan Suter of South Bend, Indiana, has a teaching major in mathematics. She served her freshman and sophomore classes as secretary, and is currently student body secretary. She is also a dormitory Resident Assistant. Sue is the daughter of Mr. and Mrs. H. W. Suter of South Bend and is a member of the Ireland Road Grace Brethren Church in South Bend. Her activities at Grace have also included participation in Bible quizzing, the college choir, and "The Mikado."

Alice Wallace, a member of the Everett, Pennsylvania, Grace Brethren Church and the daughter of Mr. and Mrs. Max L. Wallace of Everett, is current editor of the college yearbook, *The Heritage*. A sociology major, she is a four-year veteran of college choir and has worked as a volunteer at Cardinal Learning Center, a local educational facility for the retarded.

Regarding future plans, Mr. Firebaugh is planning either on seminary or graduate school; Mr. Gault will work on a master's degree in speech correction; Mr. Griffith is headed for seminary and the mission field of France; and Miss Johnson would like to teach in a Christian school.

Mr. Maxson looks forward to graduate work in oral interpretation or theatrical science; Mr. Staff plans to attend seminary and eventually enter a pastoral or evangelistic ministry; Miss Suter wants to teach junior high math and eventually serve as a missionary in France; and Miss Wallace intends to enter graduate school to prepare for a career in counseling.

1974 Who's Who honorees are (from left) Bob Gault, Randy Maxson, Alice Wallace, Scott Firebaugh, Susan Suter, David Griffith, and Kay Johnson. Dave Staff is not pictured. (*Photo by Fred Logan*)



A Day in the Life of Dr. Edgar Lovelady



To his students, he's "Dr. Lovelady." To his faculty colleagues, he's "Rik." To anyone who knows him well—or who follows him around Grace campus for a day—he's somewhat of a modern-day Renaissance man.

Dr. Lovelady, who joined the Grace faculty in 1966, is chairman of the division of languages and literature, chairman of the English and journalism department, and is a professor of English. In addition to holding a diploma from Toronto Bible College, he has earned the B.A. from Grace College, the M.A. from St. Francis College, and the Ph.D. from Purdue University. He holds one degree from Grace Theological Seminary and is working on another.

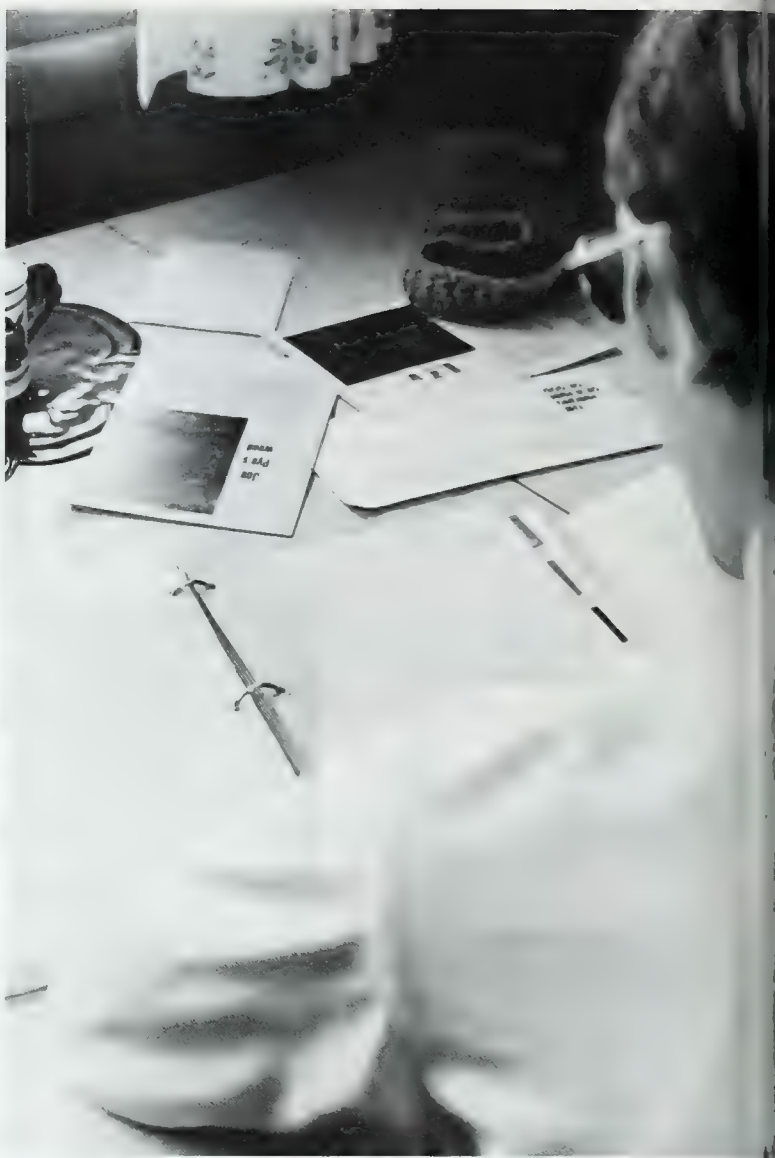
Photojournalism student Mike Marshall trailed Dr. Lovelady for a day to document his varied activities and busy schedule. Marshall's comment? "He exhausted me."

(Continued on page 16)

A photo essay
By Mike Marshall
Grace College senior

Loping across campus (below) to his office in the lower floor of the library, Dr. Lovelady begins a typical fall day.





Preparation of lecture materials and continual study (right) makes the teacher's presentation alive, fresh, and interesting.

Testing out a newly acquired 70-210mm Macrozoom lens, amateur photographer, Dr. Lovelady, is arrested by fall flowers.





An excellent guitarist with numerou concerts and recordings to his credi Lovelady also has a weekly appointment u number of private guitar stud

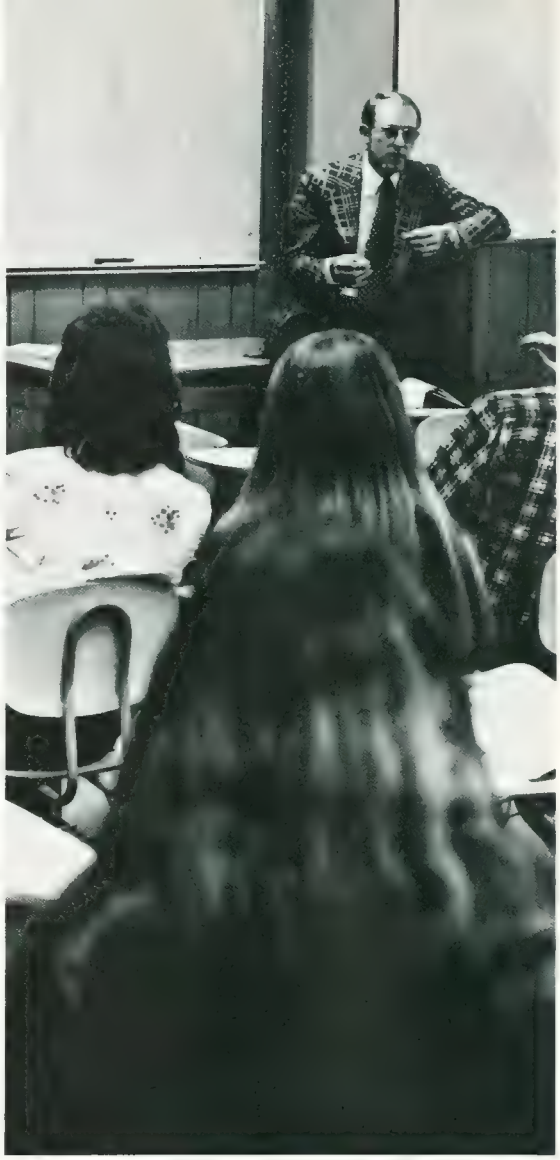
This is what it's all about—where the teacher meets the student in the classroom (right). Dr. Lovelady's courses this semester include Introduction to Literature, Modern American Grammar, Readings in Comparative Literature, and Methods of Teaching High School English.





In the weekly meetings of the academic affairs committee (top), Dr. Lovelady, as division chairman, helps direct curricular development of the college.

Lunch today is a spartan diet of tuna fish, tomato, and milk.







Also adviser to the college yearbook, The Heritage, *Dr. Lovelady (left) stops for a summit conference with editor Alice Wallace. The end of a busy day—but not quite. With wife, Grace, and children in the family room (above), Dr. Lovelady still has papers to grade and lectures to prepare.*

Fall Sports Wrapup

By Don R. J. Cramer
Director of Information Services
Grace Schools

Soccer and tennis teams collected Mid-Central conference titles, and cross-country just missed being in the top three this fall as the Grace College sports program once again proved to be topnotch.

The MCC soccer crown went to the Lancers for the second straight year with a perfect 6-0 record. However, it was different this year. Last season the championship was shared, but this year it was uncontested. In two years Head Coach Terry Shrock has amassed two MCC titles, losing only one match in two seasons. And his teams gained a record overall of 21 wins and 7 losses.

Five Lancers were named to the All-Conference team. First-time honors went to Bob Boots, Indianapolis, Indiana; and Dave Hanson, Danville, Indiana. Selected on the team for the second time were Bob Gault, Philadelphia, Pennsylvania; Steve Miller, Winona Lake, Indiana; and Peter Marshall, Peru, Indiana. Coach Shrock noted that these five men could not have had the success they enjoyed without the total team effort that epitomized the Lancer soccer team all during the season.

In his first year as head cross-country coach, Mark Skiles directed his runners to second place in the National Christian College Athletic Association district meet. And the Lancers finished fourth in the very tight MCC race.

Grace just missed being in the top three in the MCC with 69 points; while Huntington and Marion finished second and third, respectively, with 65 and 67. Don Byler, Lancaster, Pennsylvania, led the Grace squad finishing second—one place better than his third place finish last year. Byler toured the course in 26:55, just 11 seconds off the winning time. By virtue of being in the top seven runners, Byler and Tom Snodgrass (South Bend, Indiana), who placed fourth, earned spots on the All-Conference team.

The young Lancers have two new runners: Larry Stombaugh, Johnstown, Pennsylvania, and Dave Misner, York, Pennsylvania. Both are freshmen and should give a good account of themselves in future years. The loss of senior star, Randy Sellers, Kokomo, Indiana, was a severe blow to the team. At the beginning of the season his leg was injured.



Tom Snodgrass challenges the home cross-country course.

The tennis team recorded a second undefeated season and captured the MCC tourney to take the 1974 conference championship. It was the finest season ever for the netters, who extended a dual match winning streak to 19 in a row in two years.

Don R. J. Cramer, the Lancer tennis coach, was voted coach-of-the-year and had Scott Firebaugh, Wooster, Ohio; and Jon Hueni, Bremen, Indiana, named to the seven-man All-MCC team. This year's squad played very consistent and outstanding tennis as proved in the conference tourney, where Grace had players in the finals of eight of the nine events.

Grabbing singles titles were Stan Hueni, Bremen, Indiana, number three; and Gary Woolman, Warsaw, Indiana, number four. Placing second in the singles were Jon Hueni, number one; Firebaugh, number two; and Phil Wickstrom, Winona Lake, Indiana, number five. The number six man, Jack Kerr of Hammond, Indiana, was upset in the second round of the tourney after having a perfect 6-0 season. Grace swept the doubles. Dave Beeson, Winona Lake, Indiana, who specialized in doubles, teamed with Woolman to win at number three.

In the conference All-Sports trophy race at the end of the fall season, Grace is in the lead with 61 points, followed by Huntington—54, Marion—49, Tri-State—48, Goshen—38, Indiana Tech—14, and St. Francis—7.

In a game against Cedarville College, Steve Miller heads the ball into the goal off an Eldon Grubb corner kick.



Photos by Doug Conrad

GRACE COLLEGE ALUMNI ASSOCIATION OFFICERS



New Grace College Alumni Association officers recently elected to two-year terms include (l to r) Bill Darr, B.A. '67, ex officio member; David Miller, B.A. '71, vice president; Donna Grady Miller, B.S. '65, secretary; John Zielasko, B.A. '70, financial secretary; and Ronald Kinley, B.A. '70, president.

GRACE SCHOOLS FELLOWSHIP TIMES SCHEDULED

Again this winter Grace Schools are sponsoring a series of Grace Fellowship Times, to which alumni pastors, prospective students, parents, and any other interested friends are invited.

Several of the dates and locations in this list are tentative, so further information should be sought from local alumni clubs or from the Alumni Coordinator's office at Grace Schools. Come and bring your friends to a time of fellowship, sharing, and current information on Grace College and Grace Seminary!

DATE	PLACE	SPEAKER
Dec. 28	Phoenix, Ariz.	Dr. Hoyt
Jan. 4	San Diego, Calif.	Dr. Hoyt & Basketball Team
Jan. 6	Orlando, Fla.	Mr. Messner
Jan. 7	Los Angeles/Long Beach, Calif.	Basketball Team & Dimensions in Brass
Jan. 11	San Francisco, Calif.	Dr. Hoyt
Jan. 18	Modesto, Calif.	Dr. Hoyt
Jan. 31	Southern Ohio (Dayton)	Mr. Messner
Feb. 1	York, Pa.	Dr. Hoyt

LANCER BASKETBALL CALIFORNIA ITINERARY

Jan. 4—12:00, Grace Fellowship Dinner, Modesto
— 7:00, Grace vs. San Diego Naval Training Center
Jan. 5—a.m.,Grace Brethren Church, Orange
p.m., Grace Brethren Church, Seal Beach
Jan. 6—8:00 p.m., Grace vs. Pepperdine University
Jan. 7—6:30 p.m., Grace Fellowship Dinner, First Brethren Church of Long Beach
Jan. 8—First Brethren Church of Whittier, Whittier
Jan. 9—Point Loma Tournament
3:30 p.m., Grace vs. Biola
Jan. 10—Point Loma Tournament
Jan. 11—Point Loma Tournament
Jan. 12—a.m., Mapleview Baptist Church, Lakeside

BRASS CHOIR CALIFORNIA TOUR

Jerry Franks, director
Ron Henry, announcer and manager

Jan. 5—a.m., Westminster Brethren Church, Westminster
p.m., North Long Beach Brethren Church, Long Beach
Jan. 6—a.m., Norwalk Christian Schools, Norwalk
p.m., Norwalk Brethren Church, Norwalk
Jan. 7—a.m., Norwalk High School, Norwalk
p.m., Grace Fellowship Dinner along with Grace Lancer Basketball Team
(check with Alumni Office as to place)
Jan. 8—a.m., Brethren High School, Paramount
p.m., Community Brethren Church, Whittier
Jan. 9—a.m., Whittier Christian High School, Whittier
p.m., Whittier Christian School, Whittier
p.m., Grace Brethren Church, Orange
Jan. 11—a.m., Disneyland
p.m., Youth Rally, Whittier Community Brethren Church
Jan. 12—a.m., Los Altos Brethren Church, Long Beach
p.m., First Brethren Church, Long Beach
Jan. 13—a.m., Biola College Chapel
Jan. 16— Simi Valley Schools (3 concerts), Simi Valley
p.m., Simi Community Brethren Church, Simi Valley
Jan. 17— Simi Valley Schools (3 concerts), Simi Valley
Jan. 19—a.m., First Brethren Church, Whittier
p.m., Bellflower Brethren Church, Bellflower

The following article is adapted from an introductory chapter of a manuscript submitted by Rev. Horace Mohler as a possibility for a book on Brethren history.

The Dunker Described

By Horace Mohler



A Dunker couple in typical dress.

For more than two and one-half centuries they have thought of themselves as "a peculiar people, known and read of all men . . ." (Titus 2:14). Wearing the broadbrimmed hat, bearded, with cropped haircuts and frock coats, accompanied by their plain-shawled womenfolk in bonnet and prayer-covering, the Dunkers have indeed appeared peculiar to the observing public. (The hippies, yippies, and mod-generation of the sixties and seventies have blunted some of this impact.) They comprise a relatively small but important segment of America's "plain people," along with the Mennonites and Amish.

They may have misunderstood at times the semantics of the term "peculiar," possibly associating it with a pronouncement upon peculiarity for its own sake. But it is clear that they have not misunderstood the quite obvious meaning of the rest of the Biblical quotation which concludes, ". . . zealous of good works." The integrity of the Dunker Brethren is so reputable that a big city merchant once said, "You Dunkers may have the whole store." Their frugality, industry, charity, and wholesome conduct has been traditionally associated with an early aphorism: "A Dunker's word is as good as his note."

There is a distinctive quality which *is* peculiarly theirs. Unless one has been intimately associated with them, or has studied them at close range, the components of a definition defy description. Yet, paradoxically, theirs is not a complex society, but quite the reverse. Historically they have majored in the simple ways of living and in strong religious convictions. This has been true in personal and social relationships and in coexistence with "the world." This latter cryptic expression has been used by them almost unconsciously, but not unkindly as pertaining to the inherent Dunker philosophy of separation. This philosophy is also Biblical (cf. I Cor. 11:32).

Separation from the world denotes seclusion more than exclusiveness. "In the world but not of it" is a tenet often quoted. A Dunker within my hearing, upon being asked whom he married, replied with typical brevity: "Oh, she was a worldly woman." No further explanation seemed necessary. And, parenthetically, that particular situation was once almost unknown. The homogeneity of the Brethren has encouraged community interaction and intermarriage as a matter of course. In the Old Order bodies particularly, marriages are still amost completely indigenous through group clannishness. ("Clannishness," in this sense, is used in its more desirable and natural meaning.)

It is not as true as it once was that the "world" identifies the Dunker by the externalities of appearance. Dunkerism, once a compact and united body, has divided and subdivided into heterogeneous groups. Some, like the Old Orders, are identifiable by plain costume; others are not. Sociologically and historically, this factionalism may be regarded with interest. The fact of schism among peace-loving and fraternal-minded religious people seems on the surface phenomenal, but the fascinating question remains: is this *unfortunately* true? Would the religious and cultural contributions of Dunkerism have been richer had division not occurred? The ideological and

Rev. Horace Mohler has held Brethren pastorates and presently attends the First Brethren Church, Dayton, Ohio.





theological bases that divided relationships have separated the Brethren into varying classifications. This includes the visual and nonvisual aspects of dress and much more.

Some of the Dunker people have regarded the divisions as unfortunate and have voiced desire for reconciliation. Others point to the distinct contributions that each of the several groups have made as justification for the cleavages that exist. Each body in its self-appraisal may feel that it possesses qualities of orthodoxy, traditional Brethrenism, missionary-mindedness, or social consciousness that the others lack. A growing number within the more liberal communions of Dunkerism have developed an eagerness to discard the old forms in favor of freedom of thought and expression. They have begun to endorse the newer forms in critical scholarship.

Some meaningful significance may be connoted by the names of the Brethren denominations and sects. They are known variously as Dunkers, Dunkards, Church of the Brethren, The Brethren Church, and so forth. The long-term denominational name before separation was simply German Baptist Brethren. This signified the place or origin, and the importance of immersion in baptism.

The Old Orders, like the Amish Old Order people, have historically been segregationalists. This does not speak of racism, but of isolation from what is referred to as "the fast current of the world." Dr. Floyd Mallott, long-time professor of church history at the Church of the Brethren's Bethany Seminary, and who himself finally transferred his church membership to the main Old Order group, quoted a speaker at an Old Order general conference: "As one rides along the highways of this fast moving world, what does he see? Signs everywhere, 'Eat.' And the people of this fast world fill these places, eating and drinking. The world has it fixed so that they do not have to go home for meals any more." Forty years after this sermon was preached, the Old Order Dunkers have become urbanized to the extent that they patronize restaurants almost as readily as their worldly neighbors. Other Brethren groups have been even more rapidly assimilated into the common culture; yet many individuals in all of the bodies resist conformity to the sentiments, ideas, attitudes, amusements, and political activity of the secular society at large.

Since the late nineteenth century the Dunkers have themselves (except for their historians) largely discarded the literal term, but speak of themselves more as "Brethren." More often it is the outsider who uses the appelation "Dunker," or the more gross form "Dunkard." And this reference is made only with relation to the highly visible orthodox groups. They are identifiable by their retention of uniform dress—the plain garb previously alluded to. The Dunkard Brethren follow this pattern of uniformity also, but not quite as rigidly in every particular aspect.

They are an offshoot since 1926 of the Church of the Brethren. In an era of shifting emphases and tremendous change, the Dunkard Brethren resisted the new pace and direction to the point of separation.

Not long after the turn of the century, the Old Brethren (called also "Salida Brethren"), as members of the mainline Old Order group, found themselves at odds with their brethren by advocating a hands-off policy to such utilitarian items as the telephone. After some years of controversy, they veered away from the main body. But the intervening years wrought changes of philosophy that found them lifting bans on material items such as telephones and musical instruments, while retaining the principles of plain clothes and traditional worship.

The long-range patterns of restlessness and change began at least as early as the mid-nineteenth century, when a mounting crisis developed between middle-of-the-roaders, arch conservatives or traditionalists, and progressives. This process ended with a three-way split beginning in 1881 and culminating in 1883. The traditionalists became the Old German Baptists or Old Orders. The middle body retained its position and became officially the Church of the Brethren; while the progressive faction became the Brethren Church. This body suffered informal division in 1939, when two camps had formed, representing opposing viewpoints in education and theology. The rupture stimulated the formation of another progressive body, the Grace Brethren or National Fellowship of Brethren Churches. The latter group supports Grace College and Grace Theological Seminary, both of Winona Lake, Indiana. The original progressive body is the Brethren Church (Ashland), supporting Ashland College and Ashland Theological Seminary, Ashland, Ohio.

The Dunker Brethren made a distinct contribution in the establishment of our present church. This has not been an exhaustive study of the Dunkers. It is rather a description of the diversity found in our history.

NEWS SUMMARY

FROM THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES AND THE EVANGELICAL PRESS ASSOCIATION NEWS SERVICE

Hagerstown, Md. Dr. Robert Collitt, pastor of the Grace Brethren Church, was united in marriage with **Mrs. Arlene Spessard** on Nov. 13. She is a member of the church and a teacher in the kindergarten department of the Sunday School. The former mates of both died within a week of each other.

Dr. Collitt reports that "after knowing me as her pastor for 11 years, Arlene is now beginning to call me by my first name!"



A reception for Dr. and Mrs. Charles Mayes honoring 50 years of marriage also marked over 50 years in the ministry.

Cypress, Calif. Dr. and Mrs. Charles W. Mayes were honored on the occasion of their 50th wedding anniversary with a reception at the First Brethren Church of Long Beach. Over 600 people attended.

Dr. and Mrs. Mayes served congregations in Des Moines, Iowa; Lanark, Ill.; Whittier, Calif.; Ashland, Ohio; and South Pasadena, Calif., before becoming pastor of the First Brethren Church of Long Beach in 1947. Since retirement from that position in 1967, Dr. Mayes served several churches as interim pastor, and is now pastor of the home-mission church in Cypress, Calif.

Meeting Results: **Evangelist Bill Smith** reports the evidence of God's blessing in recent crusade meetings. There were 36 public decisions at the Norwalk, Calif., Brethren Church where **Dr. Nickolas Kurtaneck** and **Rev. Howard Altig** are pastors. At the Grace Brethren Church of San Diego, Calif., **Rev. Lynn Schrock**, pastor, there were nine public decisions. A crusade at the Grace Brethren Church of Phoenix, Ariz., **Rev. Mark Malles**, pastor, recorded 27 public decisions.

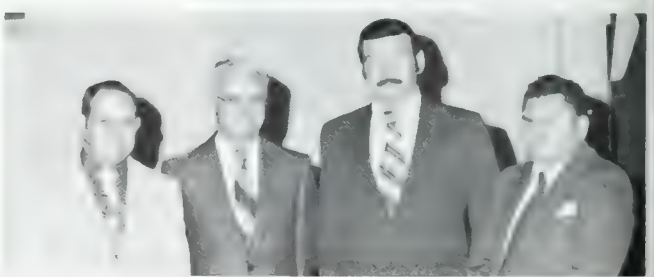
Rittman, Ohio. Assistant Pastor Kenneth Stoll's licensure to the Christian ministry was publicly acknowledged Oct. 26. **Dr. Lester E. Pifer** led in a special prayer of consecration. Robert Russell, pastor.

Harrah, Wash. Brian M. Winter, fourteen-year-old son of **Pastor and Mrs. Charles H. Winter** was one of four Washington State Future Farmers of America members selected for the National FFA Band during a convention at Kansas City, Mo. He is a member of the White Swan High School band and also plays trumpet in the Yakima Youth Symphony. Brian is a candidate for the 1974 All Northwest Band.

Mr. and Mrs. Roy Harris have been accepted as members of the Air and Radio service arm of Wycliffe Bible Translators. They are currently stationed in Waxhaw, N.C. Roy is serving as a helicopter pilot, and Kathy works in the base office. Following additional training, they will be assigned to one of the Wycliffe mission stations. Roy is the son of **Pastor and Mrs. Vernon Harris**, Lancaster, Pa., and Kathy is the daughter of **Mr. and Mrs. Robert Smithwick** of Harrah. Charles H. Winter, pastor.

Long Beach, Calif. An anniversary banquet attracted 375 men of the Southern California-Arizona District to the First Brethren Church on Oct. 3. Brian Bastian, a local news commentator who just returned from an "ark-hunting" expedition to Mount Ararat, was the featured speaker.

Mansfield, Ohio. Rev. John S. Neely has resigned as pastor of the Woodville Grace Brethren Church, effective Jan. 26. He will assume a position on the pastoral staff of the Grace Brethren Church, Myerstown, Pa., as minister of visitation and counseling.



With Pastor Arthur McCrum (left) on Law Enforcement Sunday were (l to r) Mayor Fletcher Swan; Lt. William Reese, acting chief of police; and Mr. Charles Hall, Sunday School superintendent.

South Pasadena, Calif. As a positive note of appreciation for "a job well done" by the local police force, Law Enforcement Sunday was held recently at the Fremont Avenue Brethren Church. A gold certificate signed by two state congressmen, the state attorney general, the local chief of police, the city mayor, and the pastor and Sunday School superintendent was given to each employee of the police department.

Acting Police Chief Lt. William Reese spoke to the Sunday School and accepted the certificates on behalf of the men on the force. Arthur McCrum, pastor.



David Plaster (right) receives the charge from Pastor H. Don Rough, founding pastor of the church.

Armagh, Pa. Attendance records were shattered at the new Valley Grace Brethren Church when 103 attended the ordination service for **Pastor David Plaster**, Oct. 27. The church originated through the evangelistic outreach of the Riverside Brethren Church, Johnstown, Pa., and was conducted on a Bible-study basis until May, 1974. Upon graduation from seminary David was called to pastor the church, and a full schedule of services began immediately. **Dr. James L. Boyer** of Grace Theological Seminary delivered the ordination sermon. **Rev. H. Don Rough**, Pastor Plaster's brother-in-law, gave the charge to the candidate, and **Rev. Robert Crees**, father-in-law, administered the questions and vows and offered the prayer of consecration. Other district ministers participating were **Rev. Wesley Haller, Rev. Kenneth Koontz, Rev. Marvin Meeker**, and **Rev. William Snell.**

Pastor Plaster suffered a dislocated shoulder in a fall down the steps at his home Oct. 17, but he proceeded with the service with his arm in a sling.



It's a contest! The boy in the photo at left, which was taken many years ago, is one of our well-known ministers in the Brethren Church. He was considering, at that time, becoming a wild animal trainer. However, he later entered the ministry and then found that wild animal training was less hazardous!

The first person submitting the correct name of the boy will receive a $5.00 gift certificate from the College Bookstore. All entries must be mailed, and in the event of ties, the earliest postmark will govern the winner. The decision of the *Herald* coffee-break judges will be final. Mail your entry to "Contest," BMH, Box 544, Winona Lake, Ind. 46590.

Long Beach, Calif. Rev. John C. Souter has joined the staff of the Los Altos Brethren Church as associate pastor with an emphasis on youth ministries. He is a Biola College graduate. Donald Shoemaker, pastor.

Washington, Pa. In recent items of note, evangelistic meetings with **Rev. and Mrs. Henry Rempel** resulted in three professions of Christ as Saviour, and twenty other public decisions. Dr. William A. Mierop from Woodbury, N.J., recently completed a Bible conference on the theme "Daily Help for Daily Living" from John 15.

Installation of new pews at a cost of $6,000 completed the new addition to the building begun over two years ago. All the money for the pews was over and above regular giving. Shimer E. Darr, pastor.

In Memory

Notices of death appearing in this column must be submitted in writing by a pastor.

BEECH, Hulda, 86, Feb. 20. She was a member of the Listie Brethren Church, Listie, Pa. Fred W. Walter, pastor.

ENDICOTT, George G. W., 76, Oct. 17. He was a member of the Fairlawn Brethren Church, Akron, Ohio. James Kennedy, pastor.

FARRELL, Georgia, Oct. 1. She was a member of the Fremont Avenue Brethren Church, Pasadena, Calif., where she taught Sunday School. She also served the Lord in the Missionary Tapes organization. Arthur McCrum, pastor.

LARMON, Clarence, 81, June 13. He was an active member of the Listie Brethren Church, Listie, Pa., for many years, serving as moderator, deacon and Sunday School teacher. Fred Walter, pastor.

MOSTOLLER, Bessie, 86, Apr. 13. She was a member of the Listie Brethren Church, Listie, Pa. Fred W. Walter, pastor.

Wedding Bells

A six-months's free subscription to the *Brethren Missionary Herald* is given to new subscribers whose addresses are supplied by the officiating minister.

Bonnie Beaman and Wayne Spangler, July 20, North Riverdale Brethren Church, Dayton, Ohio.

Vicki Dotts and Craig Anderson, Aug. 16, Grace Brethren Church, North Lauderdale, Fla.

Lori Hansen and Thomas Sechrist, Sept. 7, Grace Brethren Church, Myerstown, Pa.

Janet Lushbough and Kim Cone, Oct. 5, Lakeview Church, Zion, Ill.

Barbara Beech and Raymond Weyand, Oct. 12, Listie Brethren Church, Listie, Pa.

Mary Ann Shallcross and John Ames, Oct. 12, Grace Brethren Church, Brookville, Fla.

Jacqueline Merrick and Gene Pinkard, Oct. 18, First Brethren Church, Lanham, Md. Rev. Ralph W. Gilbert, an uncle of the bride, performed the ceremony assisted by Pastor Charles Thornton.

Stephanie Crouse and Steven Hammer, Oct. 19, Grace Brethren Church, Myerstown, Pa.

A missionary from Mexico has come to the United States to begin a Brethren church among Spanish-speaking people in Santa Ana, California



The group has purchased a small building as a meeting place, but space is at a premium.



Pastor Javier Peraza and his family came to the United States six years ago and began holding services in their home.

The Border Gate Swings Both Wa

Robert Thompson interviews Pastor Javier Peraza in Santa Ana, California. Pastor Javier Peraza is pastor of the Maranatha Grace Brethren Church of Santa Ana, California.

Q. Javier, how long have you been in the United States?
A. We came to the United States six years ago.

Q. Where was home before coming here?
A. In Mexicale and Tijuana, Mexico.

Q. Were your children all born in the United States?
A. We have six boys, from 7 to 13. Some were born in the United States and some in Mexico. Magdiel was born in Calexico; Javier, Jr., was born in Texas; Jepthe was born in Mexicale; Arturo was born in Mexicale; Hothan was born in Tijuana; and Omar, the baby, was born in Los Angeles.

Q. Will this mixed citizenship present a problem?
A. My wife is a citizen and because of her, all have rights as citizens.

Q. Where were you saved?
A. I came to know the Lord as my Saviour in Tijuana, Mexico.

Q. Did you have formal training prior to entering the ministry?
A. I went to a Mennonite Bible School in Durango, Mexico, and later to our Brethren Bible Institute in Tijuana.

Q. Did you start the Maranatha Brethren Church in Santa Ana?
A. Yes.

Q. When?
A. December 1968.

Q. Where did you first begin?
A. In our home.

Q. Where are you meeting now?
A. In a small building which we purchased in Santa Ana, but already it is very crowded.

Q. What are you going to do now?
A. We are praying for a larger place because we are in great need of room for Sunday School. We hope we can find a used church building or some other large building which can be re-



Because of the lack of space, Sunday School classes must meet in cars.







modeled. This might not be so expensive.

Q. Are your services in English or Spanish?

A. All of our services are in Spanish. Many of our people cannot understand or speak English at all.

Q. Do you foresee a time when, because of the second generation in our English-speaking schools, you will need an English-speaking ministry?

A. Right now we consider that we need to speak Spanish, but if we see a need later on, we'll speak English.

Q. How do you answer those who say that all Americans should speak English?

A. We should speak English, but as a Spanish-speaking person I never want

(Continued on page 26)







BORDER GATE . . .

(Continued from page 25)

to forget my language. I wish I could speak more than one language.

Q. It seems to me that you have done quite well in learning English. Are your children bilingual?

A. Yes, they are. At home we speak both, but my kids speak more English.

Q. You were suffering some physical problems with your throat. Has this been resolved?

A. No, the doctor said I should not preach so much. I have had an assistant helping me, but now he is leaving so I am going to have to do it all.

Q. You play several instruments. Did you take formal lessons or did you learn on your own?

A. I play the piano, accordian and guitar. Only one lesson—on the accordian.

Q. Do you consider the guitar a suitable instrument for worship?

A. It depends on how you use it. We don't use it in every service, but we try to use it for the glory of God.

Q. Does your church have any favorite songs and what are they?

A. Yes. "What a Friend We Have in Jesus," "When the Roll Is Called Up Yonder," and "Rock of Ages."

Q. Since you do not have a baptistry in your present building, where do you baptize your converts?

A. When we need one, we go to the Grace Brethren Church at Orange and borrow Pastor DeArmey's facilities.

Q. Is the economic problem a real one for you and your people?

A. I suppose you could say yes. It's hard for all of us to get along today on what we make.

Q. Are many people in your church on welfare?

A. Thank the Lord, they are not right now.

Q. Are there many migrant workers in your church?

A. No. They are all established members.

Q. Do you consider America a true mission field?

A. America is a place to preach the Gospel.

Q. Does it seem strange that Mexico should have a missionary in the United States?

A. No, because we should be missionaries in the place we are. There are many souls yet that need to hear of the Lord. They need to hear the Gospel preached the same as in any country.

Q. Why did you pick Santa Ana as a place to begin your ministry in

America?

A. Because I feel in my heart that the need is great. Many Brethren Mexicans were immigrating here to Santa Ana. I came here to work and support my family which, as you see, is large. But I didn't feel good inside me, not doing anything for my Lord. So I just started having services in my house.

Q. I understand that you are not receiving a salary from the church. Is that right?

A. Yes, that is true. I am self-supporting—with my Lord's help.

Q. How much longer can you maintain the heavy load of earning your own livelihood as well as caring for the responsibility of the church?

A. We're used to it . . .14 years already. I think as long as the Lord wants and the church is strong enough to help me. I hope that day comes soon.

Q. Don't you think it would be better for the church if you were able to spend more time in the ministry?

A. I think it would be a great thing if I could dedicate all my time to the work of the church.

Q. Do you believe you can establish a self-supporting church in the Santa Ana area?

A. I believe the church can be self-supporting some day.

Q. Have you received any help outside of the local church?

A. Yes. Some have helped materially, others in working on our building, and we have received some money. We are thankful for all of the help from the So. California-Arizona District Mission Board.

Q. What do you believe is the greatest need in establishing new churches in America among minority groups?

A. I think the greatest need is workers.

Q. Do you feel there are too few men to minister to the Spanish-speaking people?

A. Yes. There are almost none.

Q. How can Brethren people be of the greatest help in reaching minority groups in America?

A. The greatest help they can give us is to pray for us and come and visit us occasionally.



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35th Anniversary Yea

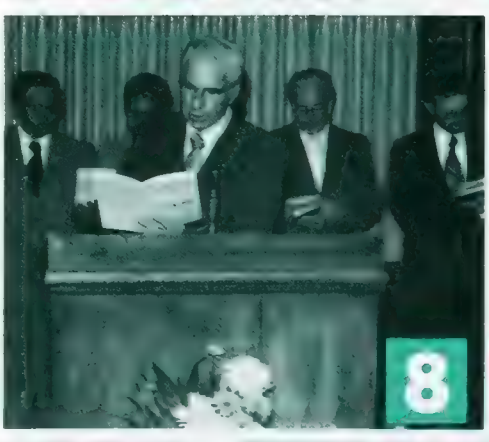


















Calendar of Events









1. North Long Beach Brethren Church commissions the Fenton McDonalds for San Jose, California—December 30, 1973
2. First Brethren Church, Taos, New Mexico, self-supporting—January 1, 1974
3. Goleta (California) Grace Brethren Church dedicated—February 24, 1974
4. Colorado Springs church lays cornerstone—March 17, 1974
5. Self-Supporting Lititz, Pennsylvania, church dedicates new building—March 31, 1974
6. Brethren at North Kokomo, Indiana, break ground—May 5, 1974
7. Simi, California, dedicates new unit—June 2, 1974
8. Cypress—third California dedication in six months—June 9, 1974
9. Huber Heights, Ohio, self-supporting—July 1, 1974
10. Fremont, Ohio (Chapel), self-supporting—August 1, 1974
 * Brethren Home Missions adopts Orlando, Florida, as new mission point—August 1, 1974
11. New Davenport, Iowa, church dedicated—August 24, 1974
12. Dillsburg, Pennsylvania, breaks ground—September 15, 1974
 * Brethren Home Missions adopts Hope, Pennsylvania, and Armagh, Pennsylvania—October 18, 1974
13. Coolville, Ohio, dedicates new church—November 30, 1974
 * Cumberland, Maryland dedicates new church—December 15, 1974

*Pictures not available of these events.

The Feasts of Light

By Isobel Fraser
Messianic Testimony

These are days of darkness, not only for our beloved United States but for the whole world—politically, economically, morally and *spiritually*. However, our present world does not have a corner on these conditions. I would like to call your attention in particular to two other such times.

It was the year 155 B.C. and Israel was under the control of the cruel Syrian, Antiochus Epiphanes. Not only did the nation undergo persecution, but they were forbidden to worship God according to the Torah. The Temple was made a pagan house of worship. Then the greatest of abominations was committed when he desecrated the House of God and the altar by sacrificing a pig. However, God had a savior for His people in the person of Judas Maccabaeus, who brought to his people victory over the Syrians and led in the rededicating of the Temple. Thus HANNUKAH (dedication) came into existence.

It was the year 4 B.C. and Israel again was under the heel of the oppressor. This time it was the cruel hand of Rome that was heavy upon the people. Though this dominion brought suffering and privation, there was an even greater oppressor that not only plagued Israel but all the world—and not just at this time, but since the time of Adam. This oppressor was SIN. Because of its dominion God was not worshiped as He should have been, and the House of God was often a house of merchandise. The sacrifices were an abomination in His sight. However, God had a Saviour in the person of His Son, Jesus Christ. God the Father sent Him to bring victory over sin and to dedicate as His dwelling place a living temple of living stones through the bodies of believers. Thus CHRISTMAS came into existence.

As these two holy days are celebrated, Hannukah by the Jews and Christmas by the Christians, there are many similarities. Not only is the setting of both in the land of Israel and its people, but they share the same day of the winter month, the 25th, of Kislev and of December. However, the days do not always coincide because the Jews follow the lunar calendar religiously. I have read that before the West adopted the solar calendar, the two dates were the same. This year the 25th of Kislev will be December 8.

Hannukah is celebrated for eight days, and the heart of the observance is the nightly lighting of the menorah (candlestick). Starting with one candle, they add another one each night until eight are lighted on the last night. Some Jews today use electric "candles." These lights, according to Jewish tradition, are a reminder to the Jew that God caused a miracle at the rededication when the cruse of oil sufficient for only one day lasted for eight. Lights too are an important part of Christmas, and the electric light has replaced the candle. To most people the lights are only beautiful decoration. But to the true believer they are a reminder of the One who is the Light of the world. The One of whom Isaiah said: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isa. 9:2).

Hannukah provided deliverance for only the Jews and only for a certain period of time. Christmas provides deliverance for all nations and for eternity.

Gifts are given at Hannukah, for it is a season of joy and rejoicing. Christmas is also a gift-giving time. They were given to the Babe on that first Christmas. The greatest of all Christmas gifts, however, is God's gift of His Son to mankind. In both celebrations we need to watch that the "wrappings" do not obscure the real meaning or give a false front. One year I remember unwrapping a candy Maccabean soldier from Israel and finding a chocolate Santa Claus. If I was shocked, what do you imagine Jewish families, especially the orthodox, must have felt! Let's scrutinize what is really under the observances we practice.

Most important to both feasts is the "deliverer," without whom there would be no day of remembrance. Hannukah, however, only provided de-

liverance for the Jews and only for a certain period of time. Christmas, on the other hand, provides deliverance for all nations and peoples and is for eternity. Thus the angelic host said:

"Fear not: for, behold, I bring you good tidings of great joy, which shall be to *all people.* For unto you is born this day in the city of David *a Saviour,* which is Christ the Lord" (Luke 2:10-11).

And Hebrews 9:28 declares:

"So Christ was once *offered to bear the sins* of many; and unto them that look for him shall he appear the second time without sin unto salvation."

And I Thessalonians 4:16-17 promises:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and *so shall we ever be with the Lord.*"

Until we hear that shout we have a commission:

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye *shine as lights* in the world" (Phil. 2:15).

We are to shine as lights so many precious souls, Jews and Gentiles, might know the real meaning of Christmas—our feast of lights.





REFLECTING GOD'S BLESSINGS THROUGH WILLING INVOLVEMENT

Perfect Love

By Althea S. Miller

Christmas is GOD THE FATHER

seeing man's lost estate
invading history
restoring man to himself

Christmas is GOD THE SON

grasping not His glory
yielding up His life
loving men unto death

Christmas is GOD THE HOLY SPIRIT

wooing men to God
offering eternal life
leading into Truth

Christmas is ON-GOING LOVE

born Prince of Peace
merging deity with His humanity
giving gifts to men

Christmas is PERFECT LOVE

offered by God, the Father
exhibited by Messiah, the Son
conveyed to men by the Holy Spirit

"For unto you is born this day in the city of David a Saviour . . . Christ, the Lord" (Luke 2:11).

GLORY TO GOD IN THE HIGHEST

Second of a series on the 1974-75 Birthday Missionaries

Reflecting on His Faithfulness



Mr. and Mrs. Hill Maconaghy

By Mrs. Hill Maconaghy

Writing this article in the land of Argentina, I am thinking back over our 36 years of service here. With a grateful heart I thank the Lord for His faithfulness not only during those years, but also in the years prior to our coming to this land.

An only child, I was born in the city of Philadelphia. Though not saved themselves, my parents sent me to Sunday School. When I was about 13, a friend of the family began to interest Mother in Christian Science. Even then, the Lord was faithful. A Christian lady invited Mother to her home to a Bible study class. I went along, and it wasn't long before we both accepted the Lord.

I became a member of a church not far from my home, where for a number of years it was my privilege to have a godly Sunday School teacher. She prayed earnestly for each girl in her class, and when the world began to attract us, she held on to us for the Lord.

When I was 18, Hill Maconaghy came into my life. He was a member of the same church, but not saved. We were both active in Christian Endeavor. One year when the committee of which we were members was to take food to a needy family before Thanksgiving, we were the only ones who appeared. I guess you might say that was our first date.

After Hill was saved, we began attending evening school at the Philadelphia School of the Bible (now Philadelphia College of Bible). This was a four-year course and we graduated in 1930.

One of our much-loved teachers was Dr. R. Paul Miller, who was at that time also pastor of the First Brethren Church of Philadelphia. He taught Personal Evangelism and Missions with an enthusiasm that was contagious, and which the Lord used in the lives of many of the students.

Since the church of which we were members was becoming liberal, we—with many other students—began to attend the Sunday evening services at First Brethren. After inquiring into the beliefs and practices of the Brethren Church, we were convinced that they were true to the Word. We were baptized by Pastor Miller in 1928, and later that same year were married by him.

As the missionaries from Africa came home on furlough, we became acquainted with them: Dr. Gribble, the Sheldons, the Kennedys, the Jobsons, and Elizabeth Tyson. Through His faithful servants the Lord spoke to us, and we applied to the Foreign Mission Board for service in Africa. That door did not open, but the Lord later opened another which we had not considered.

After graduating from Bible school, my husband was called to be pastor of the church which at that time was the one farthest south in our denomination. Four happy years were spent with those dear folks in Limestone, Tennessee. Then came the opportunity to pastor a student church close to Ashland, Ohio, where our seminary was located. My husband enrolled in the seminary, and I attended a number of classes.

We felt led to apply to the Foreign Board again, for the health problem which had existed before had cleared up. This time we were asked to prayerfully consider Argentina because of the urgent need for missionaries there. Now at one time we had said that we would *never* go to Argentina. You know that's a dangerous thing to say, since it might be the very place the Lord wants to use you—as it proved to be in our case.

Before leaving for Argentina my husband spent another year in seminary. This time it was Grace Seminary—its first year in the Brethren church of Ellet, Ohio. This was a hard year financially, because the depression had not yet ended and it was difficult to find work since most of us were new there. However, the Lord was faithful, and He provided for our needs in many ways.

Finally departure day came, and on

NEW MEMBER? SHE KNOWS NOTHING ABOUT WMC!
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October 8, 1938, we bade farewell to our loved ones and brethren in the Lord, and set sail for Argentina. Except for a few lessons in Spanish at the YMCA in Akron, Ohio, we had no preparation in the language of this country, so the first things to occupy us was language study. After several months I was asked to teach a class of girls and my husband a class of boys in the Sunday School at Rio Cuarto, and thus started our ministry.

We desired to open gospel testimonies in towns where there were none, and the Lord gave us the privilege of opening three such works. Since the best way to reach the individual person is by house-to-house calling, this is the method we used to contact the people, and many were the interesting experiences that we had.

Ten years ago the Lord led us into a different ministry, that of the Christian bookstore. For a time I worked in the store, and was amazed at the number of unsaved people who came in. Some had problems they wanted to discuss, so there were many opportunities to counsel and to seek to lead them to the Lord.

As a result of our having a bookstore, Scripture Press in Mexico asked us to distribute their Sunday School material in Spanish in this land. We have been doing this for several years. Part of my work is attending to the correspondence connected with it.

Several years ago, because of health reasons, it seemed as if our ministry was finished here. Once again the Lord has manifested His faithfulness to us and has shown us that He still has work for us to do here. For over a year we have been helping our church in Jose Marmol which was left without a pastor.

I praise the Lord for enabling us to return to Argentina, and continue to serve Him here. I can say with Jeremiah: "His compassions fail not. They are new every morning; great is Thy faithfulness." And I thank the ladies of the WMC for selecting me as a Birthday Missionary for this year.

GRACE SCHOOLS will receive the total offering from this emphasis period beginning this year. The Christian Education Department will receive an offering later in the year.

Give
Richly
Abundantly
Cheerfully
Enthusiastically

for special teaching desks, overhead projectors, and the air conditioning of two classrooms for the seminary.

PROJECT CHAIRMAN: Each project list you receive gave instructions to contact individual boards about your projects. However, all WMC projects must be cleared through the first vice president, and the money sent to the national financial secretary-treasurer.

WMC OFFICIARY

Pres.—Mrs. Robert Griffith, 517 Wile Ave., Souderton, Pa. 18964
1st V. Pres.—Mrs. Russell Ward, 3342 Valerie Dr., Dayton, Ohio 45405
2nd V. Pres.—Mrs. Walter Fretz, 413 Wooster Rd., Winona Lake, Ind. 46590
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Asst. Secy.—Mrs. Thomas Inman, 2244 Fernwood Dr., Colorado Springs, Colo. 80910
Fin. Secy.-Treas.—Miss Joyce Ashman, 602 Chestnut Ave., Winona Lake, Ind. 46590. (All checks payable to Brethren National WMC.)
Asst. to Fin. Secy.-Treas.—Mrs. Ben Zimmerman, R. R. 1, Warsaw, Ind. 46580
Lit. Secy.—Mrs. Charles Koontz, R. R. 8, Warsaw, Ind. 46580
Editor—Mrs. Dan Pacheco, 413 Kings Hwy., Winona Lake, Ind. 46590
Prayer Chm.—Mrs. Richard Sellers, 4661 Janis Dr., Columbus, Ohio 43227

MISSIONARY BIRTHDAYS — FEBRUARY 1975

(Addresses may be found on pages 35 and 36 of the 1975 Brethren Annual*.)*

AFRICA

Mr. F. George Peters February 1
Mr. Paul Biancheri February 11
Kendra Lane Shultzman February 16, 1972
Heidi Lynn Pfahler February 17, 1970

BRAZIL

Gregor David Wallace February 24, 1962
Mrs. J. Keith Altig February 26

HAWAII

Carrie Lee Coffman February 11, 1968

MEXICO

Mrs. Jack B. Churchill February 2
David Andrew Churchill February 26, 1962

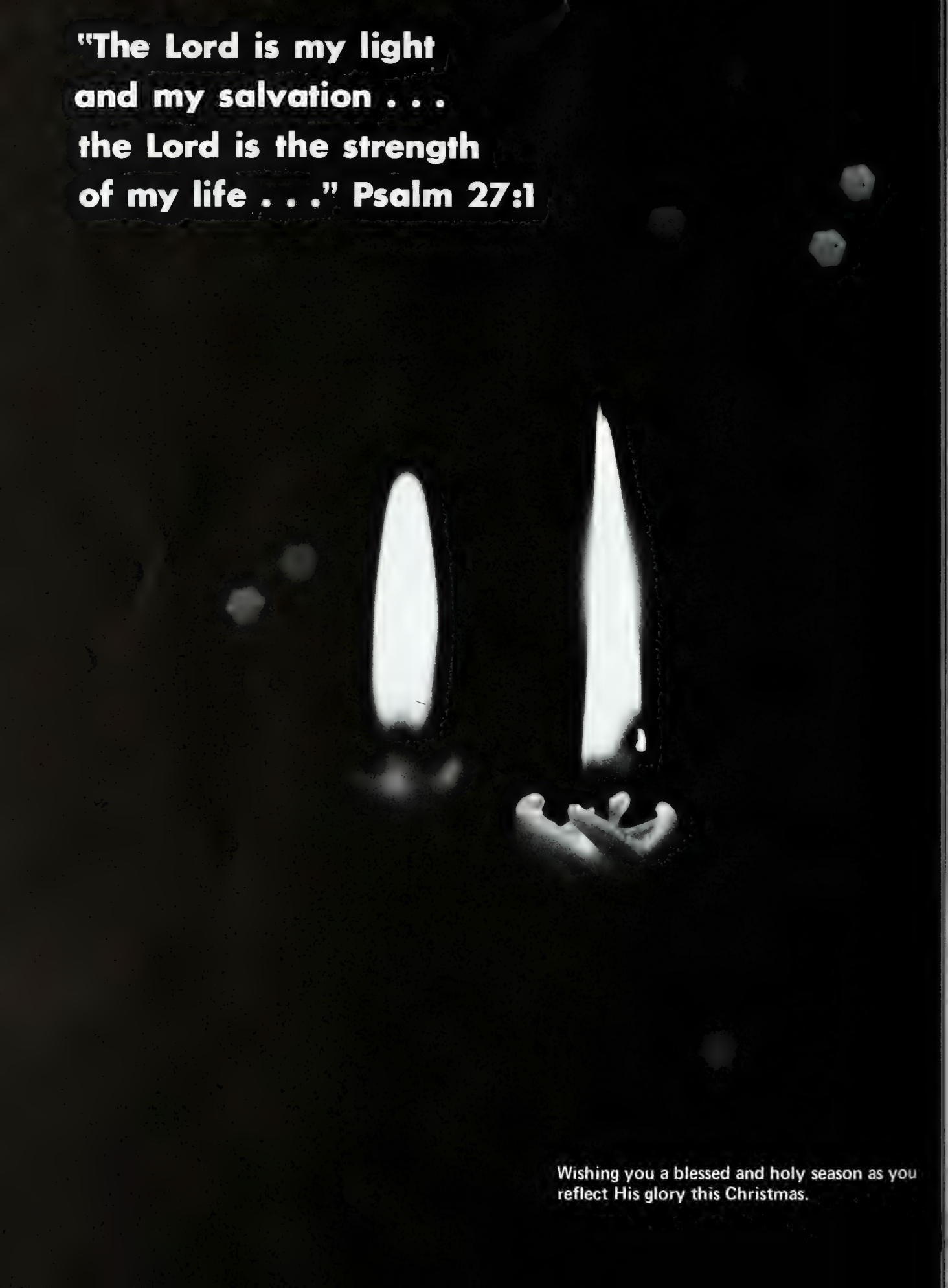
CANADA

Mr. Gary L. Austin February 7

IN THE UNITED STATES

Mrs. Edward B. Mensinger February 4
Rev. Edward B. Mensinger February 13
Miss Lois Miller February 21

"The Lord is my light
and my salvation . . .
the Lord is the strength
of my life . . ." Psalm 27:1



Wishing you a blessed and holy season as you reflect His glory this Christmas.

SMM Serenity in Minding the Master

A testimony of the meaning of SMM to Mrs. Evelyn Johnson, a former SMM girl, patroness, and a missionary to Brazil.

"I learned more about Brethren missionaries in SMM than from any other source."

By Mrs. Evelyn Johnson

SMM was one of the first things I learned about when I visited the Brethren church in Mansfield, Ohio. I was 15 years old and we were seeking a church. After the service that first Sunday, two girls and the patroness invited me to SMM. It was to be in the home of one of the gals and was a slumber party.

Arriving at the home on the appointed evening I found several girls there ahead of me. They were talking, laughing, and of all things—tearing sheets into long strips and sewing the strips together. "What can they be doing?" I wondered. Then I noticed that some of the girls were using thin pencils and making rolls of these strips while another girl working with her kept the strip from tangling as she rolled. After watching for several minutes, I found my tongue and asked what was going on. Everyone began talking at once and telling me about Africa and the missionaries and the medical work and the bandage rolling. Suddenly I was helping and feeling a part of the gang.

SMM helped me to become acquainted with a whole new group of girls and to feel at home in a new situation. When we moved to Indiana, I found that SMM there produced the same happy atmosphere among gals. I learned more about Brethren missionaries in SMM than from any other source. It was always a highlight of each meeting to hear the mission study.

After I was married and my husband and I entered into the pastorate, then I became a part of SMM as a patroness. What a joy to return to the homeland recently and see some of these girls now grown, married, with families and serving the Lord!

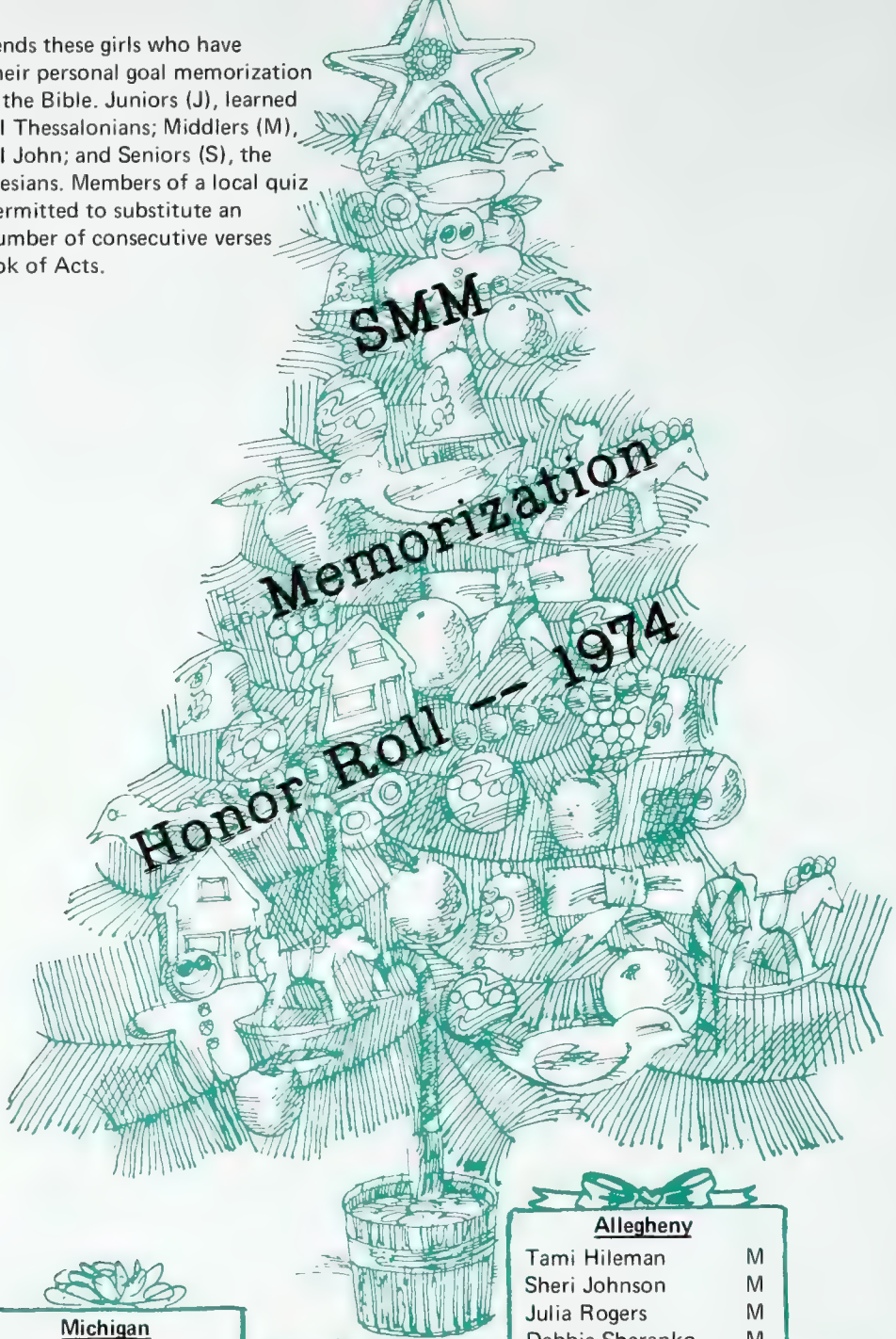
The Lord then called our family to Brazil, where we are now. One of my early experiences was with girls, and it is thrilling to see some of them now serving the Lord with their families.

My first thoughts when I was invited to that first SMM meeting in Mansfield were: "What is SMM? Something to do with minding the Master?" That isn't what SMM was about, but I would like to use the letters SMM to say there is "Serenity in Minding the Master."

Some synonyms of serene are: calm, tranquil, cool, cool headed, patient, reconciled, and undimmed. Surely there is serenity in minding the Master and in going where He leads. He gives a calmness and tranquility to our lives that no other way of life can give. He doesn't always give an easy path to pass over, but He surely gives an undimmed view of His love and care.

This has been a very difficult year for us. Our two oldest children have returned to the states. There is a great emptiness in our home. They aren't easily reached by telephone and if they are ill, we cannot go to them. The Master has called us to serve Him in Brazil, and He has helped us to be coolheaded and reconciled in giving up our children. Surely He has given us Serenity in Minding the Master.

SMM commends these girls who have completed their personal goal memorization of a book of the Bible. Juniors (J), learned the Book of I Thessalonians; Middlers (M), the Book of I John; and Seniors (S), the Book of Ephesians. Members of a local quiz team were permitted to substitute an equivalent number of consecutive verses from the Book of Acts.



SMM Memorization Honor Roll — 1974

Indiana

Donna Burns	
Marcy Franks	
Michelle Henry	
Heidi Linn	
Nancy Momeyer	
Diana Rice	
Kelly Rice	
Diann Baker	
Debbie Burns	
Rhonda Copp	
Debbie Kern	
Joyce Mason	
Tammy McKinley	
Teresa McKinley	
Merilyn Messner	
Kim Minegar	
Glenetta Copp	
Susan Guiles	
Sharon Linn	
Mary Male	
Ruth Male	
Mary McNally	
Becky Zellner	

Allegheny

Tami Hileman	M
Sheri Johnson	M
Julia Rogers	M
Debbie Sheranko	M
Cathy Clinton	S
Vickie Witt	S

Michigan

Amy Stice	S

Iowa

Bonnie Burke	J
Sandra Langham	M
Jill Burke	S

Northcentral Ohio

Mary Ruth Cook	J
Marie Melick	J
Cathy Brauchler	S

Southeast

Barbara Fitzgerald	J
Marty Floyd	J
Alice Fitzgerald	M

Northeastern Ohio

Beth Calbetzer	M
Mindy Miller	M
Jackie Moomaw	M
Paula Ressler	M
Beth Holmes	S
Lois Kisner	S
Linda Walker	S

North-Atlantic

Denine Denlinger	J
Beth Russell	J
Melinda Hoy	M
Sally Martin	M
Gigi Watkins	M
Wendy Fink	S
Suzie Martin	S
Linda Miller	S

Northwest

Kelly Herndon	J
Charlotte McClure	J
Traci Padgett	J
Mary Jane Scheenstea	J
Julie Swanson	J
Paula Howell	S

East

Ilene Brown	M
Nancy Lauffer	M
Luan McIntyre	M
Sandra Lauffer	S

Lines from Lewis

THE PARABLE OF THE LOST YOUNG PEOPLE

By
Ed Lewis
Director of Youth Ministries

Someone recently showed me this parable and I would like to share it with you. If you're interested in receiving help for your youth ministry or would like to be on our PRO-TEEN mailing list for youth leaders, write me, c/o Christian Education Department, Box 365, Winona Lake, Indiana 46590.

There was a certain church that was rich in young people. And the people of that church provided them with diverse manners of entertainment—banquets, fellowships, sports of all kinds—and there was a lot of fun, laughter and jolly times! The grown-ups sat on their side of the church and looked proudly at their young people and said, "See what we have built—a clean, moral place for our youth, away from the filth of the world." The young people patted themselves on the back and sat in the church service, giggling, passing notes, and poking each other in the ribs.

When the pastor pleaded for workers for the young ones, the grown-ups said, "They're doing fine, why change things?" . . . "Don't ask me to work with them, they make me so nervous." . . . "My children are too small; get someone older." . . . "I'm too old, get someone younger." . . . "I'm too busy." . . . "I have too many problems at home."

The pastor was grieved, so the grown-ups said, "Pastor, let's put up a new building. We'll put in a gym, a bowling alley, a bigger recreation room, and we'll even give the young ones a kitchen of their own. And oh, yes, we'll hire someone to cook for their socials!"

It came to pass that the grown-ups smiled and patted themselves on the back, but no one noticed that some of the young people had slipped away into the filth of the world. Time passed and no one prayed for the young, and no one showed them how to survive in a world of sin.

One Lord's Day, the grown-ups looked across the church and the young people's side was almost empty. And the grown-ups grumbled, "It's the pastor's fault!" . . . "Don't blame me, I don't work with them." . . . "I always knew they were no good." . . . "How could they do this to us, after all we've done for them?" . . . And the young people's side of the church was empty . . . And Jesus said, "And the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it."—*By One Who Cried As It Happened*

FEATURE

Increasing Bible Learning in Sunday School

PART FIVE OF A FIVE-PART SERIES

Developing a congenial atmosphere to make learning more enjoyable.

By Howard Mayes
Executive Director

People like to go to church where people like to go to church!

The implication of that phrase to our Sunday School ministry is tremendous. Of course the content is important, but the best content in the world won't cut any ice in an empty classroom. Or perhaps more realistically in a classroom where people are bored, uninvolved, and unmotivated toward serious learning.

That's why we can increase Bible learning in Sunday School by developing a congenial atmosphere to make learning more enjoyable.

The learning atmosphere of your Sunday School revolves around two factors: the quality of personal relationships developed and the physical environment provided.

Part I—Developing a Congenial Atmosphere through Personal Relationships

De-personalization is a super-problem in urban society. Sociologists categorize our relationships with others as being either primary or secondary. They have observed that people in cities today are finding fewer and fewer primary relationships and therefore have a great hunger for acceptance, belonging and personal involvement. The church of Jesus Christ is uniquely equipped for meeting these needs, and the Sunday School is ideally suited as the time and place.

Sunday School should be a "visitor" place. Next Sunday evaluate your Sunday School as if you were a first-time visitor. Would you really be anxious to come back again? The most uncomfortable moment of the week has got to be sitting as a visitor in a sparcely populated auditorium while a well-meaning songleader and pianist lead out with a hymn courageously beginning on a high E-flat.

Sunday School should not be in a rut. Many Sunday Schools remind me of a rather poor attempt at "playing church." If Sunday School is really geared for Bible learning it will be a tremendous step to move away from repetitious "opening exercises." If an opening assembly period can contribute to a learning goal and be planned to be interesting and filled with variety, it may serve well in some places. It is however nothing short of tragic when officers are turned loose to "do their thing" for a half-hour while learning incentive and precious time pass away together.

Sunday School should be a learning hour. If the aim of Sunday School is Bible learning, we will be rearranging priorities away from many traditional patterns. Whether we like it or not, Sunday School traditions in many places continue as a holdover from the days (I hope they are gone forever!) when Sunday School was considered to be a babysitting service conducted simultaneously with the adult "worship" hour. If we properly understand the obligation our Sunday School has toward Bible learning, a full hour will not be too long to devote toward teaching objectives. (Most of the curriculum materials currently produced require at least one full hour for proper implimentation. The most common objection we hear toward the implimentation of serious Bible learning objectives in Sunday School is the lack of time. And yet many Sunday Schools currently spend one-half to three-fourths of the hour on things not related to the learning objectives of the curriculum materials they faithfully purchase.)

Sunday School should be a friendly place. This is equally true I believe for children, youth and adults. Students will learn best in an atmosphere of friendship. (The use of a modest segment of Sunday School time for building personal relationships through genuine Christian fellowship is certainly consistent with the goal of increased Bible learning.)

Many so-called "discipline" problems with boys and girls can be solved through the development of real friendship between teacher and student. This will probably require time during the week in addition to the Sunday School hour.

Teachers of teenagers will only be effective to the degree that the teacher-student relationship is reinforced by personal "ministry-influence" built upon true friendship. The impersonal "content-only" approach just doesn't make it in Christian ministry.

Adults, like teenagers, are also hungry for personal relationships, informal settings, and personal involvement in their Sunday School experience.

Part II—Developing a Congenial Atmosphere through the Physical Environment

Sunday School classrooms should



Given the unusual motivation of "persecution," even the Roman catacombs were the setting for some great meaningful learning experiences. The alternatives available to the students in our Sunday School classes are not so limited however. They will learn best in an atmosphere of openness and friendship. Dim light and stained glass may be great for "contemplation," but it's kind of inconsistent to much real Bible learning or warm, meaningful Christian environment.

be comfortable and attractive. Things such as heat, drafts, and stale air have an obvious effect on learning environment. The effect of boredom, sleepiness and sameness are a little harder to identify. The important thing is to zero in on what you intend to accomplish during the Sunday School hour and try to equip the room appropriately.

Growing Sunday Schools often thrive in less than ideal situations, but our goal should still be to make rooms as attractive as possible. Draperies, paneling, carpet, and paint can do wonders for a drab classroom. (Do take time this week to clean out the old Sunday School papers and the stack of stuff that has accumulated on the piano. Would you believe a ten-year old church bulletin?)

Sunday School classrooms should be light, airy, and open. Everyone recognizes the demoralizing effect that a cell has on a prisoner. Cells may be necessary for prisons but not for Sunday Schools.

The open concept is not a changing fad in Christian education. It is simply a better place for learning because it allows for involvement, activity, participation and the use of audiovisual media. It also is far less expensive to construct than the traditional compartmentalized Sunday School building.

Sunday School classrooms should provide for flexibility in arrangement. Since variety in method of teaching is important, a good classroom will lend itself to more than one seating arrangement. (Tremendous things still happen in less-than-ideal classrooms so try to be as creative as possible in your available space. If you must operate in a room with fixed seating, try extra hard not to let the room lock you into the rut of using only one teaching method.)

Sunday School classrooms should be suitable for audiovisual media. One thing worse than being in a class where no visual aids are used is to be in a class where visual aids are used, but you can't see them from your side of the room. Even older buildings can be well-equipped with projection screens, electrical outlets, room-darkening drapes, blackboards, bulletin boards, and projector stands. The increased use of audiovisual media in education will also mandate for larger classroom groupings and more audiovisual equipment for Sunday Schools.

Conclusion

Since the content we teach in Sunday School is so very important, it is imperative that we develop the best possible atmosphere for learning. The relationships developed and the attitudes that grow in Sunday School will either reinforce or destroy the content we present.

WE CAN INCREASE BIBLE LEARNING IN OUR SUNDAY SCHOOLS THROUGH:

1. Relating Bible teaching to the life needs and life experiences of the learner;
2. Involving the teacher and student as members of the body of Christ, growing together under the authority of God's Word.
3. Directing Bible teaching toward specific, measurable learning aims, with teacher accountability;
4. Reinforcing Bible teaching with learning activities to involve the student in the learning process;
5. Developing a congenial atmosphere to make learning more enjoyable.

NEWS AND VIEWS

New NAC Rule Book Available

Original Poetry has been added to the categories of the new National Achievement Competition rule book. One rule book has been sent to each Brethren church. Additional copies can be secured from the Christian Education Department for 35c. This new book makes rather minor changes in the rules, but several clarifications are listed. The *Bible Quiz* section incorporates and explains the new method of quizzing which was demonstrated at National Youth Conference last summer.

RECORD ATTENDANCES: Long Beach, Calif. First—1,652; Beaverton, Oreg.—110; Armagh, Pa.—104; Meyersdale, Pa.—442; Myerstown, Pa.—555; New Holland, Pa.—279, Lanham, Md.—158; Warsaw, Ind.—580; Columbus, Ohio—955; Waterloo, Iowa—397; Uniontown, Pa.—310.

Warsaw Academy Off to a Good Start

A Christian high school in the Winona Lake-Warsaw area of Indiana became one step closer to reality with the opening of the Lakeland Christian Academy in September. The Academy currently includes grades 7, 8, and 9 with the announced intention of adding a high school grade each year until the completion of all high school grades.

The new Academy operates in close cooperation and in harmony with the Warsaw Christian School which includes grades pre-K through sixth and is operated by the Warsaw Community Brethren Church.

Construction of a new first unit classroom building has begun on a 13-acre campus located in close proximity to Grace College, although classes are presently conducted in the facilities of the Winona Lake Brethren Church.

Current enrollment includes 42 students with 3 full-time faculty and 3 part-time. The new school is nondenominational in sponsorship, but includes the following Brethren men as board members: Dr. William Male, Rev. Howard Mayes, Rev. Howard Vulgamore, Dr. Orville Grisso, Dr. Harold Mason, and Mr. Hank McClenning.

PSA INSIGHT

A National Fellowship of Brethren Churches Sunday School Report

AVERAGE ATTENDANCE

of all reporting Sunday Schools* October, 1973 — 155
. October, 1974 — 163

GROWTH INDEX BASED ON 184 REPORTING CHURCHES

October, 1973 weekly average attendance 28,399
October, 1974 weekly average attendance 29,973
NET GAIN in reporting churches 1,574 persons or up 5.5 percent

SUMMARY

99 churches registered increases totaling 2,887
83 churches registered losses totaling 1,313
Largest numerical increase Columbus, Ohio (Worthington)
Largest percentage increase Akron, Ohio (Fairlawn)

* The larger the number of reporting churches, the more accurately these figures will represent the church growth picture of the NFBC. We urge the total support of the churches of the NFBC in this computer-evaluated church growth analysis which is provided free of charge to churches of the Fellowship by the Christian Education Department.

DIVISION WINNERS — OCTOBER SUNDAY SCHOOL CONTEST

Div.	Church	Pastor	Superintendent
A	Columbus, Ohio	James Custer	Donald Garlock
B	Meyersdale, Pa.	Robert Burns	James Miller
C	Warsaw, Ind.	David Miller	Don DeYoung
D	Johnstown, Pa. Riverside	Don Rough	Leroy Spangler
E	Lexington, Ohio	C. Dean Risser	W. H. Kornhaus
F	Union, Ohio	Ron Picard	Don Blakely
G	Galion, Ohio	Maynard Tittle	Jim Botdorf
H	Barberton, Ohio	Robert Combs	Dwight Stair
I	Wrightsville, Pa.	George Wilhelm	Marvin Garner
J	Akron, Ohio Fairlawn	James Kennedy	----
N	Armagh, Pa.	David Plaster	Stanley Moore, Jr.

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